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THE
BRITISH CRITIC,

FOR
JULY, AUGUST, SEPTEMBER, OCTOBER,
NOVEMBER, AND DECEMBER.

M DCCCL.

Χαλεπὸν, ἄνθρωποι ὄντα, μὴ διαμαρτάνειν ἐν πολλοῖς, τὰ μὲν ὅλως ἀγνοήσαντα,
τὰ δὲ κακῶς κρίνοντα, τὰ δὲ ἀμελεσερὸν γράψαντα. GALEN.



VOLUME XVIII.

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P R E F A C E.

AMONG the prospects of Peace, few are more pleasing to a true critic, than that of seeing literature flourish, the commerce of learning renewed, and security and leisure prepared for those on whom the Muses smile, or whom inventive Genius qualifies to increase the triumphs of art, or extend the boundaries of knowledge. That hope is now conceded to us, and we trust our future volumes will record as realized, what we at present hail as probable. Yet there are enemies with whom, for the sake of public happiness and tranquillity, BRITISH CRITICS must not make even a moment's truce. These are, the assailants of religion, infidelity and impiety; or the disturbers of the state, faction and disloyalty; enemies, whose inroads called us from our voluntary studies, to a state of literary warfare; to wield the pen, and shed the ink, which otherwise would have been quietly consumed, in defence of all that we hold sacred in religion, valuable in law, or useful in society. Those enemies, as we cannot hope to drive them from the field, we must always be prepared to combat: happy if we may at least preserve the *status quo*, prepared for us in church and state, by our honest and judicious ancestors. Dulness, Ignorance, and their companion Impudence, we must also oppose; but not so much in the character of enemies with whom we are to contend, as in that of delinquents whom it is our office to punish. Not that infidelity and sedition disdain even these associates; but still, what-

ever the main force may be, the parties that are formed of slaves may safely be encountered with whips instead of swords. In our Prefaces, however, we wage no hostilities; our business here is only to recount and pay honour to our friends.

DIVINITY.

Influenced by the importance of the work to theological study, we cannot hesitate to give the first place here to the elaborate Edition and Collation of *the Septuagint*, by *Dr. Holmes**. Amidst the shades of difference to be found among the opinions of learned men, concerning the particular uses of this venerable version, all who are competent to judge, will pronounce it to be highly valuable; will see with pleasure its advance through the three first books of Moses, and be ready, doubtless, to assist with patronage the completion of a work so excellent. The friends of biblical criticism will receive also with peculiar satisfaction, a Version of the Prophet *Hosea*, produced by the labour, and illustrated by the sagacity, of the acute and learned *Bishop of Rochester*†. Our remarks upon this work have hitherto been only commenced; but even in the Preface there are instruction and ability enough to stamp its value, and to promise further satisfaction, in proportion to our further research. Such at least are our expectations, and by writers so established, they are not often frustrated. Besides these two works, we have several to mention that are good; though none of equal importance. As an instance of ingenuity, conducted by sound judgment, we praised, and recollect with pleasure, an anonymous *Essay on the Plurality of Worlds*‡. It takes up the subject, as connected with the doctrine of Redemption, and tends to remove difficulties by

* No. V. p. 449. † No. VI. p. 569. ‡ No. IV. p. 405.

which many minds have been affected. As it is no longer anonymous to us, we should now perhaps impart our knowledge, were we not restrained by circumstances, temporary indeed, but of peculiar delicacy. Against an inveterate enemy of Christianity, *Mr. Roberts** has stepped forth with a zeal well-suited to the cause. His vindication of our faith, if not so animated as the attack, has sincerity and truth upon its side; and the weapons of truth are like

——— the sword
Of Michael, from the armoury of God,—

which, as our immortal poet feigns, with such propriety,

Was given him temper'd so, that neither keen
Nor solid might resist that edge.

To the benefit of the Church, within itself, *Dr. Napleton* has directed his judicious efforts; first, in advice to candidates for Holy Orders†; and, latterly, in *Advice to a Minister of the Gospel*‡: a tract, breathing the same spirit with the former, and conducted with equal judgment. For the domestic use of all Christians, *Mr. Talbot* has drawn up his laborious and instructive *Analysis of the Holy Bible*§; a book of good arrangement and convenient reference, and calculated to augment, by very easy application, our stores of sacred knowledge. In his *Exposition of the Commandments*, *Dr. Glaspey*|| has also rendered service to the Christian student. His book, without affecting profundity, is accurate, and adds practical utility to pious knowledge.

From Scotland we received a small volume, which we thought worthy of particular notice; professing to contain *A Layman's Account of his Faith and Practice*¶, in the Episcopal Church of that kingdom.

* No. IV. p. 337.

† Noticed Brit. Crit. vol. vi. p. 255.

‡ No. I. p. 87.

§ No. I. p. 88.

|| No. II. p. 203.

¶ No. VI. p. 597.

Of a church so depressed by local circumstances, we were happy to find an account so favourable : and, on a candid consideration, felt convinced, not only that the narrative was just, but that it was the narrative of a Layman.

Collected volumes of Sermons are generally succeeding each other with a rapidity, which frequently throws us into arrear. At present, our selection from this class is limited to four. The readers of Sermons, (who, after all, are numerous) could not but rejoice to hear, that *Dr. Kemell* had sent forth a volume*. Of fourteen discourses there collected, several had been separately published. The well-known excellence of these would naturally excite high expectations of the rest ; and those expectations would certainly be gratified to their fullest extent. The second volume of *Mr. Gilpin's* Sermons†, is recommended sufficiently by the very name of the writer, and is surely not unworthy of that name. The twelve Sermons of *Mr. Grose*‡, are more addressed perhaps to the heart of the pious Christian, than to the head of the studious critic ; but, since “ from the heart are the issues of life”, the discourses are still important. A small, but anonymous, volume of Sermons, on the *Doctrines and Duties*§ of Christianity, must by no means be omitted in our recapitulation. These Sermons have the rare merit of uniting plainness with vigour, and brevity with comprehensive instruction.

Of small tracts on religious subjects, there are a few which must not be neglected. The *Considerations on the present State of Religion*||, are ably calculated to promote its influence, by recommending the best things, in very powerful words. *The Dialogue between a Country Gentleman and One of his Poor Neighbours*¶, appeared to us with so much judgment op-

* No. III. p. 276.

† No. V. p. 529.

‡ No. IV. p. 427.

§ No. III. p. 318.

|| No. I. p. 90.

¶ No. III. p. 319 ;

IV. 429 ; V. 550.

posed to the errors of those who call themselves the only *evangelical* instructors, that we continued our specimens from it for three successive months. If those specimens, on being read, do not fully justify our opinion of the tract, we have erred; we know not why, but certainly not from partiality to the author, who is to this hour unknown to us. The particular notice given to this obliged us to be more concise in our account of a similar tract, more doctrinal even than that, but similar in general design, *a Dialogue between a Churchman and a Methodist* *. These sectaries are extremely active, at this moment, in assailing the Established Church, by efforts of every kind; and since enthusiasm attracts ignorance as naturally as the loadstone collects particles of iron, they are but too successful in many of their plans. What we can do to counteract them by fair, dispassionate, and steady representations of the truth, the public may expect us to perform. The doctrines of the Church are sound. From the exaggeration of a few among them, and the disregard of several others, united with a general contempt of church authority and discipline, the most pernicious errors are derived. Where these features are not found, we are not forward to impute the charge of Methodism, which we know is often urged by folly against seriousness, and by worldly minds against sound piety.

We turn to another subdivision of this class, with which we usually conclude it; these are, clerical Charges, or discourses separately published. Of Charges, there are three more particularly requiring to be mentioned. *Archdeacon Pott's*, at St. Alban's†; *Archdeacon Moore's*, in Cornwall‡; and *Dr. Shepherd's*, at Bedford§. To discriminate between these Charges, in this place, is not necessary; they are such as the clergy at each place would hear with satisfaction, and those of every other place may read with plea-

* No. V. p. 552.
§ No. III. p. 317.

† No. I. p. 23.

‡ No. III. p. 314.

sure and advantage. Of Sermons singly printed, we shall mention only five, and one of these is foreign; but, be it remembered, that we only select the best; we do not recapitulate all the good. Of the four that are properly British, the first in importance is that of *Mr. R. Gray*, at *Durham**. The topic, which is the subservience of the three learned languages, as they are called, to the service of religion, and their singular preservation for that purpose, is one which deserves attention and study, and pursuing to a further issue. The remaining three are, *Mr. Butler's on the Mercy of God*†; *Mr. Pott's*, against *recluse Societies*‡, and *Mr. Lowe's Visitation Sermon*§. Of these, the merits are varied; but, in every one, they are sufficient to justify the distinction here assigned to them. The Sermon of *Dr. Dwight*||, whom we have before had occasion to mention, on the close of the late Century, embraced some topics so important for the warning of our countrymen, that we endeavoured to render it conspicuous. In casting off establishments, the Americans have ventured upon a perilous experiment, of which the use that we should make is to avoid a similar danger.

MORALITY.

The unity of sound Morality with Religion must of necessity be close; but no where can we see them more intimately blended than in the excellent *Letters of Mrs. West*¶, addressed to her son. We had even hesitated whether we should not actually introduce them in the class of Divinity; but, as we thought it right to render them conspicuous by an extended account of their contents and merits, so also are we glad to give them the distinction of occupying a separate class, instead of being confounded with numbers.

* No. V. p. 547.
 § No. VI. p. 668.
 ¶ No. 359; V. 524.

† No. I. p. 91.
 || No. III. p. 261.

‡ No. III. p. 317.
 ¶ No. III. p. 286;

LAW.

We place here, without scruple, the eloquent Letter of *Mr. Bowles* to the *Solicitor-General**, urging, with powerful arguments, the necessity of framing a law, to restrain and punish that disgrace of modern England, the crime of adultery. From what has passed in certain places, on this momentous subject, we may rejoice that we have any penal laws established by the wisdom of our ancestors; since, in this most signal instance of omission, it appears so very difficult to have the strange deficiency supplied. Of publications strictly written for the profession of the law, we have but few to mention at this time, and those by no means works of primary importance. The most material of the number appears to be *Mr. Montagu's Summary of the Law of Set-off*†, a subject hitherto undiscussed by writers of this class, and treated by him with clearness and ability. *Mr. Withy's Treatise on the Law of Annuities*‡, though correct in itself, is only a book added to others of established credit, which it does not at all supersede. *Mr. Clark's Memoranda Legalia*§, will bear comparison with any thing better than with his own encomiums of the book; simply considered it is an useful publication, but it is not the first effort of legal compilation. As a plain and useful treatise, we recommend the tract of *Mr. Hands, on the modern Practice of Fines and Recoveries*||; nor could we omit to praise the *Compendium of Marine Insurances*, by *Mr. Burn*¶ of the Inner-Temple. He has resorted to the best authorities, and has arranged his materials with propriety and sound judgment.

* No. II. p. 181.

† No. II. p. 151.

‡ No. II. p. 207.

§ No. III. p. 322.

¶ No. II. p. 206.

¶ No. VI. p. 671.

POLITICS.

. The political topics lately prevalent, led us unavoidably to the subject of natural and public law. In treating of this, we could not fail to speak in the highest terms of *Dr. Croke's* Remarks on Professor Schlegel*. The Danish Professor had aspired to gain that conquest by arguments, which his countrymen at Copenhagen attempted in a bolder way; both, however, with equal success. Mr. Schlegel finds a Lord Nelson in Dr. Croke, and the arguments of his Lordship are well known to have been powerfully felt, by the princes who border on the Baltic. In addition to these arguments, may be seen those of *Mr. Ward*†, distinguished also by other able works. If further documents are wanted, they may be found in the *Collectanea Maritima* of *Mr. Robinson*‡, and other publications arising from the occasion. *Mr. Bowles's* honourable efforts we have already had occasion to praise under the head of Law; in the present class we find him again entitled, more than once, to our distinguished notice. His *Supplement to Reflections at the Close of the 18th Century*§, added new considerations, of great moment, to those which we had examined in a former volume||; and his *Reflections on the Conclusion of the War*¶, give to the feelings of genuine patriotism a spirit and an energy, which must communicate their impression to every unperverted reader. To ascertain our hopes, and warn us of our remaining dangers, were the purposes of this tract, which are effected with an ability and sagacity, by no means common. The *Letters of Fabius*** to Mr. Pitt, discuss a most important topic of interior arrangement, in a manner at once respect-

* No. I. p. 71. † No. IV. p. 353. ‡ No. IV. p. 432.
 § No. III. p. 234. || See vol. xvii, pp. 144, 299. ¶ No. VI.
 p. 631. ** No. IV. p. 365.

ful to the person addressed, highly honourable to the writer, and deeply impressive to the British reader. We trust there will be no immediate occasion for the further display of these arguments; but if there should, to these Letters must recourse be had, as of peculiar cogency and force. On the finances of our country, two very able works demand the public attention. These are, *Dr. Clarke's Survey of the Strength and Opulence of Great Britain**; and a tract, anonymous indeed, but coming evidently from some person of accurate knowledge, entitled *Financial Facts of the Eighteenth Century*†. The latter is something more concise than the former, but refers in general to nearly the same documents.

To extend our political class, let us add to it what may be styled discussions on political œconomy. The scarcity produced many publications of this description; among which, that of *Dr. Anderson*‡ appears to deserve distinction. His tract has its faults, but those are compensated by many remarks of real and practical utility. The tract of *Mr. Wansey on Poor-Houses*§, containing chiefly an account of what is practised at Salisbury, accompanied by some general reflections, conveys at once valuable information, and useful suggestion. May we not add to those, *Dr. Parry's tract on Wool*||? The importance of that article to the political welfare of Great-Britain, may properly entitle it to a situation here; and the tract, wherever it is estimated, must be commended.

HISTORY.

If we are to give historical works their place, according to chronological order, we must begin this article with *Mr. Naylor's History of Helvetia*¶, which

* No. II. p. 175.

† No. III. p. 324.

‡ No. II. p. 211.

§ No. II. p. 213.

|| No. V. p. 490.

¶ No. VI. p. 601.

proceeds

proceeds at present no further than to the middle of the fifteenth century. The work we consider as not deserving to be condemned, in point of execution; nor very necessary to the public after Mr. Planta's excellent work. We shall, however, have more to say upon it. An *Epitome of Military Events**, in a part of the present war, translated from a French production, has, with allowance for particular partialities, great merit in its general skill of compilation. The work of *Sir Richard Musgrave*, entitled *Memoirs of the different Rebellions in Ireland*†, is a record implying heavy accusations, which many are interested to palliate or contradict. To all that can justly be said in alleviation of its statements, we shall be glad to pay attention; but the greater part of the matter seems to be too solemnly and effectually attested, to admit of contradiction. We proceed to the auxiliaries of History.

ANTIQUITIES.

The articles belonging to this class are few, and two of them confined to local enquiries. Of a more general nature are the *Grecian Antiquities* of *Mr. Harwood*‡; which, to characterize them briefly, are an abridgment of *Potter's Archæologia*, reduced, for the convenience of schools, into the form of *Adam's Roman Antiquities*. Of local antiquities, those of *Framlingham*§, long laid by, deserved much commendation: and *Mr. Loder*, though little more than an editor, has performed his part with judgment. That which is called the *History of Guildford*||, is of very inferior account; and must be greatly augmented and improved, before it can deserve to quit the form of an anonymous work.

* No. I. p. 34. † No. III. p. 295; IV. 374. ‡ No. V. p. 534.
§ No. IV. p. 417. || No. III. p. 303.

BIOGRAPHY.

The literary lives of four eminent writers, natives of Scotland, were published as a posthumous work of the late *Mr. Smellie**, of Edinburgh. These lives, however, are more properly abstracts of the works of these several authors, than satisfactory narratives of their personal history; and will rather be consulted in aid of other materials, than be admitted as in themselves sufficient. Another, but a much smaller volume, on the lives of three Scottish authors, fell under our observation nearly at the same time. The authors were of less celebrity; but *Mr. Irving*†, the writer of their lives, has acquitted himself with credit in the narration‡.

GEOGRAPHY.

The important work of *Major Rennel*, on the *Geography of Herodotus*§, was mentioned by us on former occasions||; suffice it to say now, that all which we had expected from the talents and research of the author is fully performed; that we applaud the present, and look forward with eagerness to the future, exertions of this sagacious enquirer. A geographical phenomenon, of a very curious nature, was presented to the public by *Sir William Ouseley*, in his translation of *Ebn Haukal*¶. This venerable writer on Oriental Geography, who lived in the tenth century, appears to have been the guide of other eastern authors, who hitherto have had more celebrity. Sir W. O. has vindicated the fame of his Oriental original by this publication, and extended his own. To this class we must also refer *Mr. Penant*'s work, entitled *Outlines of the Globe*** , continued from his papers, since the decease of the author.

* No. III. p. 245. † No. III. p. 327. ‡ The writers celebrated in the former work are, *Dr. John Gregory*, *Lord Kames*, *David Hume*, and *Adam Smith*; in the latter, *Fergusson* and *Falconer*, poets, and *Russell* the historian. § No. II. p. 136.

|| Vol. xvii. p. 592, and the Preface to that volume, p. xii.

¶ No. VI. p. 574. ** No. V. p. 453.

That ingenious compiler had certainly collected abundance the most excellent materials for the work, and the continuation being in the hands of his son, ensures fidelity to his plans and opinions.

TOPOGRAPHY.

To this class we have before referred, and in this therefore we place again *Professor White's Ægyptiaca**; a work of very learned research, which we regret to find so long confined to a single part of the plan. In unison with a large part of the reading world, we wish for the continuation. For local information of a peculiar kind, we have seldom seen any thing so complete as *Mr. Serres's Sea-Torch*†; its use indeed is chiefly confined to the direction of navigators; but, in their accommodation and security the whole nation is interested, whose wealth is entrusted to their care, and secured by their preservation.

TRAVELS.

We are not destitute, in this class, of our accustomed affluence of materials. We shall begin with those travellers who treat of foreign countries. Among these, the most curious and valuable production, lately issued from the press, is *Mr. Barrow's Travels in Southern Africa*‡. Aided by advantages hitherto not possessed by Englishmen, this author explored those regions which surround the Cape of Good Hope. In correcting the accounts of former travellers, and adding much that is curious of all kinds, from personal observation, Mr. Barrow has performed a public service. The Travels of *Professor Link*, through *Portugal*§, in many particulars appear preferable to prior works upon the subject. But, though we had not the original before us, we could not quite give credit to the translator for doing justice to his author. The book, however, will be read with pleasure.

* No. II. p. 131; see vol. xvii. p. 572, and Pref. † No. V. p. 532, ‡ No. II. p. 113. § No. V. p. 501.

Our remaining travellers confine themselves to the compass of our own country. Among these, *Mr. Coxe*, well known for his northern travels, and several works of value, has made his *Tour in Monmouthshire* alone*, and has thereby produced a book, concerning the classification of which we may doubt, but not concerning the merit. It partakes of topographical and antiquarian knowledge in great abundance; but he has chosen to style it a *Tour*, and therefore it is noticed in this place. *Mr. Pratt* continues his *Gleanings*†, in a style as rambling as his excursions; yet he furnishes amusement, and sometimes information. *Mr. Stoddart* wanders as far as *Scotland*‡, and there illustrates Local Scenery and Manners. He is a lively writer, and certainly repays with entertainment the trouble of reading; and, to those who are opulent, even the expence of purchasing his book. *Mr. Pennant*, who chose to die, nominally, while he was actually alive§, seems now to write when he is actually dead. Of his *Journey to the Isle of Wight*||, the public is but lately in possession; and recognizes in it the well-known talent of the author, in making trivial occurrences interesting, and antiquarian researches lively. *Mr. Lipscombe* carries us as far as *Cornwall*¶, and would have done so a year or two ago, had we been prepared for the excursion**. He is certainly a pleasing companion in a journey, for his remarks have liveliness and good sense to recommend them. *The Cambrian Directory*††, under a quaint and singular title, attended with similar peculiarities within the book, gives abundant information of a very useful kind, respecting the various places which it notices. The Essence of many different Tours is united by *Mr. Cruttwell*‡‡, who, dividing the whole island of Great Britain into a certain number of journies, details, in local order, the account of every part. There is judgment as well as labour strongly

* No. I. p. 1. † No. II. p. 165. ‡ No. III. p. 237.
 § See our first volume, p. 15. || No. VI. p. 580. ¶ No. IV.
 p. 399. ** The book appeared in 1799. †† No. V. p. 558.
 ‡‡ No. V. p. 471.

exemplified in this compilation, which supercedes the use of many smaller works; and is in itself a kind of library of British Travels.

POETRY.

Let us proudly begin this class, for the present period; by recounting our Epic Poems. They are no less than three; of which two, at least, deserve very high commendation. The first on the list is *Alfred*, the production of the Poet Laureat*. On this Poem alone a considerable share of fame may be supported; and the title to the Royal Laurel is emblazoned with ten-fold splendour, to the man who thus has celebrated the founder of our constitution, and the model of our kings. *Dr. Ogilvie*, after half a century of poetical exertion, has produced the Epic Poem of *Britannia*†, abounding in juvenile vigour. He goes back, for his subject, to the popular fable of Brutus; but he adorns it with all the splendour of diction, and all the pomp of imagery. Whatever it may want of full perfection, it surely is no feeble effort. *The Siege of Acre*‡, to which the author, *Mrs. Cowley*, has also given the name of Epic Poem, cannot have so much conceded to it. Under some more humble title, it would have had a chance for more security; as a Poem of so high an order, it has defects and inequalities which will not readily find excuse. It has, however, beauties also, and must not wholly be excluded from our praise.

Mr. Bowles, whose poetry has long enjoyed the public favour, has established all his claims by the *second collected Volume*§ of his compositions. In this, among many things that are good, there are two or three productions of such eminent merit, that criticism would rather draw examples from them, than endeavour to suggest improvements. Another Poem, by the same author, separately published, partakes of the same spirit, but not perhaps in the same

* No. I. p. 27.

† No. VI. p. 641.

‡ No. V. p. 517.

§ No. II. p. 145.

degree. The *Sorrows of Switzerland**, however, cannot be read without much emotion, and would bring considerable celebrity to a poet less established. Another volume of various Poems, under the name of *Little*†, professedly by a deceased author, but supposed to belong to a living poet who has translated a Greek classic, would have received our commendations in a fuller measure, had the pen been less licentiously employed on some particular subjects. There is much of elegance, and much of poetical spirit; but, in some cases, attractions may be regretted, which, in others, would be highly celebrated. We must proceed rapidly to enumerate other works, not of equal merit with these, but not to be passed by in silence. The Poems of a female author, whose name is *Hood*‡, attract by an unaffected simplicity. The *Lyrical Tales* of the late *Mrs. Robinson*§; like most of her productions, are of a mixed quality. Her talents were doubtless good, and her acquired facility of writing wanted only the direction of a sounder judgment. The *Ancient Ballads* of *Mr. Rodd*||, if original, are well imagined; and, if translated, well executed. The posthumous Poems of *Elizabeth Scot*¶, which are said to have had the approbation of Dr. Blacklock, will also be praised, to a certain degree, by southern critics; who will regret that the profits and praise of her ingenuity will chiefly accrue, when she can no longer enjoy them. A smaller collection of Poems, chiefly *Sonnets****, displays the classical taste of a well-educated writer, whom we recollect to have praised, in his former character of a translator from Italian.

We turn now to single Poems, and begin our enumeration with the *Epistle to Sir George Beaumont*††, in which *Mr. Sotheby* employs the eloquence of the Muses, to enforce the promotion of a British School of Painting. A singularly animated and well versified poem, appeared anonymously in the autumn of

* No. IV. p. 412.

† No. V. p. 540.

‡ No. I. p. 81.

§ No. II. p. 193.

|| No. IV. p. 442.

¶ No. VI. p. 663.

** No. VI. p. 661.

†† No. I. p. 78.

last year. It was entitled *Jacobinism**, and ably spoke the sentiments of a feeling and good heart, against that dreadful pest. The author has since avowed his name†; and we rejoice in the probable conjecture that, without the slightest knowledge of him, we may have been fortunate enough to extend his celebrity, and to quicken, at least, his design of making himself known. A short poem, simply called *Lines on the Death of Sir Ralph Abercromby*‡, showed perhaps rather too much ingenuity. The production has merit; but had the writer consulted his feelings more, and his acuteness of understanding less, he would have written a poem much more impressive.

It remains only to mention a few compositions of a less original nature. *Mr. Hindley* has followed *Sir William Jones*, and *Mr. Carlyle*, in producing *Persian Lyrics*§; that is, poems imitated from Persian originals, and has performed the task with spirit and ability. Another writer|| has given us specimens of an endeavour to translate and elucidate the obscure and difficult *Alexandra* of *Lycophron*¶, and has afforded reason to suppose that, if any one can execute the task, he is the person capable. A small posthumous volume of the celebrated *Cowper****, exhibited him in the new light of a translator from a mystical poetess. He has given harmony, and the appearance of good sense to those productions; to which also a few originals from the genius of *Cowper* himself, are judiciously subjoined by the editor. The *Homme des Champs* of *Delille*, a poem of singular elegance and harmony††, has been well translated by *Mr. Maunde*, under the title of *the Rural Philosopher*‡‡. While *Delille* is so diligently employed, and with so much ability, in translating our best poets, he has certainly a right to expect an able translator, whenever a work of his shall be made to take an English form.

* No. IV. p. 385. † The Rev. *John Clarke Hubbard*, curate of Bethnal-green.
 ‡ No. III. p. 307. § No. II. p. 193.
 || *Mr. Meen*. ¶ No. II. p. 173. ** No. III. p. 305.
 †† Noticed by us, vol. xvii. p. 9. ‡‡ No. IV. p. 345.

DRAMATIC.

The pulse is still languid in this part of the poetical body. We shall notice here but five dramas; only two of which were acted at the London theatres. *Mr. Sotheby*, the merit of whose writings we have often acknowledged, ventured to bring upon the stage a Tragedy, entitled *Julian and Agnes**. The poetry was worthy of the author; but the play, from some want of dramatic interest, did not attract the public. *Adelmorn*, by *Mr. Lewis*†, though not without its ghost, did not please like his *Castle Spectre*. The ghost was withdrawn, but the story was still improbably told, and the play died. *Mr. Bidlake*, not without fame in other walks of poetry, seems to have tried his dramatic powers for the exercise of his pupils. His *Virginia*‡, was represented by them at Plymouth, and, from the perusal, we should suppose, with good effect. *Deaf and Dumb*§, as translated literally from the original, may be perhaps to some readers an object of more curiosity than the acted play. In neither form could it have had the celebrity in London, which, partly from local circumstances, it obtained at Paris. Among the various productions of the German theatre, we have not seen one so little exceptionable, in any point of view, as *Mary Stuart*, by *Schiller*||. It is also respectably translated, and may be read with pleasure; though without much alteration, it could not be represented on an English stage. We drop the class of Novels, till we shall find something in it that may be truly worthy of report.

PHILOSOPHY AND ARTS.

We shall not here omit, though we have no great disposition to extol, *Dr. Darwin's Phytologia*¶. It is a fanciful system of vegetation, with little more foundation than the same author's system of animal life, and set forth with the same ingenuity. The *Supplement* to the *Encyclopædia Britannica*, by *Dr. Gleig***.

* No. I. p. 84.

† No. V. p. 545.

‡ No. I. p. 84.

§ No. IV. p. 424.

|| No. VI. p. 665.

¶ No. I. p. 4.

** No. III. p. 265.

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concludes

concludes, in the most creditable manner, a work which has been patronized by the public to a very uncommon extent. Many names of the contributors are now made known, and the public no longer wonders at the success or credit of the compilation. In the line of mathematical science, *Mr. Professor Vince's Conic Sections**, will always stand high as an elementary treatise; which, indeed, might reasonably be expected from the established character of the author. *Mr. Dix's Treatise on Surveying*†, is a book for mere beginners; but may be found convenient in schools.

MUSIC.

We still continue to have scientific works produced in this most pleasing branch of study. A master, as high in fame, as he is modest in his own pretensions, *Mr. Shield*, has published an *Introduction to Harmony*‡, in which his knowledge is not only completely proved, but most successfully communicated. *Mr. Kollmann*, following up the theory and practice of composition, with the more familiar practice of *Thorough Bass*§, has left little to be wished by the students who shall take him for their guide.

GENERAL LITERATURE.

Under this comprehensive name, we shall introduce *Mr. Whiter's Etymologicon Magnum*||; a work in which, while we disputed the hypothesis of the author, we admired his ingenuity; and saw every proof of merit, except one, which ought to be inseparable from it. On the subject of *English Verse*, *Mr. Robinson*¶ has added to his former instructive works, one which both teachers and their pupils may receive with gratitude. It is sound, clear, and comprehensive. *Mr. Stackhouse****, in his *New Essay on Punctuation*, and the *Key* to it, has ventured upon ground, which the former writer had also trodden; not indeed without success, but certainly without any urgent necessity. In a tract, called *The Way to speak well*††, we saw strong traces of ingenuity; and

* No. I. p. 56. † No. III. p. 285. ‡ No. I. p. 46; II. 157.
§ No. IV. p. 389. For his former Treatises, see vol. xvi. pp. 169, 393,
and vol. xvii. p. 399. || No. III. p. 225; V. 478. ¶ No. VI.
p. 680. *** No. III. p. 329; V. 560. †† No. VI. p. 677.

the sketch of a plan which, when matured, will probably assist the eloquence of the most naturally eloquent pupils. As a compendium of the best specimens of French composition, let us repeat our commendation of *Moyfant's Bibliotheque abregée**; a book, the purpose of which was, to reduce into a still more easy form, a composition not dissimilar in plan to our Elegant Extracts.

M E D I C I N E.

In estimating the comparative merits of our medical list, we think it necessary to give the preference to *Dr. Heberden's Observations on the Increase and Decrease of Diseases†*, and *Dr. Haygarth's Letter on Infectious Fevers‡*; the former a diligent and sagacious investigation, founded on the Bills of Mortality; the latter, an explanation of methods taken to prevent the spreading of contagion, with a success beyond all hope; except perhaps that of the practitioner himself, who founded his expectations on his own sagacious reasonings. Two other writers have taken up the consideration of a disease, little noticed by former medical authors. *Dr. Hull*, who has given to the disease the name of *phlegmatia dolens§*, is opposed in some of his opinions by *Mr. White||*, whose present treatise on the subject is a sequel to a former publication. Two medical men again (for they seem in this instance to go in pairs) a physician and a surgeon, have given the history of the *Cow-pox*. *Dr. Lettsom's Observations¶*, as they are entitled, are compressed into a thin quarto; but *Mr. Ring's Treatise*** extends nearly to five hundred octavo pages, and is given as only a first volume. The history of this mode of practice is therefore in no danger of being lost; nor do we mean to deny that it well deserves recording. *Mr. Charles Bell's System of Dissections††* continues to be executed with much ability; and we shall, from time to time, report upon its progress. The *Gulstonian Lecture*, by *Dr. Powel‡‡*, is an exercise highly commendable; and the benevolent design of a small tract, on *the Diseases of the Poor in the Metropolis§§*, reviewed nearly at the

* No. II. p. 217. † No. IV. p. 401. ‡ No. VI. p. 636.
 § No. I. p. 85. || No. IV. p. 425. ¶ No. V. p. 513. ** No. VI.
 p. 667. †† No. V. p. 547. ‡‡ No. II. p. 201. §§ No. II. p. 202.
 same

same time, gives that also a strong claim to notice. With this, we shall close our present medical account.

MISCELLANIES.

One fault produces another. In our first notice of *Nuptiæ Sacrae**, a tract of distinguished merit on the important subject of marriage, we placed it in the class of *Miscellanies*, though, from its constant reference to scriptural authority, it should rather have been classed with *Divinity*. To be consistent, therefore, we repeat its praises in this place; and should it thus be rendered rather more conspicuous, we shall not much repent an inadvertence of so little moment. Of *Dr. Vincent's* particular *Defence*†, against a general accusation, we shall only say, in this place, that it is written with the spirit of a man who strongly feels his duty. A series of Persian Tales, published by *Sir William Ouseley*, under the title of *Baktyar Nameh*‡, is calculated at once to amuse the English reader, and assist the Persian student. Like the other publications of that author, it will doubtless be well received. The two first volumes of an *Asiatic Annual Register*§, promise an information respecting India, which we at present enjoy but very imperfectly, with respect to the British Isles and Europe. The tardiness of our general work, and the striking demerits of its substitutes, leave us rather an annual regret than an annual gratification. To the enquirers into the English drama, the *Theatrical Remembrancer* published by Egerton, was a very acceptable work. The *Continuation*, by *Mr. Oulton*||, not only carries on, but in many instances has extended, its information, and will therefore infallibly be sought by the same class of purchasers. A small work, named *Select Amusements*¶, since it offers in general very rational amusements, may also be mentioned with commendation. Here then we close our present career. We began with instruction; we end with amusement. These things must take their turns. Happy are they whose amusements are not uninstrucive, and whose studies are a source of the best amusement to their minds.

* No. I. p. 103.

† No. VI. p. 657.

‡ No. II. p. 214.

§ No. VI. p. 631.

|| No. VI. p. 679.

¶ No. VI. p. 687.

T A B L E

TO THE

BOOKS REVIEWED IN VOLUME XVIII.

N. B. For remarkable Passages in the Criticisms and Extracts, see the INDEX at the End of the Volume.

A.		PAGE			PAGE
ABERCROMBY, lines on the death of Sir Ralph	—	307	Bardomachia, or the Battle of the Bards	—	83
Adams's classical biography	—	104	— — — — — poema macaronico	—	—
— — — — — elements of reading	—	331	— — — — — Latinum	—	ib.
Admiralty, decisions in the high court of	—	671	Barker's continuation of Egerton's theatrical remembrancer	—	679
Agriculture, gleanings from books on	—	436	Barrow's travels in southern Africa	—	113
Alves's Banks of Eske, &c.	—	308	Batavian society of experimental physics, new memoirs of the	—	637
Andebert's histoire naturelle des colibris et des oiseaux-mouches	—	445	Bell's system of dissection, parts iv. and v.	—	547
Anderson on the scarcity	—	211	Belsham's remarks on the history of the politics of Great Britain and France	—	553
Anti-Jacobin, poetry of the	—	193	Bere's expostulatory letter to sir Abraham Elton	—	437
Arabicae bibliothecae specimen	—	334	— — — — — Appeal to the public on the controversy between Mrs. H. More, the curate of Blagdon, and the rev. sir Ab. Elton	—	ib.
Ariosto's Orlando Furioso, by Nardini. Ital.	—	542	Bertrand de Moleville's histoire de la révolution de France pendant les cinq dernières années de Louis XVI.	—	441
Asiatic annual register, vols i. and ii.	—	631	Bibliotheca Arabicae specimen	—	334
Atley's system of equestrian education	—	680	Bidlake's tragedy of Virginia	—	84
Atkinson's Rodolpho	—	312	Black's conjunction of Jupiter and Venus in Leo	—	662
B.			Blagdon contest, the	—	437
Banister's synopsis of husbandry	—	105	Boaden's Rainy Day	—	310
Bannantine on his majesty's ministers	—	97	Boak's letter to the rev. T. Bere	—	216
Barclay's account of the emancipation of the slaves of Unity Valley Pen, in Jamaica	—	439	Bordley's	—	—

C O N T E N T S.

	PAGE
Bordley's essays and notes on husbandry — —	558
Bouilly's Deaf and Dumb transl.	424
Bourgoing's voyages du duc de Chatelet — —	681
Bowles's, W. L. Sorrows of Switzerland	443
—— poems, vol. ii. —	145
—— J. supplement to reflections on the close of the 18th century — —	234
—— letter to the hon. Spencer Perceval — —	181
—— reflections at the conclusion of the war —	651
Bray's Idylls —	664
Bugge's travels to Paris. Dan.	566
Burn's law of marine insurances	671
Busfield's sermon —	205
Butler's sermon on the mercy of God — —	51

C.

Calais, surrender of —	84
Cambrian directory —	558
Cary's new guide —	105
Cassas, voyage pittoresque de la Syrie — —	685
Catholic emancipation in Ireland, letter to the duke of Portland on	210
Chamberlin's Harvest —	195
—— Ocean, a poem	422
Chapman's abridgment of Ruddiman's grammar —	107
Chevalier's introduction to a course of lectures on surgery	322
Christian religion, arguments concerning the, drawn from the character of its founders	206
—— unreasonable-ness of not attending to the	552
Ciceronis orationes quatuor per Wolfium —	564
Clarke's memoranda legalia	151
Clarke on the political economy of Great Britain —	175

	PAGE
Clara, a tale —	197
Clergy, considerations on the right of the clergy of England to a seat in parliament —	557
Cointreau's hist. abregée du cabinet des medailles et antiques de la bibliotheque nationale	108
Coleridge's Wallenstein —	542
Conversations and amusing tales	212
Coray's auctarium alterum animadversionum in Theophrastum	336
Cowley, Mrs. Siege of Acre	517
Cowper's poems —	305
Coxe's historical tour in Monmouthshire —	1
Crabb's selection of German prose and poetry —	681
Crafer on vaccine inoculation	320
Croke's remarks on Schlegel	71
Cruelty to the brute creation, sermon on — —	669
Cruttwell's tour through Great Britain — —	471

D.

Dancer's medical assistant	546
Darwin's Phytologia —	14
Deaf and Dumb, a play	424
Dememieux de l'homme d'état considéré dans Alexandre Severe	685
Denina's history of Piémont	446
Dennis's sermon on the character of the king —	550
Dermody's Peace, a poem	662
Devereux on the factions in Ireland — —	673
Dialogue between a country gentleman and one of his poor neighbours	319, 429, 550
—— a churchman and a methodist —	552
Dix on land-surveying —	285
Dobbs's view of history and prophecy —	670
Duthy	

CONTENTS.

	PAGE
Duthy on the price of bread-corn	675
Dwight's centurial sermon	261

E.

Economy, thoughts on	98
Edgworth's <i>Belinda</i>	85
Edwards's political interests of	
Great Britain	325
Elton's, fir Ab. letter to the rev.	
T. Bere	437
Encyclopædia Britannica, supplement to the	265
English verse, essay on the nature of	680
Epée's, abbé de l', method of educating the deaf and dumb	559
Estlin's union of wisdom and integrity, a sermon	429
Europe, considerations on the present state of	93
Extermination, argument against	ib.

F.

Fabius's letters to Mr. Pitt	365
Festivals, holy, familiar instructions to young people concerning	552
Fevers, instructions for self-preservation during the prevalence of contagious	200
Financial facts of the eighteenth century	324
Fiorillo's <i>Herodes Atticus</i>	332
Fisher's <i>Valley of Llanherne</i>	664
Fontenille sur l'art de conserver les oiseaux	445
Fourcroy's système des connoissances chimiques	444
France, the genius of	309
Frend on paper-money and provisions	101
Fullarton's letter to lord Carrington	434

G.

Game, view of the statutes relating to	323
Gardner on the evil effects of an increasing population	99
—— on the vaccina	200
Gay, parodies on	196
Geoghegan on the venereal disease	321
Georgi's geographico-physical-description of the empire of Russia. Germ.	566
Gilpin's sermons, vol. ii.	529
Giovane's, dutchefs of, statistical observer's pocket companion	330
Girard des tombeaux	561
Glasse's exposition of the commandments	203
—— Louisa	328
Godwin's reply to Dr. Parr	184
Goëthe's <i>Herman and Dorothea</i> , translated by Holcroft	591
Goldsmith's crimes of cabinets	94
—— state of the French republic	95
Grain, remarks on the present high price of	102
Gray's visitation sermon	547
Great Britain's fast	431
Greathead's sermon on the decease of William Cowper, esq.	669
Gregg's hierogamy	320
Grose's twelve sermons	427
Gudin's <i>l'astronomie</i> , poëme	219
Guildford, history of	303
Guinquené sur la vie et les ouvrages de N. Piccini	682
Guts Muts, library of pædagogic literature. Germ.	565

H.

Halloran's <i>Lachrymæ Hibernicæ</i>	195
Hand's modern practice of levying fines, &c. in the court of common pleas	322
Hanger,	

CONTENTS.

	PAGE		PAGE
Hanger, letter to colonel	327	Israeli's literary miscellanies	214
Harwood's Grecian antiquities	534	Julian and Agnes	84
Hatfield's She Lives and Hopes	85		
Haygarth on the prevention of infectious fever	— 636	K.	
Heberden on diseases	— 401	Kearfley's traveller's guide	106
Hemsterhuis et Ruhnkenii vitæ	223	Kelly's elements of book-keeping	440
Henon et Fontenille sur l'art d'empailler et de conserver les oiseaux	— — 445	Kollmann on thorough bass	389
Herodotus, Rennel on the geography of	— 136, 247	L.	
Heslop on arable and grass-lands	100	Lalande's entretiens sur la pluralité des mondes	— 218
Hett's visitation sermon	548	Layman's account of faith and practice, in the episcopal church of Scotland	— 597
Hewlett's duty of keeping the sabbath holy	— 318	Langford's anniversary sermon before the humane society	— 428
Hindley's Persian lyrics	193	Lathom's Dash of the Day	196
Hodson's evangelical clergyman	431	Lequinio's voyage dans le Jura	219
Holcroft's translation of Goëthe's Herman and Dorothea	591	Leasehold property, enquiry into the nature of	— 672
Holmes's septuagint	— 449	Lettson on the cow-pox	— 513
Hood's poems	— 81	Levesque's histoire de la Russie	442
Horsley's, bishop, translation of Hosea	— 569	Lewis on farms	— 99
Houghton's sermon for the Norfolk and Norwich hospital	549	Lewis's Adelmorn, the Outlaw	545
Hourwitz's Polygraphie	562	Lincoln, two addresses to the inhabitants within the archdeaconry of	— 155
Hull on phlegmatia dolens	85	Link's travels in Portugal	— 501
Hunter's Lætitia	— 667	Lipscomb's journey into Cornwall	399
Hunt's Juvenilia	— 541	Little's poetical works	— 540
Huschke's analectica critica	220	Loder's history of Framlingham	417
Hutton's select amusements in philosophy and mathematics	678	Lowe's visitation sermon	— 668
I. and J.		Lucas's Fate of Bertha	— 196
Jacobinism, a poem	— 385	Luke's sermon	— 205
Jenner's address on vaccine inoculation	— 320	Lycophron's Cassandra, translated by Meene	— 173
Imperial parliament, suggestions to the members of the	— 102	Lyriques opuscules	— 311
Johnstone's two sermons on the alarm of scarcity	— 211	M.	
Jones's development of events	618	Mackereth's transactions of Buonaparte	— 331
Ireland's Mutius Scævola	313	Macnab's	
Irving's lives of Scottish authors	327		

CONTENTS.

	PAGE		PAGE
Macnab's letter on the coal-trade	214	Naylor's history of Helvetia	603
Mail, the western —	212	Northmore on education founded upon principles, part i.	560
Manfey's practical physician	427	Notices des MSS. par l'institut national de France —	107
Marriot's memoire justificative de la Grande Bretagne —	434	Nougaret parrallèle des revolutions —	562
Marth's history of the politics of Great Britain and France defended —	555	Nuptiæ sacrae —	103
Maunde's Rural Philosopher	345		
Maxwell's spirit of marine law	92	O.	
Medley, rev. Samuel, memoirs of	104	Ogilvie's Britannia, a poem	640
———'s hymns —	542	Olivier's voyage dans l'empire Ottoman, l'Egypt, et la Perse	562
Meene on the Cassandra of Lycophron —	173	Osuseley's Bakhtyar Nameh	214
Microcosm, the —	179	——— oriental geography of Ebn Haukal —	574
Military events, epitome of	34		
Millennium, a poem —	419	P.	
Milner's sermon on the distresses of the times —	669	Pandora's box —	98
Montague's summary of the law of set-off —	207	Panzerus. Annales typographici ab anno 1501 ad annum 1536	687
Moore's visitation sermon —	314	Parliament, suggestions to the members of the imperial —	102
More, Mrs. H. statement of facts relative to the schools —	216	Parr's spital sermon —	59
Morgan's affize sermon —	205	Parry on wool —	419
Morgenstern's oratio de literis humanioribus —	223	Patrin's histoire naturelles des mineraux —	443
Mourgue's essai de statistique	109	Peace, short view of the preliminaries of —	556
Moyfant's abrégé de la bibliothèque portative des ecrivaines François —	217	Pennant's outlines of the globe, vols. iii. and iv. —	453
Murray's power of religion	61	——— journey from London to the Isle of Wight —	580
——— on the situation of the poor in the metropolis, as contributing to the progress of contagious diseases —	202	Perfect's annals of insanity	426
———'s selection of pieces in prose and poetry —	560	Petrarch. Del Petrarcha e dell sue opere, libri quattro —	563
Musgrave on the Irish rebellion	295, 374	Pindar's Tears and Smiles	424
		Plowden's Virginia —	310
N.		Poems, chiefly sonnets —	661
Napleton's advice to a minister	87	Pontey's profitable planter	104
Nardini's Orlando Furioso di Ludov. Ariosto —	542	Poor, proposal for enabling them to provide for themselves	211
Nautical odes —	665	——— plan for ameliorating their condition in London —	212
		Pott, archdeacon, his charge	88
		Pott's	

CONTENTS.

	PAGE
Pott's pattern of christian prudence —	317
Powel on the bile and its diseases	201
Pratt's gleanings in England, vol. ii. —	165
Prose on various occasions	330
Provisions, review of the causes which have enhanced the price of — —	101
———— observations on the high price of —	210
Public characters of 1800—1801	495
Rye's Alfred —	27
R.	
Ravizotti's viridarium Latinum	332
Recueil des memoires sur les etablissemens de l'humanite	442
Reece's medical and chirurgical pharmacopeia —	202
Reich on fever —	124
Religion, considerations on the present state of —	90
Religious union —	320
Rennel on the geography of Herodotus —	136, 247
Rennell, Dr. discourses —	276
Revelation, manual of reflections on the facts of —	318
Rigby's fast sermon —	206
Ring on the cow-pox —	667
Roberts's christianity vindicated	337
Robertson on English verse	680
Robinson's lyrical tales —	193
————, Mrs. memoirs of the late — —	217
————'s collectanea maritima	432
Robson's visitation sermon —	89
Rodd's ancient ballads on the civil wars of Granada —	422
Roland's posthumous works	350
Ruddiman's grammar abridged, by Dr. Chapman —	107

	PAGE
Ruhnkenii et Hemsterhusii vitæ	223
Rush's medical enquiries, vol. v.	64
S.	
Sanders's sermon on public worship	549
Sandifort's tabulæ anatomicæ	687
Satirical epistle to the poet laureate	420
Sayer's principles of christianity	553
Schiller's Mary Stuart, translated by J. C. M. —	665
Schlegel on neutral vessels —	67
Scotland, a layman's account of his faith and practice in the episcopal church of —	597
Scot's Alonso and Cora, with other original poems —	663
Scott's signs of the times —	83
———— on the fine arts —	103
————'s thanksgiving sermon	204
Sentiment, beauties of —	559
Sermons on the doctrines and duties of christianity —	318
Serres's guide for coasting pilots	532
Shakespeare's king John, altered	196
Shepherd's charge to the clergy of the archdeaconry of Bedford	317
Shield's introduction to harmony	46, 157
Smellie's literary lives —	245
Somerville, lord, on the board of agriculture —	128
Sotheby's epistle to Sir George Beaumont —	78
Sound, the, and Baltic described	331
Southey's Thalaba, the Destroyer	309
Speyert van den Eyck's institutiones physicæ —	687
Stackhouse's new essay on punctuation — —	329
———— appendix and key to the same —	560
Stoddart's	

CONTENTS.

	PAGE		PAGE
Stoddart's local scenery in Scotland	237	Wakefield's select essays of Dio Chrysostom	103
Stone's review of Mr. A. Young	466	——— juvenile travellers	439
Storch's account of the empire of Russia. German	686	Waldstein's, count de, plantæ rarioræ Hungariæ indigenæ	566
Struve on suspended animation	86	Walker's poems	541
Summerfett's Martin of Fenrose	197	Wansey's thoughts on poor-houses	213
Sweets of society	83	Ward on neutral powers	355
		Way to speak well	677
		West's letters to a young man	286, 359, 524
T.		Western mail, the	212
Talbot's analysis of the bible	88	Wheatley on strictures in the urethra	198
Tate's fast sermon	550	——— on the cure of the gonorrhœa	199
Tatham's communications on the commerce of America	329	White's Egyptiaca	131
——— remarks on an essay on the comparative advantages of oxen for tillage	435	White on the anatomy and physiology of the horse's foot	440
——— on the agriculture and commerce of the United States of America	436	———'s enquiry concerning lying-in-women	425
Turner's sermon for the support of the New College, Manchester	429	Whiter's etymologicon magnum	225, 478
		Williams's christian preacher	91
		Wilson's sermons	89
		Withy on the laws of annuities	206
V. and U.		Wolfius. Ciceronis orationes quatuor	564
Vassier's poems	193	Wood's elements of perspective	557
Ventenat's description des plantes de M. Cels	445	Worlds, essay on the plurality of	405
Vernal Walk	82		
Verret's argument concerning the christian religion, translated	206	Y.	
Vince on conic sections	57	Yonge's extracts, moral and sacred	678
Vincent's defence of public education	657	Yorke's view of a course of lectures	208
Unio five lamentatio Hibernica	195	——— mural nights	610
Upsaliæ dissertationes academicæ	567		
W.		Z.	
Wagner's auspicia sæculi post Christum undevicesimi	192	Zoega de origine et usu obeliscorum	220

THE
BRITISH CRITIC,

For JULY, 1801.

Pro captu lectoris habent sua fata libelli,
Sed me judicii non pœnitet—— TER. MAUR.

Good books, or bad, if readers choose, may sell,
And yet the critic may have judg'd them well.

ART. I. *An Historical Tour in Monmouthshire, illustrated with Views, by Sir R. C. Hoare, Baronet; a new Map of the County, and other Engravings. By William Coxe, A. M. F. R. S. F. A. S. Rector of Bemerton and Stourton. One Volume, in Two Parts. 4to. 4l. 4s. Cadell and Davies. 1801.*

MONMOUTHSHIRE, formerly part of Wales, but now an English county, may be considered as the connecting link between the principality and England: it is rendered peculiarly interesting from its Roman, British, and Norman antiquities, and from the illustrious personages to whom it has given birth, or afforded titles; it abounds also in picturesque scenery. From the pen of Mr. Coxe, employed on such a subject, a superior gratification must be expected: his Travels in Switzerland, and the northern kingdoms of Europe, and his high reputation in the republic of letters, justify hopes which, in the present publication, are not disappointed. Mr. Coxe gives the following account of his motives for undertaking to write this Tour, his means of acquiring information, and the scope of the publication.

A

“ The

BRIT. CRIT. VOL. XVIII, JULY, 1801.

"The present work owes its origin to an accidental excursion into Monmouthshire, in company with my friend Sir Richard Hoare, during the autumn of 1798. I was delighted with the beauties of the scenery; I was struck with the picturesque ruins of ancient castles memorable in the annals of history; and I was animated with the view of mansions distinguished by the residence of illustrious persons; objects which the sketches of my friend's pencil rendered more impressive.

"On my return, I examined my notes, perused the principal books relating to Monmouthshire, and convinced that so interesting a country deserved particular notice, formed the plan of a tour, which should combine history and description, and illustrate both with the efforts of the pencil. Sir Richard Hoare strongly encouraged me in my undertaking, offered to accompany me again into Monmouthshire, and to supply me with additional views.

"Accordingly in the spring of 1799, I explored the country in various directions, and received assistance from many gentlemen and men of letters; but as the materials were still defective, and as a want of time and unfavourable weather prevented me from visiting the sequestered and mountainous districts, I made a third excursion in the autumn of the same year.

"In the course of these three journeys, I employed five months, and traversed 1500 miles, and now present to the public the result of my observations and researches.

"In this work, the reader must not expect to find a regular history of Monmouthshire; but a description of the principal places, intermixed with historical relations and biographical anecdotes, and embellished with the most striking views, for which I am principally indebted to my friend Sir Richard Hoare, whose persevering zeal and activity claim my warmest gratitude.

"Lanfanfraed House is situated five miles and a half from Abergavenny, ten from Monmouth, four from Raglan, and seven from Usk; and its central position renders it extremely convenient for the purpose of exploring the country. Unacquainted with a single gentleman, when I first entered the country, I was introduced to Mr. Greene, by my friend Sir Richard Hoare; his hospitable mansion was open to me at all times, and on all occasions, without form or ceremony; I was left at full liberty to make excursions as my fancy or inclinations suggested; and on my return, after the fatigues of the day, I enjoyed the comforts of an agreeable society. In this delightful residence, I first conceived the plan of writing a Tour in Monmouthshire; Mr. Greene zealously encouraged and assisted me in the prosecution of the work; through his introduction, I became acquainted with the principal gentlemen and men of letters, and obtained access to various documents and interesting papers."

It is pleasing to find, from the numerous list of friends and benefactors, that the principal gentlemen and men of letters in the county vied in acts of hospitality and attention to this traveller; and Mr. Coxe dwells with grateful satisfaction on the benefits he derived from their assistance and communications.

In

In perusing this Tour, the reader may easily imagine himself travelling through the county with a companion of learning, taste, and experience, who sometimes relates his own impressions on former excursions, sometimes gives the natural or local history of the scene, interspersed with judicious and seasonable information respecting the illustrious individuals, whose persons are called to his recollection by the view of their mansions, the fame of their exploits, or the sight of their portraits. Even the minuter topics of conversation incident to such an excursion find a place; the wonder-fraught tales of the peasantry; the whimsical mistakes of innocent credulity; and the accidents, perils, and escapes of individuals, are related with a taste and *naïveté* perfectly suited to the scene and the actors. But biography, description, and anecdote, do not occupy the whole volume; the great interests of mankind are viewed with the eye of a politician and philosopher; the means and progress of improvement are faithfully deduced, and sagaciously investigated; and the information afforded respecting the commerce of the county is copious, and derived from the best sources.

Mr. Coxe has shewn great judgment in not modelling his work on the plan of a mere county history, or uniformly adopting the dry detail of a journal; but while he avoids the tediousness of dates, or the minuteness of county divisions, he is not deficient in method and order.

In his Introduction, he slightly touches on the position and present state of the county. It is surrounded by the counties of Somerset, Gloucester, Hereford, Brecknock, and Glamorgan; from which it is principally separated by the Severn, the Wy, the Monnow, and the Rumney. The principal rivers which traverse Monmouthshire are the Wy, the Usk, and the Rumney. The Wy is navigable during its whole course through the country; the Usk, by means of the tide, from New Bridge near Fredonnoe; and the Rumney only from the Bridge, not three miles from its mouth. The Trothy and the Monnow, joined by the Honddy at Attyrnyns, fall into the Wy near Monmouth; and the Usk is swelled by numerous mountain torrents, of which the principal are the Gavenny, the Kebby, the Olwy, the Berthin, the Torvaen or Avon Lwyd, and the Ebwy, which receives the Sorwy. The county sends two members to Parliament, and is divided into the six hundreds of Abergavenny, Scenfretth, Wentloog, Usk, Raglan, and Caldecot. The population may be conjectured from the number of men between fifteen and sixty, returned, in 1798. in the several hundreds, as capable of bearing arms, which amounted to 11,835. If the proportion of the males between

fifteen and sixty may be estimated at one fourth of the whole population, including both sexes, the number of souls in the county of Monmouth will be 47,340. or, in round numbers, 48,000. Monmouthshire is comprised in the diocese of Landaff, except Dixon, Welsh Bicknor, and St. Mary's Church in Monmouth, which belong to the diocese of Hereford, as do Cwmyoy, Oldcastle, and Lanthony, to that of St. David.

The Welsh language is more prevalent than is usually supposed: in the north-eastern, eastern, and south-eastern parts, the English tongue is in common use; but in the south-western, western, and north-western districts, the Welsh, excepting in the towns, is generally spoken. The natives of the midland parts are accustomed to both languages: in several places divine service is performed wholly in Welsh, in others in English, and in some alternately in both. The natives of the western parts, which are sequestered and mountainous, unwillingly hold intercourse with the English, retain their ancient prejudices, and still brand them with the name of Saxons; this antipathy, however, is gradually decreasing, by means of the establishments of English schools, and the introduction of English manners, customs, and manufactures. Their animal and vegetable productions are similar to those in the hilly counties of England; and the only fishes, not common in the English rivers, are the skerling and the sewin, the latter of which principally abounds in the Ebury. The mountainous districts are rich in mineral productions, particularly iron and coal, which have given rise to numerous iron manufactories, and considerably increased the population and riches of the county.

Mr. Coxe then proceeds to give a general view of the county history at different periods, and an interesting account of the Roman stations and roads, as well in Monmouthshire as in the adjacent parts, principally drawn from the communications of the Rev. Thomas Leman; and his Introduction, which is divided into three sections, concludes with some remarks on the encampments, castles, and churches.

The author commenced his Tour at the new Passage, and visited Caerwent, Newport, Caerleon, Usk, Raglan, Abergavenny, Pontypool, and Monmouth; from whence he proceeded to Ross, and went down the Wye by Tintern to Chepstow; making from each place numerous excursions. Of these, perhaps, the most interesting are the summits of the Sugar Loaf and *Ycedel*, to the magnificent remains of Lanthony Abby, to the beautiful vallies of the Ebwy and Sorwy, the navigation down the Wye, and the celebrated grounds of Piercefield.

Among the biographical sketches, interspersed through the work, the memoirs of Lord Herbert of Cherbury, Sir Charles

Hanbury Williams, and Harry Marten the Regicide, are the most remarkable. Much ingenious and tasteful disquisition is employed in treating of the legends of Geoffry of Monmouth, and in unravelling the contradictory and fallacious accounts of John of Kent.

With respect to antiquities, Mr. Cox has accurately described the Roman remains at Caerwent and Caerleon, the only known vestiges of the Roman power in Monmouthshire, and has unquestionably traced the line of the Roman walls, which are faithfully delineated in the annexed plans.

We are happy to find that Mr. Coxe, in general, is more correct in the orthography of the Welsh languages than former writers, and we easily trace the masterly assistance of Mr. Owen, the learned author of the British Dictionary, to whom Mr. Coxe pays his grateful acknowledgments, and his friend, Mr. Evans, Vicar of Newport St. Woolos, from whom he derived much local and important information.

The execution of this work is in the most distinguished style of elegance, both in the letter-press and the graphic embellishments. The plates amount to ninety, exclusive of vignettes; comprising views and plans of Roman stations, towers, castles, and ancient encampments; portraits of celebrated persons, and a new and accurate map of the county. The views are principally from the pencil of Sir Richard Hoare; a few, of great beauty, are by Miss Edith Palmer, of Bath; and the plans of stations, towns, castles, and encampments, are taken from actual survey.

We shall now afford our readers a specimen of the style in which the Tour is written.

Excursions to the Summits of the Sugar-Loaf and Great Skyrrid.

" Having received repeated accounts of the different and contrasted views from the tops of the Sugar-Loaf and Skyrrid, I determined to visit them on the same day. I departed at seven in the morning from Abergavenny, rode about a mile along the Hereford road, mounted the eastern side of the Derry, in the dry bed of a torrent, came to a heathy down, and gently ascended to the bottom, which below appears like a cone, and is called the Sugar-Loaf.

" The sides of the mountain are covered with heath, wortle-berries, and moss, to the height of a foot, which renders the ascent so extremely easy, that a light carriage might be driven to the base of the cone, not more than one hundred paces from the summit. I dismounted near a rock, which emerges from the side of the ridge, forming a natural wall, and reached the top without the least difficulty. This elevated point, which crowns the summit of the four hills, is an undulated ridge, about a quarter of a mile in length, and two hundred yards

yards in breadth, with broken crags starting up, amid the moss and heath with which it is covered.

" The view from this point is magnificent, extensive, and diversified. It commands the counties of Radnor, Salop, Brecknock, Monmouth, Glamorgan, Hereford, Worcester, Gloucester, Somerset, and Wilts. To the west extends the long and beautiful Vale of the Usk, winding in the recesses of the mountains, and expanding to the south into the fertile plain which is terminated by the Clytha Hills. Above it towers the magnificent Bloreng, almost equal in height to the point on which I stood; and in the midst rises the undulating swell of the Little Skyrriid, appearing like a gentle eminence feathered with wood. To the north, a bleak, dreary, sublime mass of mountains, stretches in a circular range, from the extremity of the black mountains above Llanhony to the Table Rock near Crickhowel; the commencement of the great chain which extends from these confines of Monmouthshire, across North Wales, to the Irish Sea. To the east, I looked down on the broken crags of the Great Skyrriid, which starts up in the midst of a rich and cultivated region. Beyond, the Malvern Hills, the Graig, the Garway, and the eminences above Monmouth, bound the horizon. Above, and on the side of Brecknockshire, all was clear and bright; but below, and to the south, there was much vapour and mist, which obscured the prospect, and prevented my seeing the distant Severn, and the hills in Somersetshire and Gloucestershire.

" This elevated point rises 1852 perpendicular from the mouth of the Gavenny, and is seen from Bitcomb Hill, near Longleat, in the county of Wilts, and from the Stiper Stones, in the county of Salop, near the borders of Montgomeryshire.

" During my continuance on the summit, I felt that extreme satisfaction which I always experience, when elevated on the highest point of the circumjacent country. The air is more pure, the body more active, and the mind more serene; lifted up above the dwellings of man, we discard all groveling and earthly passions; the thoughts assume a character of sublimity, proportionate to the grandeur of the surrounding objects; and as the body approaches nearer to the ethereal regions, the soul imbibes a portion of their unalterable purity*.

" Reluctantly quitting the summit, I walked down the side of the Derry, facing the precipitous crags of the dark Skyrriid, and in an hour entered the Hereford road, two miles from Abergavenny, where I arrived at half past eleven.

" After taking some refreshment and repose, I departed at two for the summit of the Skyrriid, on horseback, and accompanied with the same guide who had conducted me to the top of the Sugar-Loaf. Having rode two miles along the road leading to White Castle, we attempted to ascend towards the south-western part of the mountain, which is distinguished with three small fissures. I soon discovered that

* * Rousseau.

† I would recommend travellers who visit the top of the Sugar Loaf, to ascend the Derry from the Hereford road, and to descend the side of the Rolben."

the guide was unacquainted with the way, and on enquiring of a farmer, was informed that the usual route led by Landewi Skyrriid; by his direction, however, we continued at the foot of the mountain, through fields of corn and pasture, and then proceeded along a narrow path, overspread with high broom, which in many places quite covered my horse. Forcing our way with some difficulty through this heathy wood, we rode over a moor, by the side of the stone wall and hedge, which stretch at the base, reached the path leading from Landewi Skyrriid, and ascended, on foot, the grassy slope of the mountain.

"The heat was so intense, the fatigue I had undergone in the day so considerable, and the effort I impatiently made to reach the summit so violent, that when I looked down from the narrow and desolated ridge, the boundless expanse around and beneath, which suddenly burst upon my sight, overcame me. I felt a mixed sensation of animation and lassitude, horror and delight, such as I scarcely ever before experienced, even in the alps of Switzerland; my spirits almost failed, even curiosity was suspended, and I threw myself exhausted on the ground. These sensations increased during my continuance on the summit: I several times attempted to walk along the ridge, but my head became so giddy, as I looked down the precipitous sides, and particularly towards the great fissure, that I could not remain standing. I strongly felt the force of Edgar's exclamation, upon the summit of Dover Cliff, which is no more than a molehill in comparison with this eminence:

" — How fearful

And dizzy 'tis to cast one's eyes so low!"

" — I'll look no more,

Lest my brain turn, and the deficient sight
Topple down headlong."

"I seemed only safe when extended on the ground, and was not therefore in a condition to examine and describe the beauties of the view. However, I took out my pencil, and made a few hasty notes. The ridge of the Skyrriid seemed to be about a mile in length, extremely narrow, in general not more than thirty or forty feet broad, and in some places only ten or twelve; its craggy surface is partly covered with scant and russet herbage, and exhibits only a stunted thorn, which heightens the dreariness of its aspect. After remaining half an hour on the top, incapable of making any further observations, I descended and went round the eastern side of the mountain, where it terminates in an abrupt precipice near the large fissure.

"I walked across the meadows, along a gradual descent, through fine groves of oaks and Spanish chestnuts, to Lanvihangel House, an old mansion belonging to the Earl of Oxford. It was the ancient seat of the Arnold family, and was sold in 1722 to auditor Harley, ancestor of the present Earl. It is now inhabited only by a farmer, and contains nothing but some old furniture, a few family pictures, and some good impressions of Hogarth's prints. The place is distinguished by avenues of Scots firs, which are the largest and finest in England. From the grounds near the front of the house, the Skyrriid presents itself with peculiar effect, the fissure seems like an enormous chasm,

chasm, separating two mountains, whose impending and craggy summits vie in height and ruggedness.

"It was near six o'clock, and I hastened to join a party returning from the ruins of Lanthony Abbey. I partook of an elegant collation, provided by my friend Mr. Greene, which was spread on the banks of the Honddy: the wine, "*Interiore notâ Falerni*," was cooled in the limpid and murmuring stream; the evening was placid and serene, and I forgot the fatigues of the day in convivial intercourse and social conversation.

"On my return to Abergavenny, the moon shining in full splendour, gleamed on the craggy ridge of the Skyrrid, and tinged with its silvery rays the undulating and woody sides of the Derry; forming a contrast of beauty and sublimity.

"In a subsequent tour, I made a second expedition to the top of the Skyrrid. I rode along the Ross road as far as Landewi Skyrrid, where there is an old Gothic mansion, now a farm-house; it formerly belonged to the family of Greville, was sold by the late Earl of Warwick to Henry Wilmot, Esq. secretary to the Lord Chancellor, and is now in the possession of his son. From this place I followed a narrow stony bridle-way, till I reached the extremity of the Skyrrid, and walked up the same grassy path which I had ascended in my first excursion.

"I attained the summit without making those violent exertions, or experiencing the fatigue which I had before undergone, and admired the prospect without the smallest sensation of uneasiness or lassitude. I ascended to the highest point of the mountain at its north-eastern extremity, where a small circular cavity is formed near the verge of the precipice; it is supposed to be the site of a Roman Catholic chapel, dedicated to St. Michael, from which the Skyrrid has derived one of its appellations of St. Michael's Mount. I could observe no traces either of walls or foundations; the entrance, which is to the south-west, is marked by two upright stones, two feet in height, on one of which are rudely carved several letters, amongst which I could only distinguish "*Turner 1671*." To this place many Roman Catholics in the vicinity are said to repair annually on Michaelmas Eve, and perform their devotions. The earth of this spot is likewise considered as sacred, and was formerly carried away to cure diseases, and to sprinkle the coffins of those who were interred; but whether this superstitious practice still continues, I was not able to ascertain.

"I seated myself on the brow of the cliff, overhanging the rich groves of Lanvihangel, and surveyed at my leisure the diversified expanse of country which stretched beneath and around. Although the summit of the Skyrrid is less elevated than that of the Sugar-Loaf, yet its insulated situation, abrupt declivity, and craggy fissures, produce an effect more sublime and striking than the smooth and undulating surface of the Sugar-Loaf and Derry. On the north-east and east, an extensive and fertile region stretches from the centre of Herefordshire to the valley of the Usk, which, though a succession of hill and dale, yet appears a vast plain, broken by a few solitary eminences, and bounded by distant hills gradually losing themselves in the horizon. The spires of Hereford Cathedral gleam in the distant prospect, the
remains

remains of Grosmont Castle are faintly distinguished under the Graig and Garway, and the majestic ruins of White Castle tower above the church of Landewi Skyrriid. To the south, the gentle swell of the Little Skyrriid rises like a hillock above the town of Abergavenny, the feathered hills of Clytha, tufted with the Coed y Bunedd, and backed with the Penncamawr, beyond which appears the æstuary of the Severn, under the cultivated eminences of Gloucestershire and Somersetshire. To the south-west, the eye catches a glimpse of the Usk, pursuing through copses and meads its serpentine course, under a continued chain of wooded acclivities. To the west and north-west, I looked down on a grand and dreary mass of mountains, extending from Abergavenny beyond the frontiers of Herefordshire, and domineered by the elegant cone of the Sugar Loaf. The Black Mountains form the northern extremity of this chain, and are intersected by the sequestered valley of the Honddy. Beneath yawned the abyss of the stupendous fissure, which appears to have been caused by some violent convulsion of nature, and, according to the legends of superstition, was rent asunder by the earthquake, at the crucifixion of our Saviour: hence it is also denominated the Holy Mountain, by which name it is chiefly distinguished among the natives.

“ After contemplating the chasm above, I endeavoured to enter it down the western side of the mountain; but, finding the declivity too precipitous, remounted the ridge, and descended the gentler slope to the east. Proceeding along its base, I turned round its north-eastern extremity, which terminates in an abrupt and tremendous precipice, and passing over fragments of rock, entered the fissure on the north-western side of the mountain. This chasm is not less than three hundred feet in breadth; the rugged side of the Skyrriid rises perpendicular as a wall, to an amazing height:

— “ the shrill-gorged lark so far
Cannot be seen or heard.”

The opposite crag is equally perpendicular, though far less elevated. At some distance it appears like an enormous fragment, separated from the mountain. Its shape, and the strata of the rock, resemble that part of the Skyrriid from which it seems to have been detached; but a nearer view convinced me, that it never could have fallen from the summit. Many similar fissures I observed in the Alps, and they are common in mountainous regions. The frequent springs, oozing through the interstices of the rocks, undermine the foundation, and the vast masses, thus deprived of support, either sink, or are separated from each other, till by degrees great chasms are formed, and the mountain seems to have been rent asunder. The western side of the smaller crag, which bounds the fissure, is wholly overhung with underwood, and forms a singular contrast with the bare and rugged precipice of the parent mountain.

“ I quitted this interesting mountain with regret, at the approach of evening, and as I rode slowly through the narrow vale, which separates the Skyrriid from the Pen y hills, I looked up to the “ dread summit of the craggy bourn,” on which I had experienced such various sensations,

“ Skyrriid!

“ Skyrrið! remembrance thy loved scene renews;
 Fancy, yet lingering on thy shaggy brow,
 Beholds around the lengthened landscape glow;
 Which charmed, when late the day-beam's parting hues
 Purpled the distant cliff.” *Sotheby's Poems*, p. 57.

We shall close this article with a part of the memoirs of Sir Charles Hanbury Williams. Many more passages of the work deserve the compliment of being extracted, but our other duties will not justify the indulgence of our inclinations.

“ Charles Hanbury (Williams) was born in 1709, and educated at Eton, where he made considerable progress in classical literature; and, having finished his studies, travelled through various parts of Europe. Soon after his return he assumed the name of Williams, obtained from his father the estate of Coldbrook, and espoused, in 1732, Lady Francis Coningsby, youngest daughter of Thomas Earl of Coningsby.

On the death of his father in 1733, he was elected Member of Parliament for the county of Monmouth, and uniformly supported the administration of Sir Robert Walpole, whom he idolized: he received from that minister many early and confidential marks of esteem, and in 1739 was appointed by him paymaster of the marines. His name occurs only twice as a speaker, in *Chandler's Debates*; but the substance of his speech is given in neither instance.

“ Sprightliness of conversation, ready wit, and agreeable manners, introduced him to the acquaintance of men of the first talents; he was the soul of the celebrated coterie, of which the most conspicuous members were Lord Hervey, Winington, Horace Walpole (late Earl of Orford) Stephen Fox (Earl of Ilchester) and Henry Fox (Lord Holland) with whom in particular he lived in the strictest habits of intimacy and friendship. At this period, he distinguished himself by political ballads remarkable for vivacity, keenness of invective, and ease of versification. He did not however confine his satire to politics, but descended into private life; with much wit, and little delicacy, he wrote a severe lampoon on the marriage of Mr. Hussey, afterwards Lord Beaulieu, with Isabella, daughter and heiress of John Duke of Montague, and widow of William Duke of Manchester, whose exquisite beauty attracted general admiration.

“ Wide was the extent of her commands,
 O'er fertile fields, o'er barren lands,
 She stretch'd her haughty reign:
 The coxcomb, fool, and man of sense,
 Youth, manhood, age, and impotence,
 With pride receiv'd her chain*.”

“ The Ode was written in 1743, soon after the marriage, and confined to the perusal of his intimate friends; but copies being indiscreet-

“ * Ode to Henry Fox, Esq. on the marriage of the Duchess of Manchester.

ly circulated, it became public in 1746, to the chagrin and dissatisfaction of the author.

“ Mr. Hufsey bore the severe attack with great forbearance; but the Hibernian spirit was roused by the illiberal satire against the whole nation :

“ Nature indeed denies them sense ;
But gives them legs, and impudence,
That beats all understanding ;”

and several Irish gentlemen in London seem to have entered into a combination to challenge the author. To avoid a succession of duels, by the advice of his friends, he prudently retired into Monmouthshire, though he did not himself entertain serious apprehensions of danger*.

“ * These facts are principally drawn from a Letter written to him by his friend Mr. Fox, which is preserved in the collection at Pont y Pool.

“ *War Office, Sept. 6, 1746.*

“ My dear Sir Charles,

“ You may well wonder I have not wrote to you, but I have thought so much about the scrape your last ode has been like, and may still be like to draw you into, that I could not write without endeavouring to inform you of the truth, and have not yet been able to get at the truth of the various reports that have been made about it.

“ What is certain, I believe, is that Hufsey came to Holland house to enquire for you some hours after you went. You know I thought it natural that he might expostulate with you about it; but as he actually set out for Ireland last Sunday, to stay at least till May, I thought it certain, and still think that resentment must drop and be forgot. But it has been too strongly to have no ground reported, that the Irish (to shew they have understandings) have determined to make an irreconcilable quarrel of it; and that a dozen or fourteen had entered into mutual promises, that the first who met should affront you; and farther, that one Mr. Mervin had promised Mr. Hufsey to be his proxy in the quarrel as soon as you should come to town. You may laugh at all this; but I do assure you at the same time, that every body ridicules and condemns it. Your serious friends, and I in the first place, think it puts you in a disagreeable situation, and I am heartily and excessively concerned about it.

“ Lord Harrington will talk to Dumville about it, and thinks as I do, and other pains will be taken to bring these gentlemen to better senses than their own; and I flatter myself that it subsides, and the ridicule of making a personal quarrel of a national reflection, must be acknowledged. I have heard too, that Mr. Mervin says his asking for you at White's was as Mr. Hufsey's messenger, not on his own account.

“ But I still think you will run risque of being affronted, though the absurd engagement to challenge you they will be ashamed of; and what good telling you all this does, I don't know. But you can't imagine how very uneasy I have been, and shall be about it, till I am sure 'tis all over.”

His absence, and the intervention of friends, cooled the anger of those whom his satire had provoked, gave them time to reflect on the absurdity of converting a national into a personal quarrel, and their cause was justly avenged by some counter lampoons, which vied with his own sprightliness and wit*.

" In 1746 he was installed Knight of the Bath, and soon after his return to London, appointed envoy to the court of Dresden; a mission which his lampooners imputed to cowardice, but which he attributes to a nobler motive; his affliction for the death of his friend Mr. Winnington, which threw him into a temporary fit of deep melancholy, and considerably affected his health. An Epitaph† which he composed to his memory, is written with much feeling, and a Letter to Sir Thomas Robinson on that event, does honour to his friendship.

" I am here a good deal retired, and in a melancholy way, which I have been in ever since the death of my friend Mr. Winnington, in whom my country lost an useful citizen, and the man upon earth I loved the best. 'Twas upon his death I begged the king to send me abroad, and resigned a very profitable employment to come out of a country where I missed an object that I esteemed and honoured very highly, and where every thing daily put me in mind of him. When he dy'd he had much the best interest of any man in England with the king; and had three times in one day returned the Chancellour's of the Exchequer Seal into the king's hand, who wou'd fain have forc'd it upon him; but he was steady to his friends, and the cause in which he had embark'd, and proof against the temptation of power itself§."

" The votary of wit and pleasure was instantly transformed into a man of business, and the author of Satirical Odes penned excellent dispatches. He was well adapted for the office of a foreign minister, and the lively no less than the solid parts of his character, proved useful in his new employment: flow of conversation, sprightliness of wit, politeness of demeanour, ease of address, conviviality of disposition, together with the delicacy of his table, attracted persons of all descriptions. He had an excellent taste for discriminating characters, humouring the foibles of those with whom he negociated, and conciliating those by whom the great were either directly or indirectly governed.

" In 1749 he was appointed, at the express desire of the king, to succeed Mr. Legge as Minister Plenipotentiary to the Court of Berlin; but in 1751 returned to his embassy at Dresden. During his residence at these Courts, he transacted the affairs of England and Hanover with so much address, that he was dispatched to Petersburg, in a time of

" * Stop, stop, my steed, hail Cambria, hail," &c.

" Who's that, what, Hanbury the lyric," &c.

" † Think you because you basely fled
To Saxony to hide your head,
On Odes you still may venture?" &c.

" ‡ See Sir Charles H. Williams's Odes.

" Near his paternal seat, here buried lies," &c.

" § Grantham Papers. Dresden, July 10, N. S. 1747."

critical

critical emergency, to conduct a negotiation of great delicacy and importance."

We reluctantly omit the particulars of his ministerial situation, which are related in a very interesting manner. He retained his office of ambassador till the year 1757, but latterly with so much fatigue and vexation, from the nature of the business, that he solicited his recall. At the mutual desire of his own Court and that of Prussia, he remained a few months longer at Petersburg, but

"all his efforts proved unsuccessful, and the Empress coalesced with Austria and France. In the midst of this arduous business his health rapidly declined, his head was occasionally affected, and his mind distracted with vexation; the irregularities of his life irritated his nerves, and a fatiguing journey exhausted his spirits.

"Soon after his arrival at Hamburgh, in the autumn of 1757, he was suddenly smitten with a woman of low intrigue, gave her a note for 2,000*l.* and a contract of marriage, though his wife was still living; he also took large doses of stimulating medicines, which affected his head, and was conveyed to England in a state of insanity. During the passage, he fell from the deck into the hold, and dangerously bruised his side; he was blooded four times on board, and four times immediately after his arrival in England. In a little more than a month he recovered, and passed the summer at Coldbrook-House. From this place he wrote a letter to his friend Mr. Keith, which proves the calm state of his mind, and breathes the warmth of paternal affection:

"By a letter which I wrote to Baron Wolfe some time ago, and which I don't doubt he shewed, you have been informed already of the wretched state of my health, both at Hamburgh and since my return to England. But I am now as perfectly well as ever I was in my life, and improving this charming place, where I hope to see you one day, to talk over things that nobody but you and I in England understand.

"My beloved Lady Essex, who I assure you has a true friendship for you, and who I believe esteems you as much as any man in the world, who is not of her own family, will I hope be very soon here to pass away the best part of the summer with me; I leave you to imagine my happiness in seeing her, to behold what I love much the best in the world, endowed with every exterior charm, and an inside that at least equals her beautiful person. Her knowledge of the court and of the world is prodigious. She has many acquaintance among her own sex, and two of the most exemplary women we have in England for her friends, I mean Lady Catherine Fox, and the Countess of Dalkeith. She is distinguished more than any woman that comes to Court by the King; and for good breeding and good sense, has hardly her equal in England. But one thing, which perhaps you don't know about her is, that she shines full as much in the character of a good housewife, as she does in that of a fine lady; and all the accounts of my Lord's estates, and the expences of his house, are neatly kept
in

in books by her own hand. In short, she has exceeded all my hopes, and requited my fondest wishes about her; and I will not imagine this description to be tedious to you, because I am sure the friend will feel and read with pleasure, what the father feels with transport, and writes with truth."

"Towards the latter end of 1759, he relapsed into a state of insanity, and expired on the 2d of November, aged 50.

"His official dispatches are written with great life and spirit; he delineates characters with truth and facility; and describes his diplomatic transactions with minuteness and accuracy, but without tediousness or formality.

"The verses of Sir Charles Hanbury Williams were highly prized by his contemporaries, and the letters of his friend Mr. Fox, abound with extravagant commendations of his poetical talents; but in perusing those which have been given to the public, and those which are still in manuscript, the greater part are political effusions, or licentious lampoons, abounding with local wit and temporary satire, eagerly read at the time of their appearance, but little interesting to posterity. Three of his pieces, however, deserve to be exempted from this general character; his Poem of Isabella, or the Morning, is remarkable for ease of versification, and happy discrimination of character; his Epitaph on Mr. Winnington is written with great feeling; and his beautiful Ode to Mr. Pointz, in honour of the Duke of Cumberland, breathes a spirit of sublimity, which entitles the author to the rank of a poet, and excites our regret that his muse was not always employed on subjects worthy of his talents.

"Sir Charles left by his wife two daughters, Frances, first wife of William Anne late Earl of Essex, and Charlotte, who espoused the Honourable Robert Boyle Walsingham, youngest son of the Earl of Shannon, a Commodore in the navy."

Such is the nature of this work, in which the student will find various information, and the man of taste an entertainment congenial to his feelings and pursuits.

ART. II. *Phytologia, or the Philosophy of Agriculture and Gardening, with the Theory of draining Morasses, and with an improved Construction of the Drill Plough.* By Erasmus Darwin, M. D. F. R. S. 4to. 612 pp. 1l. 11s. 6d, Johnson. 1800.

IN a short Introduction, of little more than one page, Dr. Darwin informs his readers, that his object is to attempt a theory of vegetation, deduced principally from the experiments of several eminent persons, such as Hales, Grew, Malpighi, &c.

Whoever contemplates the works of nature; whoever attempts to enumerate and to describe the multitude of natural objects

objects which strike the human senses on every side, is unavoidably forced to remark, and to acknowledge, an indefinite gradation of bodies differing in form, power, magnitude, and other properties. But while he admires their variety and their powers, while he endeavours to comprehend their structure and their dependence, he seeks in vain for the beginning, and for the end of the series; he attempts, without effect, to discover any precise limits between its parts; for who can perceive and describe the primitive particles of matter, or who can say which is the most complicated body of the creation? Where is the real limit between animals and vegetables, and which is the philosophical distinction between the human and the inferior species?

Yet human industry has attempted, with useful effect, to distinguish the animal from the vegetable, and these from other objects; has subdivided each of those grand divisions into lesser parts, and has assigned to each certain characteristic distinctions, which render the attainment, and the communication of natural knowledge, easy and determinate. But those artificial distinctions of an uninterrupted series are unavoidably defective, since they prescribe limits to what has no known limits; they define what is incapable of any precise definition. Hence, between the bordering limits of any two contiguous classes or divisions, some equivocal objects do necessarily exist, and which may be said to belong to either of the classes, or to none. Hence also is derived an inexhaustible source of dispute, of declamation, and of pedantic remarks. But whoever wishes to preserve order and perspicuity, whoever is a true lover of knowledge, will naturally strive to adhere to the scientific distinctions, as being the only means of rendering ourselves intelligible; and will, at the same time, avoid all such equivocal words, or strained meanings and expressions, as can only be productive of doubt and confusion.

The author of the work, which is at present under our examination, has evidently paid little attention to the above-mentioned necessary precaution; nor is this defect compensated by an adequate quantity of new matter, or useful knowledge. We shall, however, as far as it is in our power, endeavour to lay before our readers such passages, and such remarks, as may enable them to form an adequate idea of the work; giving first a general view of its contents.

This work is divided into three Parts, the contents of which are as follows:

Part I. Physiology of Vegetation.

Se^{ct}. I. Individuality of the Buds of Vegetables.

II. Their Absorbent Vessels.

III. Their Umbilical Vessels.

Se^{ct}.

SECT. IV. Their Pulmonary Arteries and Veins.

V. Their Aortal Arteries and Veins.

VI. Their Glands and Secretions.

VII. Their Organs of Reproduction.

VIII. Their Muscles, Nerves, and Brain.

Part II. Economy of Vegetation.

IX. The Growth of Seeds, Buds, and Bulbs.

X. Manures, or the Food of Plants.

XI. Of Draining and Watering Lands.

XII. Aeration and Pulverization of the Soil.

XIII. Of Light, Heat, Electricity.

XIV. Diseases of Plants.

Part III. Agriculture, and Horticulture.

XV. Production of Fruits.

XVI. Production of Seeds.

XVII. Production of Roots and Barks.

XVIII. Production of Leaves and Wood.

XIX. Production of Flowers.

XX. Plan for disposing a Part of the System of Linneus into more natural Classes and Orders.

Appendix.—Improved Construction of the Drill Plough.

In the first section, this author asserts that plants are inferior animals; that every bud of a tree is an individual vegetable being, and therefore a tree is a family or swarm of individual plants, like the polypus with its young growing out of its sides, or like the branching cells of the coral-insect.

“In the inoculation,” he says, “and ingrafting of fruit-trees, five or six different kinds of pears are frequently seen on the branches of one tree, which could not then properly be termed an individual being.”

In support of those assertions, Dr. Darwin adduces a variety of observations, or rather verbal than physical distinctions. He also specifies the difference between animals and vegetables in the following words.

“As vegetables are immovably fixed to the soil, from whence they draw their aliment ready prepared, and this uniformly, and not at returning intervals; it follows, that in examining their anatomy, we are not to look for muscles of locomotion, as legs and arms; nor for organs to receive and prepare their aliment as a mouth, throat, stomach, and bowels, by which contrivances animals are enabled to live many hours without new supplies of food from without.

“The parts, which we may expect to find in the anatomy of vegetables, which correspond to those in the animal economy, are first a threefold system of absorbent vessels, one branch of which is designed to imbibe the nutritious moisture of the earth, as the lacteals imbibe the chyle from the stomach and intestines of animals; another to imbibe
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the water of the atmosphere, opening its mouths on the cuticle of the leaves and branches, like the cutaneous lymphatic vessels of animals; and a third to imbibe the secreted fluids from the internal cavities of the vegetable system, like the cellular lymphatics of animals.

"Secondly, in the vegetable fetus, as in seeds or buds, another system of absorbent vessels is to be expected, which may be termed umbilical vessels, as described in Sect. III. of this work, which supply nutriment to the new bud or seed, similar to that of the albumen of the egg, or the liquor amnii of the uterus; and also another system of arterial vessels, which may be termed placental ones, corresponding with those of the animal fetus in the egg or in the womb, which supply the blood of the embryo with due oxygenation before its nativity.

"Thirdly, a pulmonary system correspondent to the lungs of aerial animals, or to the gills of aquatic ones, by which the fluid absorbed by the lacteals and lymphatics may be exposed to the influence of the air. This is done by the leaves of plants, or the petals of flowers; those in the air resembling lungs, and those in the water resembling gills.

"Fourthly, an arterial system to convey the fluid thus elaborated to the various glands of the vegetable for the purposes of its growth, nutrition, and secretions; and a system of veins to bring back a part of the blood not thus expended.

"Fifthly, the various glands which separate from the vegetable blood the honey, wax, gum, resin, starch, sugar, essential oil, and other secretions.

"Sixthly, the organs adapted to the lateral or viviparous generation of plants by buds, or to their sexual or oviparous propagation by seeds.

"Seventhly, longitudinal muscles to turn their leaves to the light, and to expand or close their petals or their calyxes; and vascular muscles to perform the absorption and circulation of their fluids, with their attendant nerves, and a brain, or common sensorium, belonging to each individual seed or bud; to each of which we shall appropriate an explanatory section." P. 5.

And further on he says;

"Now as the internal pith of a bud appears to contain or produce the living principle, like the brain and medulla oblongata, or spinal marrow of animals, we have from hence a certain criterion to distinguish one bud from another, or the parent bud from the numerous budlets, which are its offspring, as *there is no communication of the internal pith between them.*" P. 8.

At the end of this section the reader is inclined to ask, what can all this mean?

The second section contains a variety of observations, the importance of which may be gathered from the following quotations.

After describing how the absorbent vessels of plants may be rendered visible, namely, by placing twigs of a fig-tree, or of

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several other plants, for a short time in a decoction of log-wood, or madder, &c. and then viewing them through a common magnifying-glass, he says,

“ These absorbent vessels have been called bronchia by Malpighi and Grew, and some other philosophers, and erroneously thought to be air-vessels; in the same manner as the arteries of the human body were supposed to convey air by the antients, till the great Harvey by more exact experiments and juster reasoning, evinced that they were blood vessels. This opinion has been so far credited because air is seen to issue from wood, whether it be green or dry, if it be covered with water, and placed in the exhausted receiver of an air-pump; and these vessels have therefore been supposed to constitute a vegetable respiratory organ; but it will be shewn hereafter, that the leaves of plants are their genuine lungs, and that the absorbent vessels and arteries become accidentally filled with air in the dead parts of vegetables.

“ For as the vessels of vegetables are very minute, and have rigid coats, their sides do not collapse when they are cut or broken, as their juices flow out or exhale; they must therefore receive air into them.”
P. 12.

“ There are nevertheless certain horizontal vessels of large diameter, which pass through the bark of trees to the alburnum, which probably contain air, as they are apparently empty, I believe, in the living vegetable; for the bark of trees consists of longitudinal fibres, which are joined together, and appear to inosculate at certain distances, and recede from each other between those distances like the meshes of a net, in which spaces several horizontal apertures are seen to penetrate through the bark to the alburnum, according to Malpighi, who has given a figure of them, which is copied in Plate I. Fig. 2. of this work. Very fine horizontal perforations through the bark of trees are also mentioned by Duhamel, which he believes to be perspiratory or excretory organs, but adds, that there are others of much larger diameter, some round and some oval, and which in the birch-tree stand prominent, and pierce the cuticle or exterior bark.” P. 13.

“ These horizontal vessels I suppose to contain air inclosed in a thin moist membrane, which may serve the purpose of oxygenating the fluid in the extremities of some fine arteries of the embryo buds, in the same manner as the air at the broad end of the egg is believed to oxygenate the fluids in the terminations of the placental vessels of the embryo chick.” P. 14.

“ The absorbent vessels of vegetables, like those of animal bodies, are liable to err in the selection of their proper aliment, and hence they sometimes drink up poisonous fluids, to the detriment or destruction of the plant. Dr. Hales put the end of a branch of an apple-tree, part of which was previously cut off, into a quart of rectified spirit of wine and camphor, which quantity the stem imbibed in three hours, which killed one half of the tree. Veg. Stat. p. 43. Some years ago I sprinkled on some branches of a wall-tree a very slight solution of arsenic, with intent to destroy insects; but it at the same time destroyed the branches it was thrown upon. And I was informed by Mr. Wedgewood,

Wedgewood, that the fruit-trees planted in his garden near Newcastle in Staffordshire, which consisted of an acid clay beneath the facitious soil, became unhealthy as soon as their roots penetrated the clay; and on inspection it appeared, that the small fibres of the roots, which had thus penetrated the clay, were dead and decayed, probably corroded by the vitriolic acid of the clay, beneath which is a bed of coals.

“It is, however, asserted by M. Buffon, that the roots of many plants will creep aside to avoid bad earth, or to approach good. *Hist. Nat. Vol. III.* But this is perhaps better accounted for by supposing, that the roots put out no absorbent vessels, where they are not stimulated by proper juices; and that an elongation of roots in consequence only succeeds, when they find proper nutriment.” P. 18.

Dr. D. having in the first and second sections sufficiently shown, as he thinks, the similarity between several vegetable and animal parts, adopts, in the third and subsequent sections, the terms which have been generally used to denote the parts of the latter, in explanation of those of the former. Thus, in describing the germination of seeds, he says,

“During the great action of these umbilical absorbent vessels the buds become expanded, that is, the young vegetable beings put forth leaves, which are their lungs, and consist of a pulmonary artery, vein, and absorbents, and also acquire a new bark over that of the branches, trunk, and roots, of the last year, which consists of aortal arteries, veins, and absorbents, and new radicles, which terminate in the soil. At this time the umbilical vessels, which existed in the alburnum, or sap-wood, cease to act, and coalesce into more solid wood, perhaps simply by the contraction of the spiral fibre, of which they are composed; and the swarm of new vegetables, which constitute a tree, are now nourished by their proper lacteal and lymphatic systems.” P. 30.

The third section shows the similarity between the generation of animals and of vegetables; the seeds are compared with the eggs, and certain parts of vegetables are shown to correspond to certain parts of animals. The like is shown with respect to their nourishment, growth, &c. But this similarity, as far as it will go, has occurred to, and has been shown by, a variety of writers.

The contents of the fourth section are very numerous, and are arranged under the principal heads, of 1, Leaves; 2, Aquatic Leaves; 3, Root Leaves; 4, Floral Leaves; 5, And the Coral. The conclusion of this section is as follows:

“We may draw this general result, that the common leaves of trees are the lungs of the individual vegetable beings, which form during the summer new buds in their bosoms, whether leaf-buds or flower-buds, and which in respect to the deciduous trees of this climate perish in autumn; while the new buds remain to expand in the ensuing spring. Secondly, that the bractes, or floral leaves, are the lungs of the pericarp or uterus, and to the growing seeds which it contains, as the

bractes on the stem of the crown-imperial, *fritillaria imperialis*, and the tuft above its flowers. And, thirdly, that the corals or petals are the lungs belonging to the anthers and stigmas, which are the sexual or amatorial parts of the plant, and to the nectaries for the secretion of honey, and to the other glands which affords essential oil and wax.

"Lastly, the stamina and stigma with the petals and nectary, which constitute the vegetable males, and the amatorial part of the female, as they in some plants appear before the green leaves or bractes, as in colchicum and mezereon, and in all plants fall off when the female uterus is impregnated, would appear to be distinct beings, totally different both from the leaf-buds, which produce a viviparous progeny; and also from the bractes with the calyx and pericarp, which constitute the vegetable uterus.

"They must at first receive nutriment from the vernal sap-juice, like the expanding foliage of the leaf-buds, or the bractes of the flower-buds. But when the corol becomes expanded, and constitutes a new pulmonary organ, the vegetable juices are exposed to the air in the extremities of its fine arteries beneath a moist pellicle for the purpose of greater oxygenation, and for the important secretion of honey; and then the anthers and stigmas are supplied with this more nutritious food, which they absorb from its receptacle, the nectary, after it has there been exposed to the air, and are thus furnished with greater irritability, and with the necessary amatorial sensibility, and live like bees and butterflies on that nutritious fluid." P. 55.

In the remaining sections of the first part, this author continues to point out, and to illustrate, the resemblance of vegetable to animal bodies. But it is not in our power to follow him step by step in this long illustration; we cannot, however, forbear transcribing the following paragraphs:

"This leads us to a curious inquiry, whether vegetables possess any organs of sense? Certain it is, that they possess a sense of heat and cold, another of moisture and dryness, and another of light and darkness; for they close their petals occasionally from the presence of cold, moisture, or darkness. And it has been already shewn, that these actions cannot be performed simply from irritation, because cold and darkness are defective quantities of our usual stimuli; and that on that account sensation or volition are employed; and in consequence a sensorium or union of the nerves must exist. So when we go into the light, we contract the iris, not from any stimulus of the light on the fine muscles of the iris, but from its motions being associated with the sensation of too much light on the retina, which could not take place without a sensorium or center of union of the nerves of the iris with those of vision.

"Besides these organs of sense, which distinguish cold, moisture, and darkness, the leaves of *mimosa*, and of *dionæa*, and of *drosera*, and the stamens of many flowers, as of the barberry, and of the numerous class of *syngenesia*, are sensible to mechanic impact; that is, they possess a sense of touch; and as many of their distant muscles are in consequence excited into action, this also evinces that they possess a common
sensorium,

sensorium, by which this sensation is communicated to the whole, and volition occasionally exerted.

“ Lastly, in many flowers the anthers when mature approach the stigma, in others the female organ approaches to the male. I ask, by what means are the anthers in many flowers, and stigmas in other flowers, directed to find their paramours? Is this curious kind of storge produced by mechanic attraction, or by the sensation of love? The latter opinion is supported by the strongest analogy, because a reproduction of the species is the consequence; and then another organ of sense must be wanted to direct these vegetable amourettes to find each other; one probably analogous to our sense of smell, which in the animal world directs the new-born infant to its source of nourishment; and in some animals directs the male to the female; and they may thus possess a faculty of perceiving as well as of producing odours.

“ A most curious example of the existence of some kind of sense, which may direct the pistils, or female parts of the flowers of collinsonia, which way to bend for the purpose of finding the mature males, is related in the Botanic Garden, Vol. I. Canto IV. l. 460, where some of the pistils mistake the males, or stamens, of the neighbouring flowers for their own husbands; and bending into contact with them become guilty of adultery.

“ Thus, besides a kind of taste or appetency at the extremities of their roots, similar to that of the extremities of our lacteal vessels, for the purpose of selecting their proper food; and besides different kinds of irritability or appetency residing in the various glands, which separate honey, wax, resin, and other juices from their blood; vegetable life seems to possess an organ of sense to distinguish the variations of heat, another to distinguish the varying degrees of moisture, another of light, another of touch, and probably another analogous to our sense of smell. To these must be added the indubitable evidence of their passion of love, and of their necessity to sleep; and I think we may truly conclude, that they are furnished with a brain or common sensorium belonging to each bud.

“ But whether this brain, or common sensorium, resides in the medulla, or pith, which occupies the central parts of every bud and leaf, like the spinal marrow of animals, has not yet been certainly determined. By this medulla is meant only the pith of each individual bud, not that which is seen in the centre of a tree, which, like the wood which surrounds it, has long ceased to have vegetable life.

“ The pith, or medulla of each bud, is supposed by its elasticity to push out the central part of the bud; as the vesicular productions on the inside of young quills are supposed to push forwards their early growth, and in some birds are said by Mr. Hunter to receive air from the lungs. It is more probable that this pith, or medulla oblongata of plants, supplies the spirit of vegetation, since it exists in all buds in their most early state, and does not communicate from one bud to another, and thus distinguish them from each other, and evinces their individuality.” P. 137.

In the second part, Dr. D. professes to treat of the œconomy of vegetation, as far as it may serve the purposes of agriculture and gardening.

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The ninth section, which is the first of the second part, contains a variety of articles, which are arranged under a great many titles and divisions, the principal of which are, 1, Seeds resemble Eggs; 2, Buds are a viviparous Progeny; 3, Bulbs.

Under those heads, the peculiar structure of seeds, buds, and bulbs, their varieties, the manner in which they are unfolded, nourished, enlarged, &c. are described and explained.

The tenth is a section of considerable length; it treats of manures, or of the food of plants, under the following principal titles: 1, The Chyle of all Animals is similar; 2, Air; 3, Water; 4, Carbon; 5, Phosphorus; 6, Lime; 7, Clay; 8, Spontaneous Manures; 9, Chemical Manures; 10, Insect Manure; 11, Preservation of Manures; 12, And Application of Manures.

From this section we shall transcribe the following passages, in order to give our readers some idea of its contents.

“ If any one should ask, what is the food of animals? I should answer, that in the most early state of animal life the embryo lives on a mucilaginous fluid, with which it is surrounded, whether in the egg or womb: that in its infant state the young animal is sustained by milk, which its stomach converts into chyle.” P. 187.

“ What then is the food of vegetables? the embryo plant in the seed or fruit is surrounded with saccharine, mucilaginous, and oily materials, like the animal fetus in the egg or uterus, which it absorbs, and converts into nutriment; while the embryo buds of deciduous trees, which is another infantine state of vegetables, are supplied with a saccharine and mucilaginous juice prepared for them at the time of their production, and deposited in the roots or sap-wood of their parent trees; as in the vine, maple, and birch; which saccharine matter is soluble and miscible with the water of the surrounding earth in the subsequent spring, and is forcibly absorbed by their root-vessels, and expands their nascent foliage.” P. 189.

“ We now come to consider the food of adult plants; and in this consists the great and essential difference between the nutritive processes of animals and vegetables. The former are possessed of a stomach, by which they can in a few hours decompose the tender parts of vegetable and animal substances by a chemical process within themselves, conducted in the heat of ninety-eight degrees, with a due quantity of water, and a perpetual agitation of the ingredients; which both mixes them, and applies them to the mouths of the absorbent vessels, which surround them. Whereas a vegetable being having no stomach is necessitated to wait for the spontaneous decomposition of animal or vegetable recrements; which is indeed continually going on in these soils, and climates, and in those seasons of the year, which are most friendly to vegetation; but is in other situations, and in other seasons, a slow process in a degree of heat often as low as forty of Fahrenheit (in which the reindeer moss, *moschus rangiferinus*, vegetates beneath the

the snow in Siberia) and often without an adapted quantity of water to give a due fluidity, or any mechanical locomotion to present them to the absorbent mouths of their roots; or in still worse situations adult vegetables are necessitated still more slowly to acquire or produce their nutritive juices from the simpler elements of air and water, with perhaps the solutions of carbonic acid and calcareous earths, and perhaps of some other matters, with which one or more of them abound." *Ibid*.

In the explanation of the articles air, water, lime, carbon, phosphorus, and others of this section, a sketch of the new chemical theory is introduced; but it is a partial and superficial view of that theory.

The eleventh section contains a variety of local descriptions of springs, wells, morasses, natural and artificial drains, and other such like particulars, from which some theoretical, as well as practical methods are derived. To this section also belong the delineations and descriptions of two machines for watering lands; a complicated machine on the principle of Hiero's fountain, to raise part of the water of a spring or small brook, where some feet of fall may be acquired, to a greater height, for the purpose of watering higher levels of ground; and an horizontal windmill, with a centrifugal pump, to raise water to a small elevation, where no fall can be acquired.

The twelfth is a short section, wherein the new theory of chemistry is employed for explaining the best methods of preparing and managing the soil for the production of plants.

The thirteenth section treats of light, heat, and electricity. It mentions some of the principal properties of those natural agents, as also their influence on the vegetable kingdom. But in the explanation of those subjects, the author seems to labour under the disadvantages of a confused knowledge and unwarrantable prepossessions.

"Philosophers," he says, "are not yet agreed, whether light and heat be the same fluid under different modifications, or two different fluids, which exist frequently together. The latter opinion seems to be more probable from the circumstances related below, and also from the analogy of other aqueous, aerial, or ethereal fluids, which appear to consist of two other fluids combined or diffused with each other. Thus water consists of oxygen and hydrogen combined together. Atmospheric air of oxygen and nitrogen diffused together. Electricity probably consists of two fluids, which may be termed vitreous and resinous electricity. Magnetism also probably consists of two fluids, which constitute northern and southern polarity. The power of attraction seems to consist of gravitation and of chemical affinity. And lastly, the element of fire consists I suppose of light and heat. P. 295.

He also says, afterwards :

" The mechanical theory of electricity invented by Dr. Franklin, is believed by some philosophers not so well to explain the various phenomena of electricity, as may be accomplished by an hypothesis of the existence of two electric fluids diffused together, and strongly attracting each other, one of them to be called vitreous, and the other resinous, electricity. The latter opinion I am inclined to espouse, but shall not here enter into a detail of the theory ; but shall only observe, that the experiments on vegetation have been principally made with the accumulation of the vitreous electricity only, and the consequent exclusion of the resinous ; that is, with what is commonly termed positive electricity, and not with what is termed negative electricity. It is therefore to be wished, that some future experiments may be made with the resinous or negative electricity in preference to the vitreous or positive electricity, or with both of them alternately or comparatively." P. 310.

The fact is, that the theory of two electric fluids has been forsaken by all the principal modern writers on electricity, as being incapable to explain a great number of phenomena ; and the theory of a single electric fluid is universally adopted, as being both simple and sufficient to explain the phenomena.

With respect to its influence on vegetation, we believe that the experiments which have been made with the negative, are nearly as numerous as those which have been made with the positive, electricity. The result of those experiments has been represented differently by different experimentalists. This section likewise contains the description, with a drawing, of a curious machine on the principle of Mr. Bennet's doubler, which produces a constant accumulation of electricity, by the motion of the pendulum of a clock. The pendulum consists of a glass rod, the lower part of which is furnished with a flat and circular metallic plate, which passes alternately before two other similar plates, that are situated upon a proper stand ; at the same time that the communication between those plates, or with one of them, and the ground, is formed by means of certain wires, which are fixed to the pendulum rod and to the plates. We are sorry that, for want of the plate, we cannot give a more adequate description of this machine.

The fourteenth section enumerates and describes the diseases to which vegetables are subject ; and which are arranged under the the titles of, 1, Diseases from internal Causes ; 2, Diseases from external Elements ; 3, Diseases from Insects ; and, 4, Destruction by Vermin.

The third part of this work commences with the fifteenth section, *on the Production of Fruits*. The contents of this section are arranged under the following principal divisions : 1, To produce fruit-bearing Trees ; 2, To increase the Number of fruit Buds ; 3, To perfect and enlarge the Fruit ; 4, To preserve Fruit ; and, 5, Verses on pruning Trees and Melons.

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The manner in which those interesting subjects are treated, will sufficiently appear from the following extract, which relates to the preservation of fruits.

“ As life whether animal or vegetable prevents putrefaction, and as many fruits exist long, after they are gathered from the tree, before they become ripe and die spontaneously, and in consequence putrefy, as crabs, sloes, medlars, and austere pears. The art of preserving these consists in storing them, where the heat is neither much above or below 48 degrees, which is the temperature of the interior parts of the earth; that is, in a dry cellar, or beneath the soil, or well covered with straw or mats in a dry chamber. As greater heat might make them ripen sooner, than they are wanted, by the increased activity of their vegetable life; and frost by destroying that life would subject them to putrefy, when they become thawed; as perpetually happens to apples and potatoes, which are not well defended from frost. And lastly, the moisture would injure them many ways; first by its contributing to destroy their vegetable life; secondly in promoting the chemical process of putrefaction; and thirdly by its encouraging the growth of mucus, or mould, which will grow in moist situations without much light or air.

“ Too great warmth destroys both animal and vegetable life by stimulating their vessels into too great activity for a time, whence a subsequent torpor from the too great previous expenditure of the living power, which terminates in death. After the death of the organization a boiling heat coagulates the mucilaginous fluids, and if continued would I believe prevent the chemical fermentation of them; and that thus both vegetable and animal substances might be preserved. The experiment is difficult to try, and could not therefore be of much practical utility if it should succeed.

“ Great cold on the contrary destroys both animals and vegetables by the torpor occasioned by the defect of stimulus, and a consequent temporary death. Afterwards if a great degree of cold be continued, in some cases the expansion of their freezing juices may burst the vegetable vessels, and thus render the life of them irrecoverable.”
P. 426.

The contents of the sixteenth section, *on the Production of Seeds*, are arranged under nine principal heads; namely, 1, To produce Seeds early; 2, To produce Seeds in great Quantity; 3, To ripen Seeds; 4, To generate best Kinds of Seeds; 5, To collect good Seeds; 6, To determine the Goodness of Seeds; 7, To preserve Seeds; 8, To sow Seeds advantageously; 9, Question concerning general Enclosure; *Cain and Abel*.

As the last article will most likely excite our readers curiosity, we shall transcribe the extraordinary passage, wherein Cain and Abel are most strangely turned into political hieroglyphics.

“ One very important consequence of any country producing a greater quantity of corn, than it consumes, and of thence exporting it to foreign nations, even by means of a bounty, consists in its certainty
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of preventing famine, the most dreadful of human calamities; as in years of scarcity the stream of exportation can be stopped, and produce an ample supply by its stagnation at home.

“Hence when a great part of any tract of country becomes employed in pasturage instead of agriculture, the inhabitants will become consumers of flesh instead of consumers of grain, and will consequently decrease in number from the want of sufficient sustenance. Besides which the people of agriculture are more active and robust than the people of pasturage, and more ingenious in the invention and use of machines necessary for the more artful cultivation of the soil, as well as more numerous, and will consequently become superior to them in arms and arts, and may in process of time conquer them; which reminds us of the Egyptian Dynasty of Shepherd-kings, who were subdued by their agricultural rivals; and also of the allegorical history of Cain slaying Abel, which were probably the names of two political hieroglyphic figures representing the ages of pasturage and of agriculture before the invention of letters.” P. 467.

The principal divisions of the seventh section are under the titles of, 1, Tuberous or bulbous Roots; 2, Palmated or branching Roots; and, 3, Barks.

The principal divisions of the eighteenth section have for titles, 1, Leaves are the Lungs of Vegetables; 2, Wood is produced from Leaf-Buds.

The contents of the nineteenth section are arranged under eight principal divisions; namely, 1, Flowers from Seeds; 2, Flowers from Buds; 3, Flowers from Roots; 4, Esculent and medicinal Flowers; 5, Flowers used in the Arts; 6, Nutritious Parts of Vegetables; 7, Happiness of organized Nature; 8, Cultivation of Brocoli, a Poem.

The twentieth, or last section, contains a *Plan for disposing part of the Vegetable System of Linneus into more natural Classes and Orders*.

Dr. Darwin observes, with much acuteness, that those classes which are deduced from the proportions or situations of the stamina, or which include the number of the stamina along with their proportions and situations, appear to be more natural classes, than those which are distinguished simply by the number of them. Hence, he says,

“As the classes deduced from the proportions or situations of the stamina alone, or conjointly with their respective number, appear thus to produce more natural distribution of vegetables, than those derived simply from their number; it might have been more fortunate for the science of Botany, if the great author of the sexual system had turned his mind to have classed all of them from the proportions, situations, and forms of the stamina alone, or from these conjointly with their number, and to have distinguished the orders according to the proportions, situations, or forms of the pistilla alone, or conjointly with their numbers.

“The

“ The great use of distributing plants into natural classes is not only for the purpose of more readily distinguishing them from each other, and discovering their names, but also for that of more readily detecting the virtues or uses of them in diet, medicine, or the arts; as for the purposes of dying, tanning, architecture, ship-building; which has already been happily experienced in attending to the genera or families of plants, which are all natural distributions of them, whence the same virtues or qualities generally exist among all the species of the same genus, though perhaps in different degrees.

“ 2. But another great advantage would probably occur from deducing the characters of the classes of vegetables from the situations, proportions, or forms of the sexual organs rather than from their number; which is, that these criterions of the classes and orders would be much less subject to variation.” P. 565.

This author then proceeds to show in what manner the characters of the classes and orders might be formed; and points out several advantages which are likely to attend the adoption of such a plan. He acknowledges, however, the difficulty of the undertaking, and the danger of introducing other inconveniences by the attempt.

The above-mentioned sections are followed by a few pages of additional Notes; to which is subjoined an ample Appendix on the improvement of the Drill-Plough, and an Index.

This work contains twelve copper-plate engravings.

Should the reader, after this rather long account, desire our opinion of the work, we may express it in the following concise manner:

A ponderous quarto volume, of upwards of 600 pages, not thinly printed, and worth a guinea and a half, contains a vast number and variety of particulars; namely, scientific, historical, economical, political, poetical, serious, jocular, true, false, and doubtful. They are mostly extracted from the works of other authors; but they are digested and arranged without much discrimination, or proper criticism. The superficial manner in which this author treats the very promising titles of the sections, frequently induces his readers to assert, that he *keeps the word of promise to our ear, and breaks it to our hope*.

ART. III. *Alfred, an Epic Poem, in Six Books.* By Henry James Pye. 4to. 1l. 5s. Wright. 1801.

ON the difficulties attending the production of an Epic Poem it must be unnecessary to expatiate, readers of all descriptions being agreed that it is the most arduous effort of poetical skill, and requires the co-operating favour of all the Muses.

How

How far Mr. Pye is qualified for such an undertaking, a very long catalogue of publications, which have each, and all, been received with warm applause, satisfactorily testifies. The subject which he has chosen for the present exercise of his poetical talents, is one which comes home to the feelings of every true Englishman; and, considering the circumstances of the present period, is most peculiarly apposite. The story of Alfred also contains within itself all that the liveliest imagination, aided by the truest and warmest patriotism, could possibly require. The anecdotes it involves are so various, and so interesting; and the great and important consequences which are produced, distinguish it with every feature, and every quality, a poet could demand.

Mr. Pye has divided his Poem into six Books, with an arrangement of the several parts, which indicates a classical taste and correct judgment.

The First Book introduces the arrival of Alfred at the court of Gregor, King of Caledonia. After bestowing some animated lines on the ancient hospitality of the Scottish nation, the poet happily makes the reader acquainted with the principal incidents in the life of Alfred, to the period of his being defeated at Wilton by the Danes.

We think the Introduction spirited and pertinent, except perhaps that it is a little enfeebled by a quotation at so early a period as the tenth line. It is impossible not to compare the appearance of Alfred before the Scottish monarch, with that of Ulysses at the court of Alcinous—"Stranger, whoe'er thou art," &c. &c. is conceived and expressed in the true spirit of Homeric narration.

The Second Book describes the succour offered Alfred by Gregor, their shipwreck on the coast of Wales, with the well-known and popular story of the retreat of Alfred to the neat-herd's cottage. The reader will be pleased to see how this part of the Poem is managed.

" Not to the splendid palace of the great,
The pride of affluence, or the pomp of state,
Is Charity confin'd,—her heavenly reign
Scorns not the hovel of the cottage swain.—
Soon from the cates, by frugal labour stor'd,
The aged herdsman spreads his homely board,
And the neat housewife with assiduous care
Joys in the hospitable toil to share,
While courtesy, not such as courts impart,
But the pure language of the generous heart,
Vouches, with smiles that Flattery ne'er express'd
The genuine welcome of the wandering guest,

Around

Around the monarch, as the infant race
The narrow room in childish gambol trace
His warlike hands in sportive frolic seize,
Or cling, with lisping fondness, to his knees,
His manly bosom melts with mild delight,
The scenes of joy domestic charm his sight ;
And while his hosts with hospitable care,
Their viands for their unknown king prepare,
With all a parent monarch's feelings fraught,
His whispering fancy thus embodies thought—

“ Here in full colours to my eyes are shown
The true supporters of the regal throne ;
'Tis from industrious Labour's hard-earn'd bread,
That Opulence is deck'd, and Luxury fed,
'Tis from the rustic swain's diurnal toil,
Who bows the woods and turns the stubborn soil,
Tends his meek flock beneath inclement skies,
Bids orchards bend with fruit, and harvests rise,
That Commerce draws, with powerful grasp, the stores
Of every clime from Earth's remotest shores,
That navies o'er the obedient billow ride,
That gallant armies shine in banner'd pride.
All that the swelling sail and cordage yield,
The bark itself was rear'd on Labour's field ;
The radiant arms in War's bright van that shine
Were dug, by rustic labour, from the mine ;
From rustic labour springs the iron frame
Nor danger can appal, nor hardship tame.
The sons of sedentary Art in vain
Pour ranks, unused to labour on the plain ;
Subdued by toil and want each sickly form
Shrinks like the flowret from the vernal storm,
While Labour's hardy son the blast defies
As England's forests brave her turbid skies.

“ As now my failing powers your kindness feel,
True guard and glory of my country's weal,
Never while life's warm current bathes this heart,
Shall the strong image, now impress'd, depart.
And, 'mid the prosperous scenes of regal state,
If prosperous scenes may yet on Alfred wait,
Still shall remembrance cling with ceaseless force
To Splendour's basis, and to Plenty's source.—
Yes! England's future laws shall careful shield
The manly swains who cultivate her field,
Though Commerce spread her boundless ocean wide
O sacred be the springs that feed her tide,
Sacred the steady rock on which she stands
And views her empire stretch'd o'er distant lands ;
An empire built on Agriculture's race,
Firm as the rocky mountain's solid base,

But,

But, fed by waves from Luxury that flow
Loose as the vapoury clouds that shade its brow."

As thus deep wrapt in wandering Francy's dreams
Victim of inward woe the monarch seems,
Oft gazing, passion-stung, with listless soul,
On untouch'd viands, and the untasted bowl;
With hospitable zeal the rustic pair
By friendly converse, tried to soothe his care—
Deeming his breast by private sorrow wrung,
On public woes their tale incessant hung,
And to his wounded ear their words relate
What new-born woes on wretched Albion wait.—
How horde succeeding horde in countless band,
Spread desolation o'er the ruin'd land,
Swept o'er the cultured plains in sanguine flood,
And mark'd their course by carnage, and by blood.

His hours, employ'd in constant tales of woe,
Nor beam of hope, nor smile of solace know;
Still heaves his bosom with the heart-felt sigh,
Still patriot sorrow dims the monarch's eye.
Day after day fleets on in cheerless mood,
While as the swain his sylvan toil pursued,
Sad o'er the hearth the pensive hero hung,
Fix'd his unweening eye and mute his tongue,
Deeply intent on scenes of present woe,
Or planning future vengeance on the foe,
The objects round him, like the viewless air,
Pass o'er his mind, nor leave an image there;
Hence oft with flippant tongue, the busy dame
The reckless stranger's apathy would blame,
Who, careless, let the flame those viands waste
His ready hunger ne'er refused to taste.
Ah! little deeming that her pensive guest
High majesty, and higher worth, possessed;
Or that her voice presumptuous dared to chide
Alfred, her country's sovereign, and its pride." P. 58.

We think the Third Book superior in animation and dignity to the rest. The subject, indeed, affords more food for poetic genius, being principally occupied in the description of the bards, and their prophecy of the future fortunes of Alfred and his posterity. It would be great injustice to Mr. Pye not to give a specimen of the powers which are here displayed.

" The tempest's voice that usher'd in the day,
In distant murmurs faintly dies away,
The screaming birds their boding carol cease,
And even the torrent's roar seems hush'd in peace.
While, from the rock's deep bosom, notes so sweet,
Of such enchanting strain, the hero greet,

Entranced

Entranced he stands, the lay-divine to hear,
And all Elysium opens on his ear.

The dulcet numbers ceas'd, with awe-struck breast
Alfred the genius of the place address'd :

“ Whoe'er thou art, whether of mortal line,
Bless'd with celestial gifts, and song divine,
Or some attendant of the angelic host,
The holy guardian of this favour'd coast,
Before whose voice obedient tempests fly,
Whose lays melodious calm the troubled sky,
To me propitious be thy pow'rs inclin'd,
To me most lost, most wretched, of mankind.”

A hollow murmur check'd him as he spoke,
And from the rock, a voice tremendous broke—
“ O, King of England ! not to man is giv'n
To fathom or arraign the will of Heav'n !
Oft in the bright serene of prosperous days,
Unseen the Demon of Destruction plays ;
Oft thro' Misfortune's drear and bleak abode,
To power and greatness lies the rugged road,
'Tis man's to bow beneath the chastening rod,
Virtue's true meed lies in the hand of God.”

With sudden horror rock'd the trembling ground,
And distant thunder shook the vast profound ;
When, from the cave, a venerable form
Stalk'd forth, announc'd by the prelude storm.
About his limbs a snowy garment roll'd,
Floats to the wind in many an ample fold ;
His brow serene a rich tiara bound,
And loose his silver tresses stream'd around ;
In his right hand a golden harp declar'd
The sacred function of the Druid bard.
Soon as the royal chief the vision saw,
To earth he bent with reverential awe.

“ Rise, son of regal dignity,” he said,
“ Nor bow to human dust thy laurel'd head !
Mortal like thee I draw precarious breath,
Subject to pain, to sorrow, and to death ;
'Tis thine o'er mighty nations to preside,
Command their armies, and their councils guide ;
'Tis mine to look beyond Time's passing date,
And read the page obscure of future fate,
Strike with bold hand, the free prophetic lyre,
And wake to distant years the warbling wire :
Our powers alike, by power supreme, are given,
Each but the feeble minister of heaven.
'Mid fam'd Cornubia's rocks wash'd by the main,
Oft have I listen'd to the mystic strain,
What time on old Bellerium's topmost height
Aerial visions swam before my sight,

And

And lay divine, by voice immortal, sung
 In heavenly cadence o'er my senses hung.
 Nor is to me unknown the sacred lore
 Of Mona's Druid caves, and Arvon's shore.
 Even now I feel the enthusiast flame arise,
 And unborn ages burst upon my eyes;
 Visions of distant times before me roll,
 And all the Godhead rushes on my soul."

His eye-balls as he spoke with rapture glow'd,
 His snowy robes in ampler volume flow'd,
 The radiant fillets that his temples bind,
 Burst:—looser float his tresses to the wind;
 His form expands, he moves with firmer tread,
 And lambent glories play around his head:
 With rapid hand he strikes the sacred lyre,
 To strains of rapture wakes the thrilling wire,
 And, to the sound responsive pours along
 The fervid energy of mystic song." P. 83.

With the conclusion of this dignified part of the composition we shall close our specimens.

" And see, by fair Augusta's stately towers,
 Pellucid Thames his placid current pours,
 Wasting, thro' many a league of Albion's reign,
 The golden produce of her happy plain,
 Or, bearing on his reflux tide, the sail
 Of Commerce, swell'd by fortune's favouring gale.
 To pile her marts contending nations meet,
 The world's productions offering at her feet.
 Whate'er of wealth in various regions shines,
 Glows in their sands, or lurks within their mines;
 Whate'er from bounteous Nature men receive,
 Whatever toil can rear, or art can weave,
 Her princely merchants bear from every zone,
 Their country's stores increasing with their own.
 And as the dewy moisture Sol exhales,
 With beam refulgent, from irriguous vales,
 Descends in favouring showers of genial rain,
 To fertilize the hill and arid plain,
 So wealth, collected by the merchant's hand,
 Spreads wide in general plenty, o'er the land.

" Phantoms of glory, stay! They fleet along,
 Born on the streams of visionary song.
 Hear ye yon shout?—The shout of triumph hear!
 It swells, it bursts, on my enraptur'd ear.—
 The hour of vengeance comes! On yon bleak height
 The vulture claps his wings, and snuffs the fight.
 See o'er the ranks the crimson banners float!
 Hark the loud clarion swells the brazen note!
 Denmark's dark raven, cowering, hears the sound,
 His flagging pinion droops, and sweeps the ground."

He ceased.—Amaz'd the wondering warrior stood,
 The myttic numbers chill'd his curdling blood.
 Pale sinks the seer in speechless extasy,
 Wild heaves his breast, and haggard rolls his eye :
 Till seizing with his hand the sacred lyre
 His skilful fingers swept again the wire,
 Soft o'er his mind the stream of music stole,
 And sooth'd the labouring rapture of his soul." P. 104.

The Fourth Book pursues the tale, and pleasingly exhibits an account of Alfred's various difficulties, and his sagacity and resolution in overcoming them. The fortunate junction of Donald and his Scottish troops with Alfred, &c. properly concludes this Books.

The Fifth Book commences very agreeably with the interesting episode of Ceolph and Emmeline, and concludes with a spirited account of the famous battle of Eddington, the subject of so many intellectual exertions both in prose and verse.

The Sixth Book represents the consequences of the battle of Eddington, the circumstances attending the surrender and conversion of Guthrim, Prince of the Danes. A second prophecy is introduced, telling the future fortunes of Alfred, and of the British Islands. The work concludes with the representation of the homage of the united army to Alfred. The prophecy in this Book is conducted with great ingenuity, and the allusions to the trial by jury, and the union with Ireland, are remarkably well contrived and introduced.

We have no scruple in saying, that the present is by far the first of all Mr. Pye's compositions, and that to which he may principally trust for the duration of his fame. Where bold, warm, and energetic language, seems indispensably necessary to the subject, the reader will never be disappointed; and in those not less interesting or pleasing scenes, which exhibit retired and social life, it is impossible not to be delighted with the ease, elegance, and harmony, of the verse. That some defective, and some feeble lines should steal into so elaborate a work, as it might naturally be expected, may be easily forgiven; but of these so few examples occur, that it would be invidious to designate them. It is, on the whole, a composition so creditable to the author, and so agreeable to the critic, that we most reluctantly turn from it to encounter a host of dulness which obtrudes itself on the eye, and oppresses every sense by its somniferous operation.

It is proper to add of this publication, that it is one of the most elegant and beautiful specimens of typography that ever were produced from the English press.

ART. IV. *An Epitome of Military Events, or Historical Essay upon the present War. No. 1. to VI. Vol. I. containing the most remarkable Occurrences from the Resumption of Hostilities in the Month of March to the End of September, 1799. Illustrated by Maps and Plans. Translated from the French. 8vo. 372 pp. 10s. 6d. Egerton. 1800.*

“IN compliance with the reiterated instances of several officers of the British army,” says an Advertisement prefixed, “T. Egerton has been induced to publish the following translation of the *Precis des Evenemens Militaires*, which he ventures to say will be found to possess a degree of correctness and fidelity, worthy of the much-admired original. This *Epitome of Military Events* is generally allowed to be the most interesting and impartial account that has hitherto appeared, of the movements of all the armies on the continent.”

In this allowance we concur with the generality, only making a deduction from the impartiality ascribed. No native of France perhaps, no republican of France certainly, *could* or *would* describe the victories of Britain, so illustrious as they are in the present war, illustrious beyond all the splendour of all our former wars, with a particularity adequate to their importance in our estimation, or in their own nature. The writers (for they speak of themselves in the plural number) have accordingly thrown these actions into shade, by the shortness of their descriptions. They allow the glory of the deeds, but they dwell not upon the circumstances of them. They dwell upon the battles of the armies, but they pass hastily over the engagements of the fleets. This may, in some measure, be attributed to their inexperience of engagements at sea, and to their knowledge of battles upon land. Yet it is much more ascribable, we believe, to the *partiality of patriotism*, which in a republican's, or even in a royalist's bosom, loves not to expatiate upon the triumphs of Britain. Of the principle, and of the feeling, we have a striking instance, in their account of that battle of Aboukir, at the thought of which every British heart beats for joy. The French Admiral, they say,

“moored his squadron in an unfavourable position, where the hazards and dangers of an engagement were not counterpoised by the advantages of a longer stay in these seas, on account of the success of the expedition.”

This representation indeed is not *accurate in itself*, as it imputes the stay of the French fleet on the coast of Egypt to the will of the Admiral, when it was produced by the command of the General. “The general opinion was,” says Jaubert,

in a *private* letter to the Minister of Marine, "that as soon as the debarkation was effected, we should have sailed for Corfou; *the General has decided it otherwise*.*." So plainly was the stay of the fleet produced by the orders of Bonaparte! Yet Bonaparte had the effrontery afterwards, in order to throw the blame upon the Admiral, to assert he himself had ordered him either to enter the port of Alexandria, or depart for Corfou! He knew not then of the intercepted letter, and these authors know as little of it, adopting the falsehood of Bonaparte for a truth, and uniting with him in the unjust censure of the Admiral. We thus come, by accident, at once to notice the inaccuracy of these authors in *some* points, and the inclination of their prejudices towards the side of Bonaparte. We now come to see in a full point of view the reasons which induced them to move,

Smooth-sliding without step,

over the energetic efforts of our navy. Partial from patriotism, prejudiced from republicanism, they rest with pleasure only on the successes of the republicans, and the struggles of the continent against them. "*This fault*," add the authors, in the same strain of speaking inaccurately upon points, that have long been illustrated by authentic vouchers, and of derogating from the well-earned fame of our navy, "put the bold and skilful Admiral Nelson *in possession* of the remainder of the French fleet in the Mediterranean, *in the only situation where*, in spite of the most obstinate resistance, *its entire destruction was possible*." This is as inaccurate as the preceding. "I arrived there in the afternoon," the Admiral himself assures us some days before the battle, "and formed a line of battle at two thirds of a cable's length, the headmost vessel being *as close as possible to a shoal to the north-west* of us, and the rest of the fleet forming a kind of curve along the line of deep water, *so as not to be turned by any means in the south-west*†." This is the Admiral's own account. How then can these mere *land-lubbers* pretend to contradict, without attempting to refute it? So strongly tinctured with prejudice in favour of republican France are these authors; and they proceed in the same strain of inaccuracy, and in the same style of prejudice: "it was even doubtful whether he would, or indeed whether he ought to, have ventured to attack it in the open sea." That he

* Copies of Original Letters from the Army of General Bonaparte in Egypt, Part I. p. 33.

† P. 34.

‡ Original Letters, p. 42.

would is plain, from a testimony, to which these writers appear not to have once attended, perhaps because it was British; and that therefore he *ought*, even they will not presume to doubt. Nelson “had the happiness to find,” we are told, by the best of witnesses, on the junction of Troubridge’s squadron with his ships, “that to the Captains of his squadron *he had no necessity to give directions, for, being in constant readiness for battle, on this point their zeal anticipated his utmost wishes, for the decks of all the ships were kept perfectly clear night and day, and every man was ready to start to his post at a moment’s notice; it was a great satisfaction to him likewise to perceive, that the men of all the ships were daily exercised at the great guns and small arms, and that every thing was in the best state of preparation for actual service*.”—“It had been his practice during the whole of the cruise,” adds our witness on Nelson’s arrival at Alexandria, and finding the French fleet near it, “whenever the weather and circumstances would permit, to have his captains on board” his own ship “the Vanguard; where he would *fully develope to them his own ideas of the different and best modes of attack, and such plans as he proposed to execute upon falling in with the enemy, whatever their position or situation might be, by day or by night. There was no possible position in which they could be found, that he did not take into his calculation, and for the most advantageous attack of which he had not digested and arranged the best possible disposition of the force which he commanded*.” These testimonies would be sufficient of themselves, to prove the temerity of the French authors, in their statements and in their surmises on this point. But, to prove our charge still more, we subjoin a third extract from this authentic evidence. “Had he fallen in with the French fleet *at sea*,” it tells us, “that he might make *the best impression upon any part of it, which should appear the most vulnerable or the most eligible for attack*, he divided his force into three sub-squadrons; *two of these were to attack the ships of war, while the third was to pursue the transports, and to sink and destroy as many as it could*.” Yet, in spite of all this overpowering evidence, in pure ignorance of it, probably, these republican writers raise a doubt whether Nelson *would or should* have attacked the French fleet in any position but that in which he found it, and in which, as the strongest position possible, its own Admiral had poised it.

* Authentic Narrative, by an officer of rank in the Squadron [Captain Berry] edit. third, p. 9-10.

† P. 17.

‡ P. 18-19.

We make not these remarks with any invidious desire of detracting from the general merit of the work before us. We came involuntarily to the point; but we owed to the public, and to ourselves, the justice of marking that mode of shading off the lustre of British glory, which we could not but see at once in this account of the battle of the Nile, by a brevity in describing it; and of tracing those inaccuracies in the account, which are all calculated for the same purpose. This justice was also the more requisite, as the publisher had so highly applauded the original, upon the authority of several of our own officers, and as our own opinions will be found hereafter so fully coincident with his or theirs, in other respects. Yet we have said enough, we trust, to show a partiality, and an inaccuracy, which had been overlooked by them, and to show with what caution even the best narratives of republican writers must be received, when the triumphs of Britain are entrusted to their reluctant pens.

Having said so much on this preliminary point, we go on to acknowledge, in general, that we think it extraordinary, in a work written so near to the very actions described, as three weeks*, that so much of concentrated good sense, so much of combined notices concerning past or present actions, so much of military sagacity, antiquarian knowledge, and political discernment, should be united. At this constellation of excellent qualities, we are equally delighted and astonished; and our readers, we doubt not, will share those sensations with us, when we present to them a few passages from the work. We shall indeed produce the more, to counteract, in a proper degree, that proscription, which we have found ourselves compelled to fix, with the hand of justice, upon one particular part.

“It will one day be matter of astonishment,” the authors remark, concerning the war in Switzerland, and among the Grisons, in May, 1799, “that so many barriers, which were reckoned insurmountable obstacles to the march of an army, should have been forced; and that the obstinate and very active defence of a number of troops, which certainly would in former times have been judged more than sufficient to bar all the passes, should not longer have checked the attacking army. It will be asked, if more ardour was displayed in the attack, or less vigour and firmness in the defence? If new arms, or new means, were employed in the battles? If the connexion and application of the manœuvres of the different arms, [with and] to the different

* “We shall never suffer,” the authors promise in their second monthly number, “an interval of more than three weeks to elapse from the state of these events, to that of the publication of our *Epitome*.”

nature of the country and of the ground, were changed?—Undoubtedly not; and very probably the art of war had already attained under all these points of view its highest perfection. Frederick II. the Cæsar of our age, had left few discoveries to be made, few branches to be perfectionated*, in modern tactics.

“ But in proportion as general combinations have been extended and planned, it has been the same with the strongest posts, and places deemed impregnable in mountainous countries, as with places [and posts] in level countries†. If these posts do not secure the possession of the loftiest and steepest height; if they are not the key of the smallest intervals in the chain, that of the first passages opened by the waters, which increasing by degrees, and becoming level like their stream, lead to the entrance of the fertile and extensive vallies; they have merely a relative and momentary importance.

“ Since travellers have made tracks across abysses of ice, since these new regions have been explored, the art of war, which engrosses all the tributes of the sciences, which grasps at all the progresses of human understanding, has caused new risks to be run, occasioned new experiments to be made; and military talents and boldness must have excited men to efforts, not less strenuous” *even more strenuous*, as the argument requires the language to have been, “than those of curiosity and natural science.

“ When means have been found to climb the frozen summits of the Alps, and to forward bodies of troops and artillery along paths hardly trodden by the most intrepid sportsmen; the great plans of attack and defence are soon executed, as nature had herself linked the middling acclivities and heights to the chains and principal masses. Her secrets have been discovered; her immutable order has been recognised, even in her most whimsical caprices; to the chaos of the Great Alps a clue has been found; topographical maps have been *perfectionated*, the most minute details collected, and localities delineated with an art and precision heretofore unknown. This exact knowledge of the grand conformation, of the *osteology* of the mountains (if we may be allowed that expression) has inspired generals and staff-officers with ideas more grand and more simple. Roads of communication more beaten have been examined with greater attention. In short, a new topographical scale has been established, for warlike operations in mountainous countries; and generals have ventured to detach corps‡ to greater distances, in order to secure a commanding position, which made them masters of large spaces of ground.

“ These advantages are so well profited by in the war of Switzerland, that the blows struck upon the frontier of the Tyrol and the Grisons, at thirty and forty leagues from the central position of the armies,

* A word that frequently occurs in the translation, but has too Frenchified an air to be considered as actually British.

† The two words between brackets we have supplied, as wanting to the fullness of the sentence.

‡ This *plural* use of the word is not perhaps yet licensed, but is very necessary.

were instantly felt; obliged movements to be made, and caused plans to be changed, as if those divisions, separated by so many difficulties, by so many natural intrenchments, had been contiguous to the main body of the army from which they were detached.

“No obstacle being able to impede the general movement, at least for a sufficient length of time to oblige the parties superior in force to depart from that simple plan of operations, which might be called the natural and topographical plan; and which consists in outflanking the wings of an army, and turning and destroying his supports, without regard to his particular position; the consequence has been, that in carrying on a mountain war, the strength of posts and positions is no longer so great a counterpoise as formerly, to the superiority of numbers.”

These remarks show their own novelty and justness. They mark the war of the spring of 1799, by the characters peculiar to it. But to these the authors have added a long dissertation, in the form of a note appended, on the original formation, and the present improvements, of the horse-artillery. We wished to have laid a part of this before our readers, as equally just and novel with the remarks themselves. They have also added a second, in the same form, upon “one of the branches of mathematical science, the improvement of which has most contributed to the improvement of the military art,—Topography, which in its turn has been greatly improved by the study of the art of war.” This is equally replete with notices as novel to us, as they are apparently just in themselves; and we equally wished to present our readers with a specimen of this. But we find ourselves compelled by the multiplicity of observations, original and convincing, to pass them both over, and to push forward for another extract, that will unite with the preceding.

“If any doubt could still be entertained,” the authors inform us, concerning the military events of May and June, 1799, “of the changes which have recently taken place in the art of war, or (to speak more correctly) of the developement of the means, carried far beyond the limits in which they appeared to be circumscribed, and which we have particularly pointed out in the *mountain war*; the most convincing proofs will be found of these changes, in surveying this second period of the campaign. Such of our readers as are more particularly interested in the history of the art, will not complain of our repeating this observation, and of our having justified it by the example of numerous battles, fought in Switzerland between the army of the Archduke and that of General Massena. The study of ancient wars, and of the campaigns of the most celebrated generals, and experience in the wars of this century anterior to the present, will no doubt afford this class of our readers examples, of engagements equally important, of battles equally bloody, and of manœuvres equally skilful; but they will

will agree with us, that never were so many and such important objects undertaken at the same time. It is even because there is no longer any proportion between the extent of the scene, and the number of actors and engines of war by which it is occupied; that, in order to be sufficient to fill it, the armies are in a manner forced to multiply themselves by their movements: hence it is, that the actions are more frequent. When once an army is in motion, either to dislodge an enemy's army from a position, or to take up one which may secure it from a general attack, at whatever point the action may commence it rapidly spreads through all the seat of war. This was the case in Switzerland, where from the 14th of May, the day of the attack of Luciensteig in the Grisons, till the 6th of June, the two armies were continually engaged from the summits of the Glaciers, to the very conflux of the rivers which there take their source, and from the three lines of defence we have before mentioned; the Limmat, the Reuss, and the Aar, which receives them below Baden, and carries to the Rhine this triple tribute of all the waters that flow from the Upper Alps towards the north, leaving to the Rhone only those of the double chain of mountains of the Valais.

“ In this immense space, the same battle lasted nineteen days; for, if we must still apply this denomination, it can only be to those actions [which are] so connected with each other, that the strongest positions are nothing but the mere posts or points of a general line, which the mind alone can comprehend, and which are all at once both attacked and defended. The marches, always forced, are continual manœuvres and battles, and the manœuvres in presence of the enemy simultaneous shocks and charges. The duration of these terrible battles is no longer reckoned by the number of hours, but by the number of days.

“ What can however be the consequences of this kind of war, of this consumption of men and money, of this rapid destruction of the most powerful armies? What sudden changes of fortune, and even of existence, which countries experience, can bring about enterprises so vast, and so hazardous?—These are important questions, which we shall more than once have occasion to investigate.

“ In the recent operations in Italy, we might have found such examples; and have likewise shewn, that habit has so familiarized us to this uninterrupted succession of engagements, to these sudden strokes, that a few days spent in reconnoitering, during which however strong advanced guards and entire divisions were constantly fighting bloody battles, were almost considered as a cessation of movement between the armies of Italy.”

These observations appear to be at once judicious and deep, drawn from the very quality of the war, and marking strongly the military sagacity of the writers. To such general observations alone must we confine our extracts, as we cannot enter with the authors into the details of battles. But we shall now turn to a general observation, that shows these authors in a new light, and interests our feelings in a new manner. It is a long note to the chapter of these events.

“ The

“ The victories of the republic,” they remark concerning the French invasion of Switzerland ; “ its existence recognized by the principal powers ; the peace of Campo Formio ; a congress composed of all the deputies of the states of Europe, with the exception of those which the fiat of the Directory had excluded ; the power which the Directory had recently assumed in France, and that which it was supposed to possess of ruling the destinies of the continent ; all these advantages had occasioned past crimes to be forgotten, or had placed them in the rank of those usurpations, which are considered as legitimate, on account of their magnitude and their success.

“ It is in these circumstances, it is when every thing bowed down before the Directory, when the most celebrated of their generals, Buonaparte, was in passing through Helvetia paid more honours, and received them with less respect, than Cæsar or Pompey could have done in Spain, in Egypt, or in Gaul ; it is at this moment when, like those illustrious Romans, the Directory could distribute kingdoms and give peace to the world ; that the particular passion of one of its members, and the desire of maintaining, at the expence of foreign countries, the armies, whose tranquillity and communication with the citizens were dreaded, decided the invasion of a territory considered as hospitable, as the last asylum of ancient manners, as the favourite abode of liberty ; and consigned to all the horrors of war a people, whose frankness, bravery, and honesty, had at all times been universally celebrated.

“ ——— The slight reproaches that might perhaps be made against a few of the inhabitants of Switzerland, have not lessened the indignation which all Europe has felt, when under the most ridiculous pretences, in the name of liberty whose asylum they were about to violate, under the deceitful mask of protection, the French Directory dissolved the ties of *the perpetual alliance*, overthrew governments extolled for their wisdom, which was confirmed by the comfort and happiness of all the citizens ; when their [the Directory's] odious preconsuls have been seen seizing upon the public treasures, invading private property, carrying fire and sword into the peaceful retreat of a nation of shepherds, and burying under rubbish equality and democracy with the only men, who have really professed the religion, of which they called themselves the apostles.

“ All Europe asked, Where then will the French Revolution stop ? What country will hold out less temptation to cupidity than these agrestical * regions, which, notwithstanding the industrious activity of the inhabitants, cannot always succeed in providing for their subsistence ? What government can expect favour from the Directory, if it transforms into a field of battle that very field, where *all* the inhabitants of a canton assembled under the canopy of Heaven, like the Athenians or the Spartans, to deliberate upon their common interests ? What fidelity more tried than that, which had allowed of a whole frontier being left defenceless, or rather which caused it to be consider-

* A word yet unlicensed, but wanted.

ed as better defended by the unalterable neutrality of its steadfast allies, than it could possibly have been by a triple line of fortresses?

“ We therefore repeat the observation : it is from the date of this epoch, it is from the date of the day of the invasion of Switzerland, that the illusion of the hopes, which the Directory has contrived to propagate, has entirely vanished ; it has increased its territorial domination, but it has lost its moral influence, which had facilitated so many of its conquests. Like Achilles, France had only one spot in which she was vulnerable ; and she has presented it without defence, to the blows of her enemies.

“ We shall conclude this article by expressing our wishes, that this interesting and unfortunate country, formerly the asylum of peace, where men, tired of the bustle and tumult of great cities, went in search of the enjoyments of nature ; where the sick man hoped to recover his health, and the persecuted man to find a refuge ; where the traveller, when he had only the intention of crossing it, settled himself for life ; that this country, always neutral, and heretofore in a manner held sacred, at this day become the theatre of carnage, fire, famine, and all the scourges of war, may be respected by the conqueror, and restored in its integral state to its ancient and happy independence.”

These reflections do honour to the heart as well as head of this republican author ; for author he plainly is, though he affects (like a reviewer) to speak of himself as a plurality. He is plainly too a Swiss by birth or by education ; a Swiss adopting the republicanism of France, without its extravagancies, without its cruelties ; yet so warmly adopting the prejudices of France with its republicanism, as to detract from the glory of Britain at times by petty artifices, and even to conceal the infamy of France at times by petty suppressions. *Before* the invasion of Switzerland had Egypt been invaded by the French, though Egypt was equally an ally with Switzerland, and was equally reposing in security under the protection of treaties. But against this invasion, so dishonest, so perfidious, the author never inveighs ; saying only, that it “ broke the connexion which, notwithstanding the hostilities committed against the Beys of Egypt,” (this Frenchified writer substituting the Beys for the Ottoman Porte, the subordinates for the superiors, and the deputies for the Sovereign) “ the French government flattered itself that it had preserved.” P. 78, 79. So little were his principles at variance with the perfidy of France on that invasion ! But, on the invasion of Switzerland, his patriotism or his predilection burst at once the flimsy manacles of republicanism, and his probity stands forth in martial array against the French. *Then* we hear of what we heard not before, of “ the indignation which all Europe has felt” at the invasion of a country in full amity with the invaders, an invasion made “ under the most ridiculous pretences,” and “ under the deceitful

ceitful mask of protection." Then we find the Directory's "odious proconsuls—seizing upon the public treasures, invading private property, carrying fire and sword into the peaceful retreat of a nation of shepherds." And then "all Europe asked, where will the French revolution stop? What country will hold out less temptation to cupidity? What government can expect favour from the Directory?" Yet all this had been done and said by all Europe, and all the world *before*, at the invasion of Egypt; but has not been noticed in the slightest hint, by this "impartial" author. He even now dates the extinction of "the moral influence" of France, from the *posterior* invasion, and not the prior. At the *posterior*, he says, "France had only *one* spot in which she was vulnerable;" and at the *posterior*, he adds, "she presented it without defence to the blows of her enemies." All this proves the author to be a Swiss by attachment, a republican by prejudice, and warped in his honesty by both relations. He accordingly concludes with a wish, that speaks all his attachment in the liveliest tone, that every heart must feel, and that wants only *extension* to be completely just.

We should here close our account of this work, if we were not detained by a dissertation in the shape of a note at the end of the whole, that goes more to the heart of a Briton than all the preceding.

"It is a very remarkable circumstance," we are told, "that a meeting should take place upon a point of the coast of Syria between two men so extraordinary as Buonaparte and Sir Sidney Smith, the one engaged in the attack and the other in the defence of St. Jean d'Acre, the ancient Ptolemais, a city celebrated in the middle age by a siege which it sustained against the crusaders of France and England.

"The interest which posterity, much more indeed than their contemporaries, will no doubt feel to learn the most minute particulars, relative to the men who have played the first parts in the terrible tragedy of the revolution, has induced us to think that it would not perhaps be unacceptable to here find * a writing, singular on account of its originality. It is a letter, or rather a sort of address (in French) from Sir Sidney Smith to Buonaparte, written in pencil upon the walls of the Temple, where this celebrated Englishman had been confined, after having been taken prisoner in the road of Havre. The authenticity of this letter is the less to be questioned, as four prisoners, who were shut up in the apartment which Sir Sidney Smith had previously occupied in the Temple, made the jailor the very moment they entered attest, that this writing existed previous to their arrival.

* A position of words that occurs several times, but is certainly improper,

“ Commodore Sir Sidney Smith to General Buonaparte, dated from the Temple at Paris, October the 26th, 1796.

“ The wheel of fortune makes strange revolutions; but, to deserve the name of revolution, must the turn of the wheel be complete. You are at this day as high as you can be; well! I envy not your happiness, because I have a still greater happiness, that of being as low in the career of ambition as it is possible to descend; so that, if this capricious dame again turn her wheel ever so little, I must go up; and, for the same reason, you must go down.

“ I make not this remark to shock you, but really in order to afford you the same consolation that I experience, when you shall have fallen into the same situation in which I am. Yes! in which I am; you will inhabit this very prison! Why not as well as I? Before I was confined here, I did not think of being here more than you do now. In a war of party, it is a crime in the eyes of his opponents for a man to do his duty well; you do yours well at present, and consequently you whet against you the poniards of your enemies. You will answer me:

“ I view undaunted their conspiring hate,
The people choose me, and their voice is fate.”

“ Ay, ay, the people’s love is great, no doubt;
Sleep quietly, and soon you’ll find it out.
Oh! what a kind indulgent lord is yours!
What pangs he feels for all his slave endures!
If not to-day, before six moons at most,
You’ll find how much he loves you, to your cost.
Trust not the crowd (an ancient author cries);
Whoe’er by public favour hopes to rise,
Deserted by a weak inconstant friend,
Shall meet remorse and an untimely end.”

“ Indeed I have no occasion to prove to you that you will come here, since you must be already here to read these lines; you will no doubt have this apartment, because the keeper of the prison is a worthy man, and he will certainly give you the best, as he has done me.”

“ Notwithstanding the innumerable instances of that inconstancy with which Fortune is so justly reproached, perhaps there are few that have exhibited in so short a space of time, a change so rapid in the situation of two men equally covetous of fame; one of whom had already attained the summit of prosperity, and the other, who was panting to follow his footsteps, was confined in a prison, which seemed likely to stop for a long time the career of his daring enterprises.

“ Who, at the time when the letter which we have just transcribed was written, could have predicted that the conqueror of Lodi and Arcola would be foiled in the greatest project, that the boldness of his imagination and the firmness of his character had ever conceived, by the active opposition of a man whom he had left in prison on his departure from France, and whose known intrepidity called for all the vigilance of the government?

“ This reflection upon the instability of human affairs, has not been our only inducement for inserting this address of Sir Sidney Smith; which, while it proved that he was acquainted with all the inconstancy
of

of fate, nevertheless announced that he was anxious only for the moment when he might again expose himself to its strokes. We wished at the same time to seize the opportunity, of making our readers feel the important consequences, of the successful resistance which he opposed to Buonaparte in the very city of St. Jean d'Acre, where were formerly arrested the exploits of that innumerable army, which religion and chivalry had carried across the seas.

“ The recollection of the events recorded in history, is never more valuable nor more interesting, than when after long ages of oblivion some remarkable occurrence comes, to again render famous a place already celebrated by great warlike achievements. These assimilations, this sort of return of the same political phenomena, possess a secret charm for those who apply themselves to the philosophy of history.”

This anecdote concerning our heroic countryman, Sir Sidney Smith, is the second of the kind that we remember to have seen; the other being lines written with a pencil, upon the wainscot of his prison-room. These unite with the letter written by him to Pichegru, then at the head of the rising party against the Directory, to show how his mind maintained its activity even amidst the vacuities of a prison-life, and effused itself upon paper, upon plastering, or upon wainscot. But the subject of the last effusion is particularly interesting to *us*, who have lived to see the wheel of fortune “go up” with both the addresser and the addressed, and Sir Sidney therefore to have been only half a prophet in his predictions concerning them. May he be a whole prophet in the prediction concluding! May

This Cromwell damn'd to everlasting fame,
for his own sake, for the sake of our country, for the sake of the world, soon be deprived of that power which is formidable to every civilized nation, without being beneficial to any!

We here close our account of the present publication; recommending it warmly to our readers, for its general judiciousness, general exactness, and universal ingenuity. As to the translation, having never seen the original, we cannot compare the one with the other. But, if the translation has been made by the respectable gentleman who has been intimated to us, the public may depend upon the faithfulness and propriety of it. We have only noted some Gallicisms, and might have noted some Scotisms, as we suppose we must call a few little irregularities, that the translator has allowed to be transfused or incorporated into his language. In all other respects his style is good, accurate, and nervous.

ART. V. *An Introduction to Harmony.* By William Shield.
4to. 65 pp. Letter-press; 60 pp. on engraved Plates, intermixed. 18s. Robinsons. 1800.

WHEN an ingenious musician, who has been celebrated twenty years for his justly popular compositions, and who is also a considerable performer on stringed instruments, favours the public with his ideas on harmony, the greatest curiosity is excited to examine his work. If to these professional qualities, he unites a disposition so amiable, a modesty so extreme, as to deserve and obtain the warmest friendship of all who know him; the unavoidable imperfections of a difficult work diminish in the eye of criticism, and we follow with delight the course of such an author, esteeming him neither a butterfly nor an eagle*, but a bird of sweetest song, whose notes have often filled the groves with melody. Even in the title-page the character of the author is strongly perceptible. No crowded sentence confuses the attention. It is unaffected and natural, like himself, and his former productions; while the page is filled up with a beautiful drawing by Smirke, engraved by Heath.

After a short Advertisement, giving satisfactory reasons for delay of publication, and mentioning (in a note) the announced Introduction to Musical Composition, by Mr. Dittenhoeffer, and the Musical Dictionary of Dr. Callcott, Mr. Shield begins with the diatonic scale, ascending and descending of tones and major semitones C, D, E, F, G A B C, which he asserts, with great justice, to be "*the most simple, as well as the most natural.*" No delusive phantom of a *scale of nature* is here intruded on the student's attention, and this omission alone sufficiently determines the class of books to which the present work belongs, when compared with the antecedent reveries, however ingenious, of Messrs. Kollmann and King.

P. 3. The common chord, with a major third and perfect fifth, is explained; and it is observed "by adding an eighth above the bass, to the chord you have the appearance of four parts." The note (A) to this page is curious, and worthy of notice.

"Speculative theorists assert, that there is no such thing in nature as a simple sound, and, that whenever a musical string sweetly vibrates, a nice ear will distinguish the twelfth and seventeenth above the predo-

* See his Advertisement, p. 1.

minant sound, harmonizing at one and the same time ; which three sounds are the common chord in this position.

“ And there is a remarkable circumstance related, in natural history, of the *triton avis*, a name by which Nieremberg has described a West-Indian bird, famous for its musical qualities ; it is said to have three distinct notes, and to be able to give breath to sounds of all the three kinds at the same time. It is also much celebrated for its beauty.”

P. 4. The common chord, with a minor third, is here given ; and this is one of the few places in which we find ourselves compelled to differ from this estimable author. The major and minor thirds are thus proved by progressive semitones.

Major third C, C sharp, D, D sharp, E,

1 2 3 4 5

Minor third C, C sharp D, E flat,

1 2 3 4

Now this is an error which has frequently prevailed in explanatory works, and has been very seldom noticed ; and yet it is as clearly wrong as it would be to assert, that the *milestone* on the road is the *mile* itself, which is really the distance between two milestones. If, as we have before observed (p. 518 of the last volume) the major third consists of two tones, then the number of semitones contained are four, and not five ; and the minor third consists of a tone and a major semitone, or of three semitones. This page terminates with a sentence somewhat obscure.

“ It is this third which constitutes what is called the minor mode, the ascending scale of which is thus written and considered to be more the production of art than nature.”

If Mr. S. means that the *minor mode* is artificial, we have objected to that doctrine in our last volume (p. 519) but if he means that accidentals must be introduced to sharpen the seventh, and sometimes the sixth, we agree that the *ascending scale* of that mode is more artificial than the descending.

P. 6. The forbidden progressions of fifths and eighths are very clearly exemplified.

P. 9. The leading note of the key, as the sharp seventh, is given in the minor of A ; Mr. S. adds, it is likewise called the “ sensible note”—*by the French*, he should have added.

P. 10. The series of sixes (*sixths*) are ingeniously derived from the united melodies of the major and minor scales descending, and the passage of harmony derived from a “*link of sixes*” is well worthy of attention. In the adapted example for the piano forte, the dots point out the consecutive fifths, which are not to be played.

A considerable degree of imperfection remains in our musical orthography, which wants some strong and able hand to remove. Mr. Shield uses the word *cliff*; Dr. Burney, more correctly, *clef* (vol. ii, p. 90). The learned Doctor thinks *base* more classical than *bass*, although he again differs from our great lexicographer, Johnson, and writes *music* instead of *music*. Mr. S. is however certainly wrong in *cliff*; more may be said in favour of *bass*.

P. 12. The discord of the minor seventh is now introduced, and it is remarkable that its most distinguishing property, "*that of being a minor third above the common chord*," is only mentioned in a note.

P. 13. Mr. Shield here gives some examples to illustrate this discord; which are,

1. A glee for four voices—*by music*. P. 14.

2. A Russian air—*I love Matushka*. P. 17.

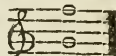
This last being in the minor mode, Mr. S. introduces the following observation:

"Having copied others, by asserting that the minor mode is more the production of art than nature, it will appear strange and contradictory to our readers, when they find the national melodies which are cited in this work, are more frequently in the plaintive minor than the animating major."

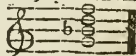
A great many useful rules, drawn from this example, fill up four pages.

P. 21, continues the Introduction, from p. 13, thus:

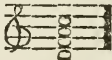
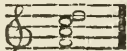
"The last lesson ended with the interval of the minor seventh, filled up by a major third and perfect fifth, and we will begin this with the same seventh,



but filled up with a minor third and perfect fifth,



which is a chord less agreeable to the ear than the former, more restricted in practice, but not less essential to a regular stream of harmony; and in order to adhere to our promised simplicity as much as possible, we will select those notes from the scale which require no ac-

centinals* to exhibit it, viz.  and if we operate upon this chord as we did upon the other seventh, and place F for the lowest note, thus,  it then becomes, by the inversion, a chord

* Accidentals are the sharps, flats, and naturals, that occur in a composition which are not marked immediately after the cliff. They are likewise called intermediate sharps, &c."

consisting of a major third, perfect fifth, and major sixth. There are more inversions of this chord, which we shall speak of hereafter; for if the readers have been attentive, and the lessons sufficiently explanatory, they will know already as many chords as are necessary to accompany the scale in the natural key of C; we will, therefore, finish this lesson by using the diatonic scale as a bass, and exhibit the accompaniment above it." P. 21.

- Accompaniment of the Scale.

Ascending.								
	8	6	8	6	8	6	6	8
	5	4	6	5	5	3	5	5
	3	3	3	3	3		3	3
Bafs.	C	D	E	F	G	A	B	C
Descending.								
	8	6	6	8	6	6	6	8
	5	3	4	5	4	3	4	5
	3		3	3	2		3	3
Bafs.	C	B	A	G	F	E	D	C

P. 25. The stroke through the sixth (over the descending A) is explained to signify a sharp, and a daily practice of the scale recommended.

An ingenious and novel method for performers on stringed instruments is given, to convert harmony into melody, by figuring the first note, which regulates the rest with the thorough bass signature, and then playing the others from that.

P. 26. The common chord of C is called primitive,

The sixth upon E its first derivative,

The fourth and sixth upon G its second derivative.

This plan is very similar to that of the *Manuel Harmonique* by Dubreuil, Paris, 1767, in which the chords are given for the right hand alone, and the bass is unison to the first note (p. 26).* But it is highly probable that Mr. Shield has not formed his plan from any other suggestions than those of his own genius and practical observation.

That this method has been successful, we learn from the Advertisement (p. vii.) of M. Dubreuil†, who, after explaining the

* Dr. Burney mentions this author (vol. iv. p. 627) with great respect.

† " Dans la disposition que je lui ai donné, l'exemple se trouve partout à cote de la regle; les accords y sont écrits *en toutes notes séparées*, pour être prononcées successivement par la voix, ou par ceux des instrumens dont on ne peut tirer qu'un seul son a la fois, et ils sont désignés

the separation of each sound in the chord, assures the public that many persons in a very short time, by these means, were able to understand every species of chords, to perceive their progression, and to prelude agreeably and regularly whatever might be their particular instrument.

P. 28. The next lesson contains an explanation of the discord of the ninth; and the following anecdote of Handel (as we imagine) is given in the note (A).

“The importance of which is fully proved, by an observation which one of the greatest musicians that ever existed made to a young man, who had taken frequent opportunities to render him little services, in hopes of being recompensed by a few lessons of composition; and was bold enough to ask this admirable master to instruct him how to set parts to some melodies that he had invented; but our voluminous composer’s time was so fully, and so nobly employed, that he had only leisure to teach him by advice in these words: “Take Corelli’s scores, and study them until you fully comprehend every treatment he has given to the ninth; and then, if you have genius, you may begin to compose.”

With examples of this discord the first part terminates; and we think it necessary to observe, that as Mr. Shield really gives his instruction in lessons, it would have been much more to the satisfaction and improvement of his readers, had they been regularly divided and numbered. This deficiency, with deference to him, we will endeavour to supply.

Lesson I.	Scale and its Intervals	-	Page 1
II.	Common Chord with Major Third		3
III.	Common Chord with Minor Third		4
IV.	Forbidden Fifths and Eighths	-	6
V.	Series of Sixths		10
VI.	Discord of the Seventh	-	12
VII.	Discord of Seventh with Minor Third		21
VIII.	Accompaniment of the Scale	-	22
IX.	Melodies derived from Harmony		26
X.	Discord of the Ninth	-	28

par les chiffres ordinaires qui en facilitent l'exécution, quand on est parvenu à les connoître assez pour cela.

“On trouvera aussi des règles, et les exemples des modulations les plus usitées et les plus agréables.

“Comme il y a déjà quelques années que cet ouvrage est composé, je puis assurer que plusieurs personnes à qui je l'ai communiqué, sont parvenues en fort peu de temps, par son moyen, à connoître la composition de tous les accords quelqu'ils soient à sentir leur destination, enfin à preluder agréablement et régulièrement, et à se former une sorte d'accompagnement à la portée des instrumens dont ils avoient l'habitude, de quelque espèce qu'ils fussent.”

Although we dislike Mr. S.'s desultory arrangement, we still think that the business of dividing a work is sometimes overdone. There is a middle path, which, while it satisfies the mind, gives an easy method of returning to any passage, whatever be the form in which the work is printed. Such are the divisions of D'Alembert and Mercadier de Belestia in French, and Holden's Essay and Euler's Algebra in English, where the sections or articles are numbered all through the book. This might be adopted by Mr. S. in a future edition, without altering a syllable of his text.

The second part begins with the following preliminary Advertisement.

"Whoever reads thus far with more patience than memory, should skim over the first part once more before he proceeds to the second, as it is a key to the following harmonical miscellany, which contains extracts from the compositions of those who should have written more, those who should have written less, and those who should not have written at all. The critic will perhaps include me in the latter number; but L'Estrange says, "It is every man's duty to labour in his calling, and not to despond for any miscarriage or disappointment that were not in his power to prevent."

"Compositions are frequently overrated and undervalued by prejudice, therefore it appeared to me to be the most liberal plan, to let every musical illustrative example recommend itself by its own intrinsic merit, and not by the name of its author. Beauties are often found in strains which are seldom heard, and many of the most popular compositions are not entirely free from defects; but, I should have betrayed a malignant mind, if I had made my selection to exalt a friend, to depress an enemy, or to diminish the happiness of any contented family, by an attempt to injure its supporter in his professional practice." P. 33.

This apology for not inserting the authors' names to their compositions, is more calculated to show the goodness of the writer's disposition, than the soundness of his judgment. In respect to censure it may be admitted; but surely the meritorious extracts from learned and admirable writers, especially those who are no more, should, in common justice, have their authors' names prefixed. Mr. S. should recollect that his book may, and will reach posterity, and then the enigmatical style in which it is composed, will very materially diminish the interest it is otherwise calculated to excite.

This defect we will endeavour to supply, and hope to be forgiven, if on some occasions we betray names which were originally intended for concealment.

P. 34. Two instances of sublime simplicity are given:

I. The vocal parts of *O Lord we trust alone in thee*, from the chorus in Joseph: "O God who in thy heavenly hand."

D 2

II. The

II. The *Sanctus* from Graun's *Te Deum*.

Part the Second.—P. 37. The enharmonic scale of twenty-two sounds is here noticed, and the principal key-notes marked with asterisks.

38. The difference between the major and minor semitone, and the impropriety of writing D sharp for E flat, or E flat for D sharp, is shown. When the letter continues the same as D, (D sharp) E, (E flat) the interval between them is only the *minor semitone*, which changes neither line nor space. But in the case of D, (E flat) or E F the interval is then the *major semitone*, two letters being used, and lines or spaces changed. Hence the former belongs to the chromatic scale, and the latter to the diatonic.

P. 36. Mr. Shield gives a table of intervals, filled up with *diatonic* and *chromatic semitones*, in which the same error prevails as at p. 4, the *sounds* being numbered, and not the *intervals*.

{	Minor Second	C. D flat	{	Major Seventh	C. B
	Major Second	C. D		Minor Seventh	C. B flat
	Minor Third	C. E flat		Major Sixth	C. A
	Major Third	C. E		Minor Sixth	C. A flat
	Perfect Fourth	C. F		Perfect Fifth	C. G
	Sharp Fourth	C. F sharp		Flat Fifth	C. G flat

Between the major sixth and minor seventh, are inserted the extreme sharp sixth *C—A sharp*, and the extreme flat seventh *C—B double flat*; but these ought to have had their complements, the extreme flat third *C. E double flat*, and the extreme sharp second *C. D sharp*. The extreme sharp fifth is also given without its complement, the extreme flat fourth. The word *extreme* to this interval is unusual, and indeed unnecessary. Another inaccuracy, which is very likely to puzzle the student, arises from giving two intervals, the *major octave* and the *minor octave*, and taking the epithets merely from the manner of filling them up with semitones, the former bearing the sharps, and the latter the flats, although in the minor octave *C sharp* and *F sharp* are inserted.

P. 40. The discord of the fourth, combined with the fifth, is explained for the purpose of accustoming the student to the cadences formed from it. The conclusion, with the major third in the minor mode, is mentioned, and Dr. Burney's observations, vol. iii, p. 114, enigmatically alluded to.

P. 41. The accompaniment of the scale in Arpeggio, for the violin, flute, and violoncello, is given; to which is added, Rameau's minor scale in D (with the B flat, as well as C sharp accidental) and the more modern method, with one flat.

P. 42. A table of common chords, with major thirds, and their derivatives, in three positions.

First Bass. Second Bass. Last Bass.

"It is likewise customary to call the first a fundamental bass, and the other two supposed basses."

P. 43. The same chord, and their derivatives, in a natural progression, through all the twenty-four keys.

This is a very useful page. We are happy to find that Mr. S. has adopted the same chain of connection with Pasquali, *alternate major and minor keys*, descending by thirds, C. A. F. D. B flat, G. &c. &c. &c. This distribution is far preferable to the circles which are found in the German authors.

P. 44. Table of sevenths with major thirds.

45. Table of sevenths with minor thirds.

46. Progressions, chromatic descents.—Enharmonic, or *more than chromatic* passages, relative keys for violin, flute, &c. &c.

P. 47. Repertory of chords and cadences arranged in arithmetical order, from the unison to the thirteenth.

The compliment which is here paid to the memory of Dr. Pepusch, is not more just than well placed.

"I have lately met with an excellent little treatise on harmony, the reading of which has given me both pleasure and information; the title is dated 1731, consequently it contains many exploded doctrines, but it likewise contains principles which will be the basis of theory in 1800, or any other century.

"The author's biographers* inform us that he became a pedant in the latter part of his life, and only valued the abstruse part of the science; but, in the above-mentioned work, he has condescended to explain his theory in such plain terms, that I have preferred his rules and examples, for the management of the unison, to my own."

P. 48. *The unison*. Examples from Dr. Pepusch, p. 10, ed. 1731, and some passages for stringed instruments.

P. 49. *The second*. Examples from Dr. Pepusch, p. 28, transient seconds, appoggiatures, &c. &c.

P. 50. *The second, third, and fifth*. This chord consists of four real parts, and retards the *third, fourth, and sixth*, or the *fifth and sixth*. This fills up three pages; the examples are well chosen, and the remarks deserve notice.

P. 53. *The second, fourth, and sixth*. Mr. S. observes either the *fifth* or *fourth* must be prepared; the fourth is not

* Namely, Dr. Burney, iv, 638; Sir J. Hawkins, v, 403.

prepared in any of the examples ; but the *fifth*, as a concord, although heard before, cannot properly take that epithet.

P. 54. The *second, fourth, and sixth*. This discord, with its varieties, are given on five pages. There is an erratum of importance in the first line of p. 55, the word semitone has been written in haste for *second*. Among the fragments of harmony, we perceive Corelli's Pastorale from the VIIIth Concerto (p. 58). If our limits would permit, some useful observations might be made on many passages inserted under this head.

P. 59. The *second, fourth, and seventh*. The distinction of the minor and major seventh, and the chords of the sharp seventh, &c. &c. is here explained, but requires attentive study.

P. 60. The *second, fourth, fifth, and seventh*. This is the eleventh of Rameau, Marpurg, &c. &c. Mr. S. has given some examples, with *Caledonian Cadences*, or the *Scotch Snaps* of Dr. Burney (vol. iv, p. 472.)

P. 61. The *second, fourth, sixth, and seventh*. This is the thirteenth of Marpurg, &c. We apprehend that this page has given Mr. Kollmann offence, as we shall soon have occasion to remark.

P. 62. *Second and fifth*. Mr. S. seems to think the second may be major or *minor*, and may be doubled ; but has not given any example of the latter interval.

P. 63. The third. The bad effect of successive major thirds being exemplified, Mr. S. presents the student with that beautiful passage from the Dettingen Te Deum, "We therefore pray thee," in which the different thirds are intermixed.

P. 65. *The third, fourth, and sixth,*
The third, fourth, and seventh,
The third, sixth, and seventh, } are here given, with examples.

P. 66. *The fourth*. The necessity of uniting the sixth to a series of fourths is shown.

The fourth and fifth. The resolution of the fourth into the sixth is shown, by the opening of Pergolesi's Stabat Mater, and the importance of passing notes demonstrated.

P. 67. *The fourth and sixth*.

The fourth and seventh.

P. 68. *The sharp fourth* is a minor semitone more than the perfect fourth, and a major semitone less than the perfect fifth, &c. &c.

P. 69. *The imperfect fifth* is (like the sharp fourth) the nearest division of the octave on keyed instruments.

The fifth is well explained, by altering the F to F sharp, above B. and making B, B flat below F.

P. 70, contains extracts from Dr. Pepusch (*Treatise on Harmony*, 1731, pp. 13 and 112) to show the use of the fifth.

P. 71. Impropropriety of not using the tenor cliff, hidden fifths, consecutive concords, &c. &c.

P. 72. The term sequence is introduced, and the lines of Shakespeare on the tetrachord, in the *Taming of the Shrew*, are given in recitative accompanied*. In a note, Mr. S. briefly explains the ancient tetrachords.

P. 74. *The extreme sharp fifth* consists of two major thirds, and is generally preceded and succeeded by a common chord or sixth.

The sequence of ascending fifths and sixths is again introduced, and the concluding symphony of "*Sofly rise*", from Dr. Boyce's Solomon, gives Mr. S. an opportunity not only of doing justice to the revered memory of that author, but of paying an elegant compliment to the talents of Messrs. Harrison and Bartleman. We shall present the reader with the whole passage.

"The score of the song which the last example is cited from, like a divine composition of Raphael, will delight and instruct the student in every age. I have heard a rigid theorist assert "that the repetition in it is superabundant," but it is not that tiresome repetition of a passage, one note higher each time, which the Italians justly censure, and call *Rosalia*, but a repetition that is always welcomed by the attentive ear, such repetition as heightens the effect of Paisiello's, and Boccherini's admirable compositions. The abovementioned captious critic likewise objected to the tenor's iterating the same tones which are sustained by the solo instrument; but if he were to hear this air sung and accompanied in England, and not become a convert, it certainly would be but an act of justice to place his name very high in the list of hypercritics.

"Although the voice part (*called by the Italians Cantilena*) is elegant and impressive, yet the bassoon is so attractive, that the concluding symphony is never rendered inaudible by a clamorous encore, but listened to with silent rapture, *that best applause to sublime performances*.

"Having dared to differ in opinion with a foreign theorist respecting the merits of our national favourite, the reader, who has not the score to refer to, will probably say that I ought to have given a longer extract from it, but method and the limits of this volume confine me here to examples of the fifth followed by the sixth, or, such is my veneration for the productions of its composer, that I could fill the book with his excellencies.

"Among the models for *Imitations* in the third part is a section drawn by the same masterly hand, as a farther proof that his designs are not for an age "but for all time." The composition alluded to is an unpublished duet for a tenor and bariton, which has been exhibited

* N. B. Shakespeare goes on to complete the hexachord, though Mr. S. does not notice it.

to such an advantage (by two of our capital town fingers) as to enrap-
ture the whole country at the music meetings. It is to be hoped that
the whole of this model will be brought before the eye of the public,
as it will prove a monument to perpetuate the author's benevolent
feelings, and remind man of his duty. For this is the inscription:

“ Here shall soft charity repair,
And breaks the bonds of grief,
Down the harrow'd couch of care,
Man to man must bring relief.” P. 75.

We cannot terminate this first part of our review, without
paying our grateful tribute to the ingenious Mr. S. for the
pleasure we have received from the perusal of his book. We
could have wished that “ *the conductors of the Lent oratorios*”
(see Note) had furnished Mr. S. with more materials from the
same great original, particularly from his anthems, “ Lord thou
has been our refuge,” and “ Blessed is he.” The great merits
of Dr. Boyce are known but to few; and the silent reproach that
sixteen years have elapsed, since the issuing of proposals for the
publication of those Anthems, will, we trust, be speedily ob-
literated. Mr. S. however has done his duty. He has given to
the world his opinion of the sterling value of all Dr. Boyce's
compositions, and his readers may anxiously expect that Mr.
Ashley will no longer withhold the publication of the Anthems.
The example (p. 91) to which Mr. S. there refers, is indeed
not among them; but the celebrated verse for three trebles,
“ We are orphans and fatherless,” is not more scientific than
affecting; and affords a noble instance, that the most learned
combinations, in the hands of a great musician, may produce
the most striking effects.

(To be concluded in our next.)

ART. VI. *The Elements of the Conic Sections, adapted to the
Use of Students in Philosophy. By the Rev. S. Vince, A. M.
F. R. S. Plumian Professor of Astronomy and Experimental
Philosophy in the University of Cambridge. The Second Edi-
tion. 8vo. 2s. 6d. with Plates. Deighton, Cambridge;
Lunn, London.*

THE great improvements of the demonstrations which were
given in the first edition, and the number of very useful
propositions which are added, render this edition almost a new
work; of the plan and execution of which, it is the more ne-
cessary for us to give some account, as we find it has been hi-
therto

thereto omitted. Most writers on Conic Sections have extended their demonstrations to every property which they could deduce from the nature of the curves; and thus they have composed elaborate treatises, but a small part of which is found to have any use in the other branches of science. But Mr. Vince has adopted the plan of selecting such propositions only as are useful in mathematical and philosophical enquiries. It is true, all these are to be met with in more voluminous writers; but in order to arrive at their demonstrations, the reader is fatigued by having to go over a great number of propositions, of no other use but to demonstrate those that are useful. In the treatise however before us, the author has given every thing which is useful to the philosopher and mathematician, without the introduction of any other propositions. The work is thus reduced to a small compass; the demonstrations are short and very plain; and the student will find that he can here very easily acquire every thing necessary upon the subject.

The parabola is defined to be a curve formed by the intersection of two equal straight lines, one of which revolves about a centre, and the other moves perpendicularly to a given line; and the ellipse and hyperbola, are defined to be curves formed by the intersection of two straight lines, revolving about two centres, the sum and difference of which are constant. From these definitions all the various properties of the curves are very readily deduced; and the general relation between the abscissas and ordinates is found to agree with that which exists in the curve formed by cutting a cone; and hence, these curves are shown to be the Conic Sections. It may be thought that the most direct and natural method would be, to demonstrate all the properties of the curve, immediately from the section of the cone; but it is extremely difficult for a learner to obtain a clear idea of the situations and intersections of the various planes which, in this case, must be introduced, as they must all be drawn upon the same plane. To render the subject therefore more intelligible and easy, the description of the curves is given upon a plane, and it is afterwards shown, that these curves are the Conic Sections; every thing therefore which has been demonstrated of such curves, must be a property of the Conic Section. By treating the subject in this manner, all difficulties are avoided, and you equally ascertain the properties required. Other definitions of the curves might be given, from which the properties might be deduced; but there is none from which they can be derived in so simple a manner, as from the above descriptions. Some authors have assumed the relation between the line drawn from the focus to the curve, and a perpendicular from the same point of the curve to the direc-

directrix, as constant, and from this definition they have deduced all the properties; but the investigations are here by no means so simple as from the other definition. We conceive, therefore, that Mr. Vince has treated the subject in a manner best adapted to the generality of readers. All the various properties which occur in natural philosophy, and more particularly physical astronomy, are here demonstrated; and from the intimate knowledge which the author has of these subjects, he was well able to judge what was required for that purpose. He has also been particularly attentive to give every thing which is necessary for the reading of Sir I. Newton's *Principia*; and here, for the better accommodation of his readers, he has used the same letters in his figures which Newton has employed, which will be found a great convenience in reading that author. The nature of the circle of curvature is here fully explained, and the length of the diameter, and the chords passing through the centre and focus of the Conic Section, are investigated, of which so much use is made in the *Principia*; in short, every thing is demonstrated which can be necessary for the understanding of that great work. The circle of curvature is defined to be that circle, the sagitta of which is to the sagitta of the curve, ultimately in a ratio of equality; and it is upon this property, that the author has calculated the diameter and chords of that circle. This definition also leads immediately to all which Newton has assumed, respecting the circle of curvature; that is, that the force and velocity in the circle of curvature are the same as in the curve; for the sagitta, *dato tempore*, is as the force, and therefore the limiting ratio of the sagittas being that of equality, the forces must be equal; and the velocity, *dato tempore*, being as the space described, and the arcs of the curve and circle, cut off by the sagittas, being ultimately equal, the velocities are equal. The author concludes his work with the construction of the Seventeenth Proposition of the Third Section of the First Book of the *Principia*, and the determination of the Conic Section, having given three lines drawn from the focus, and the angles between; and hence the orbit of a planet may be found, both in respect to figure, and the situation of the apsidal, having given three distances of the planet from the Sun, and the angles included between them. We can therefore recommend this work to the mathematical and philosophical student, as comprehending every thing on the subject, which he can possibly want in his scientific researches.

ART. VII. *A Spital Sermon, preached at Christ Church, upon Easter Tuesday, April 15, 1800. To which are added, Notes.* By S. Parr, L. L. D. 4to. 161 pp. 7s. 6d. Mawman, &c. 1801.

WE expected a Sermon from Dr. Parr, but were agreeably surprised by receiving a volume. The learned author seems averse, in general, to the task of employing the press; but, when the first repugnance has been conquered, the riches of his learning, and the fertility of his mind, naturally expand his publication beyond the necessary limits of his original design. He delights to illustrate subjects which the public ought to understand; and to give, by citing them, new celebrity to authors, whom the public ought to consult. It is thus that he has raised his late Sermon at Christ's Church to an importance, which those readers directly acknowledge, who are able to appreciate his reasonings; and they obliquely prove, who venture to attack them.

The Sermon is founded upon the well-known text in the Epistle to the Galatians, "*As we have, therefore, opportunity, let us do good unto all men, especially unto them that are of the household of faith.*" Gal. vi, 10. From this text, Dr. P. takes occasion to notice the opposite systems of the moralists, who have considered all our views as selfish, and of the modern philanthropists. The former, however, as no longer fashionable, are past without much animadversion; to the latter he particularly alludes, when he says, that the first proposition in the text, "*do good unto all men,*" has been violated by those who insist most strenuously on the latter; while the justness of the second has been obliquely controverted, or obscurely and reluctantly admitted. In the prosecution of the subjects thus suggested, he undertakes, first, to examine "*how far, by the constitution of human nature, and the circumstances of human life, the principles of particular and universal benevolence are compatible;*" and, secondly, to make some observations upon the institution for which he preached.

That these subjects will be ably and eloquently illustrated by such a writer is so certain, that the declaration of the fact seems hardly necessary; and still less the proof of it by example. But we cannot refuse ourselves the pleasure of inserting the following passage, both for the beauty of the quotation with which it opens, and for the vigour of the apostrophe which follows.

"If nature," exclaims the immortal Hooker, "should intermit her courses, and leave, though it were for a while, the observation of her
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own laws—if the celestial sphere should forget it's wonted motions—if the prince of the light of heaven, which now rejoiceth as a giant to run it's unwearied course, should, as it were, through a languid faintness, begin to stand and to rest himself—if the moon should wander from her beaten way, the clouds yield no rain, the earth be defeated of every heavenly influence, and the fruits thereof pine away—what would become of man himself, whom these things do now serve?"

"And thus, we may ask, if the elements which give life and vigour to the moral world should be dissolved—if the mother could forget the child that "hanged from her breasts"—if the friend, "with whom we took sweet counsel together," should forsake us, when we are compelled to beg our daily bread—if they, to whose succour we ran on the first sight of their distress, and poured "wine and oil into their bleeding wounds," should ponder, ere they stretch forth their hands, to rescue us from wretchedness, and pause, lest peradventure some other human being might be found a little more virtuous, and a little more miserable than ourselves—if the tears of the widow and the cries of the orphan should be disregarded, till their conduct had passed the ordeal of some rigid principle, or it *may* be too, of some untoward prejudice, in those before whom they lie prostrate—if they who have trodden the same soil with ourselves, spoken the same language, followed the same customs, enjoyed the same rights, obeyed the same laws, bowed before the same altar, should be no more endeared to us than other men, whose kindness we have *never* experienced, whose faces we have never seen, whose voices we have never heard—if all these things were done under the pretence of some obligation, which stern, inflexible justice lays upon us, to be extreme in marking what is done amiss, and to weigh every action of man, every motive to act, every consequence of acting, in the balance which every individual may set up within his own bosom, for adjusting in every case the direct and most efficacious means to promote the general good—what would become of society, which parental affection, which friendship, which gratitude, which compassion, which patriotism do now uphold? how changed would be the scenes around us? how blunted the edge of all our finer affections? how scanty the sum of our happiness? how multiplied and embittered the sources of our woe?" P. 9.

The notes to this discourse abound with citations at large from the best moral writers of ancient and modern times; and amply illustrate not only the matter contained in the discourse, but other collateral points, which the writer thought it useful to introduce. Activity and patience it certainly required to collect so many authorities; but these, says the author,

"were supported through every stage of it, by the desire which I felt to place before my readers the decisions of the most approved authors on the most useful questions; and by the hope which I entertained that the curiosity of some, and the industry of others, might be excited to a fuller perusal of the works to which I have referred them."

P. 153.

Among

Among the authors less read at present than they deserve, to whose writings attention will undoubtedly be revived by the recommendation of Dr. Parr, are the excellent Professor Hutcheson* (author of the Enquiry into the Ideas of Beauty and Virtue, the Treatise on the Passions, and the system of Moral Philosophy) and Mr. Dugald Stewart. The subjects principally illustrated are the nature of *justice* and *benevolence* (particularly in opposition to the author of a book, now nearly forgotten, called *Political Justice*) and the absurdity of Atheism. Among the excellent observations which Dr. P. has written and collected on the subject of Atheism, the following passage is so eminently good as to demand our public approbation. We are particularly pleased with the very just remarks on the conscious insecurity of Atheists in their own opinions.

“ What, I would ask, are the general effects of Superstition and Atheism upon the happiness and the conduct of mankind? Superstition, it is granted, has many direct sorrows, but Atheism has no direct joys. Superstition admits fear mingled with hope, but Atheism, while it excludes hope, affords a very imperfect security against fear. Superstition is never exposed to the dreary vacuities in the soul, over which Atheism is wont to brood in solitude and silence; but Atheism is sometimes haunted by forebodings scarcely less confused, or less unquiet, than those by which Superstition is annoyed. Superstition stands aghast at the punishments reserved for wicked men in another state; but Atheism cannot disprove the *possibility* of such a state to all men, accompanied by consciousness, and fraught with evils equally dreadful in degree, and even in duration, with those punishments. Superstition has often preserved men from crimes; but Atheism tends to protect them from weaknesses only. Superstition imposes fresh restraints upon the sensual appetites, though it may often let loose the malignant passions; but Atheism takes away many restraints from those appetites, without throwing equal checks upon those passions, under many circumstances which may excite them in the minds of its votaries. Superstition is eager from a vicious excess of credulity, but Atheism is often obstinate from an excess of incredulity, equally vicious. Superstition is sometimes docile from conscious weakness; but Atheism is always haughty from real or supposed strength. Superstition errs, and perverts only in consequence of error; but Atheism rejects, and, for the most part, disdains to examine after rejection. Superstition catches

* “ For the wise and virtuous Hutcheson I feel the same veneration which Dr. Reid and Dr. A. Smith have frequently expressed. But from my conversation with men of letters, I have reason to fear that his writings are too much neglected. If therefore the frequent, and, I trust, the pertinent quotations I have made from them, should be instrumental in bringing them back to the notice of my countrymen, I shall have rendered no inconsiderable service to the cause of virtue.”
P. 89.

at appearances, but Atheism starts back from realities. Superstition may, in some favourable moment, be awakened to the call of truth; but Atheism is generally deaf to the voice of that "charmer, charm she ever so wisely."

"When I read the *Ἀμαξιτὰ ῥήματα* of Lucretius and o'her antient Atheists,—when I see them *σαλακίζοντας καὶ ἀλαζονευμένους* upon their superiority to popular prepossessions and vulgar errors, I am sometimes led to *suspect*, that like heroes who laugh at spectres by day-light, and shudder at them in the dark, they were struggling with iniquity, which they wished to *conceal* as well as to assuage, and endeavouring to collect that courage from the *buffle of their swords*, which they did not *habitually* feel within the recesses of their hearts. My present concern, I am aware, is not with the speculative proofs, but with the moral effects of Atheism. Yet upon a question, which, in the abstruser parts of it, is by a very wise man called "*perdifficilis et perobscura*," and to the consideration of which, "*omnes duce natura vehimur*," we may, without the imputation of folly, venture to ask, whether the arguments against Theism be such as usually to produce a *steady* assent, and to warrant an *unlimited* assiance. Without the imputation of perverseness, we may not be in haste to apply to the judgment of every Atheist, what Taylor eloquently says of the will, that, "like the magnetic needle, it was full of trembling and uncertainty ere it became fixed at its beloved point, wavered at first, because at first it doubted, and then was at rest, because it *could* doubt no more." After reaching that state of rest, Atheism indeed may have the credit of rescuing a man from the agitations of delusive hopes, and the torments of groundless fears. But may it not destroy at the same time *other* fears, which are very salutary in checking our fantastic desires, and in calming our turbulent resentments; and may it not extinguish *other* hopes too, which seem *necessary* to support the bulk of mankind in their passage through this vale of tears?" P. 97.

Many other sentiments of weight and value, on the same subject, will be found in this part of the notes. At p. 107, the author, recollecting that some of the sentiments of M. Turgot, whom he opposes on the subject of public charities, might possibly be turned also against our English universities, enters into a long and elaborate defence of those most excellent institutions. In the course of this defence, he is more particularly engaged with Mr. Gibbon than with Turgot; and answers the reflections of that author against Oxford, which appear in his posthumous works, in the most impressive and masterly style. He has taken this opportunity also of paying compliment to a very large list of academical men, whom he mentions as living proofs of the advantages to be derived from the education of Oxford and Cambridge. We honour the enthusiasm which dictated this recapitulation, and the feeling by which it is continued; and cannot forbear to say, that if it depended on the unanimous vote of those whom he has thus celebrated, the
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name of Dr. Parr would be added to the list, in some very conspicuous and honourable place. With respect to the particulars of the defence, the part, in our opinion, most important, because opposed to a prejudice very strongly excited by the words of Gibbon; is that where he accounts, from the change of manners, for the disuse of public lectures. The elements of the learned languages, the Doctor argues, instead of being taught by Professors, as in the days of Cheke and Smith, are now learned previously at schools. The scholastic systems, which the old Professors conveyed, are now also disused.

“ The multiplication of books, the facility of procuring them, and the custom of reading them, may be considered as additional reasons for the diminished usefulness of lectures, upon the abstruser parts of science, and upon various subjects of classical, and even oriental literature.

“ Under these circumstances, which Mr. Gibbon was well qualified to appreciate, if he had been *disposed to examine* them, the instruction which formerly was conveyed by Professors to a promiscuous multitude of the young, the old, the trifling loiterer, and the attentive student, assembled in the schools, is now consigned with happier effect to private and public tutors within the walls of colleges. The plans for such instruction admit sufficient comprehension and sufficient regularity for use. The divisions are easily adapted to the capacities of those, who understand what they have heard, and retain what they have understood. The tutor can interrogate where the lecturer, perhaps, would only dictate, and therefore, in his intercourse with learners, he has more opportunities for ascertaining their proficiency, correcting their misapprehensions, and relieving their embarrassments. Doubtless, when the present condition of academical affairs is compared with that of which we read in the last century, and those which preceded it, *appearances* are much changed, but the *substance* remains unimpaired. A conceited and superficial spectator may easily deceive himself; but a dispassionate and judicious observer will understand, and often approve. A witling may glean materials for raillery, but a scholar will find ample room for reflection and commendation. Reports may sometimes misguide those who are content to *hear* only; but facts will interest, and upon the whole, satisfy those who frequently and carefully inspect.” P. 126.

With the strongest conviction do we assert, on the whole, that the attack of Gibbon on the universities was frivolous and superficial, and that the defence of Dr. Parr is sound, able, and irresistible.

In one digression which Dr. Parr has admitted, we are particularly concerned. In his eightieth page, he cites the “Picture of Christian Philosophy,” by Mr. Fellowes; and then enters into a strenuous vindication of the author, against the censure of our Review. For the handsome manner in which he

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has done this, he deserves our thanks ; and by the very strong commendations he has given to the character of Mr. F. he certainly more than repays him for any consequence that could arise from our censure. We rejoice to read such a testimony in favour of Mr. F. of whom our reviewer judged, we know, without any personal knowledge, and merely from the internal evidence of his work. Of the book we think as we did : that it is in many points dangerous, and in many rash. If the author is not exactly what we conjectured from the book, it is no new thing for a book to convey a wrong idea of the writer ; and we are truly glad that the difference is, in this instance, on the favourable side.

We shall here take our leave of a discourse*, as remarkable perhaps for the abundance of matter discussed in, or connected with it, as any Sermon that was ever published. What we think it necessary to say to any opposers of the doctrines here defended, will be referred to other articles.

ART. VIII. *Medical Inquiries and Observations, containing an Account of the Yellow Fever as it appeared in Philadelphia in 1797, and Observations upon the Nature and Cure of the Gout and Hydrophobia, By Benjamin Rush, M. D. Professor of Medicine in the University of Pennsylvania. Vol. V. 8vo. 236 pp. 5s. Mawman.*

IN the first part, comprising a little more than half the volume, this author gives an account of the yellow fever at Philadelphia, as it appeared in the year 1797. This is preceded by an account of the weather, and certain phænomena in the elements, that had been observed, from the time the fever of 1794 had subsided, to its reappearance, in order to connect this part with what the author had before written on the subject. This we mention, as countenancing the opinion of Mr. Webster, noticed in our Review for August last, p. 161, that the yellow, and in general all pestilential fevers, are preceded by some disturbances in the elements, such as the appearance of a comet, eruptions of volcanos, storms, tempests, severe frosts, inundations, &c. In August, 1795, the author says, there were heavy showers of rain which carried away the fences, bridges, barns, mills, and

* We are sorry to observe, though sufficient causes perhaps may be assigned, that this publication abounds with errors of the press.

dwelling-houses, in many places; several cases of bilious yellow fever occurred about this time, one of them attended with cynanche trachealis. In July, 1796, a beautiful corona, or halo appeared, and in the spring and summer of the following years, unequal quantities of musquitoes, ants, and cockroaches, were observed, and the martins and swallows were said to have disappeared for a time from the city and its neighbourhood; a disease also prevailed among the cats, which was generally fatal. Soon after the yellow fever made its appearance in the city. The author describes eleven different forms under which this fever appeared, then adds,

“Notwithstanding this variety of forms, the moderate cases were few, compared with those of a malignant and dangerous nature. It was upon this account that the mortality was greater, in the same number of patients, who were treated with the same remedies, than it was in the years 1793 and 1794.” P. 36.

The number of deaths, by the fever, in the months of August, September, and October, 1797, amounted to between ten and eleven hundred. This great mortality, the author attributes to the neglect of bleeding and other evacuants, in the commencement of the fever, on the early and liberal use of which, he conceives the whole cure to depend.

“Mr. Brown’s fever,” he says, “was cured by the loss of upwards of an hundred ounces of blood, and a plentiful salivation. Mr. Smith, mistaking the nature of the disease with which he was attacked, deferred calling in assistance, until the fever had made such an impression on his viscera, that depleting remedies were in vain used to cure him. He died in the prime of life,” &c. P. 32.

If called early, Dr. Rush always began by bleeding the patient. The quantity of blood drawn, and the number of times the operation was repeated, depended rather on the intenseness of the fever, than the constitution of the patient. He mentions one case in which 150, and another in which 176, ounces of blood were taken away successfully. He then gave brisk purges to remove the putrid *jaburra* with which the bowels, he says, were always loaded. Twenty grains of calomel, administered by itself, and repeated at intervals, were found most effectual in answering this purpose. If the fever still continued, he had recourse to frictions with mercurial ointment to excite salivation, on the early appearance of which, the success of the process depended. He only lost two patients, he says, on whom the mercury produced its specific effect. He decries the use of emetics, and mentions two or three persons who died soon after taking them. Salivation was not successful, unless preceded by bleeding and purging.

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Notwithstanding the confidence with which this author speaks of the success of his method of treating the yellow fever, and although several other physicians were made converts to his opinion, they had not the good fortune to conciliate the favour of their fellow citizens, or the suffrages of a majority of the physicians in the city, who followed a different line of practice, and, as it was said, with more success.

"It was reported," this author says, "of several physicians who were opposed to copious bleeding, that they lost a much smaller proportion of their patients with the prevailing fever. Upon inquiry," he adds, "they had lost more." P. 127.

That no specific and effectual mode has yet been discovered of curing the fever seems evident, from its proving fatal to so large a proportion of the persons who were attacked by it, on its last appearance at Philadelphia. The author passes some severe strictures on the conduct of such of his brethren as have not adopted his practice. These we shall not repeat, as they are evidently the effect of party animosity, which we are concerned to find the dreadful scenes surrounding them has not moderated.

The gout, which the author next treats of, is similar, he thinks, in its cause and essence, to the yellow fever, and may be cured by bleeding, purging, and other evacuating remedies, or, if those fail, "a salivation," he says, "should be excited, as speedily as possible, by means of mercury." P. 183. A similar treatment should be employed, he says, in the cure of hydrophobia, which he considers "a malignant state of fever. The disease in all rabid animals is," he says, "a fever." P. 215. It is induced in them by the usual causes "of fever, such as scanty or putrid aliment, extreme cold, and the sudden action of heat upon their bodies." The cure is to be effected by the remedies recommended in the yellow fever and the gout. That bleeding has been tried ineffectually in the cure of hydrophobia, he acknowledges; but the failure must be attributed, he thinks, to the timid and too sparing use of it. "To be effectual," he says, "it should be used in the most liberal manner. The loss of 100 to 200 ounces of blood will probably be necessary, in most cases, to effect a cure." P. 227. Our readers may be surprised at finding three diseases, so apparently and obviously different from each other, as the yellow fever, gout, and hydrophobia, treated in one and the same manner; but they must consider this as the happy fruit of the new discovery, which has contributed so much to facilitate the study and knowledge of medicine, to wit, that all disease proceeding from, and consisting in, a morbid action of the fibres, the indication

cation in all cases must be equally simple, requiring solely that the morbid action be checked, and a salutary action induced in its place. It is melancholy after all to consider, that, notwithstanding the sublime discoveries of the new philosophy, and the confidence with which this author, and other of its proselites, speak of the application of its tenets to the practice of medicine, that the yellow fever, gout, hydrophobia, and all the other diseases that have been acknowledged to be difficult to manage, or totally intractable, continue the same ravages they were accustomed to make, before these discoveries were divulged. This the author attributes to the stubbornness and obstinacy of the physicians who have been educated in the old school; but it should be remembered, that although there were thirteen of the physicians in Philadelphia, who were converts to the principles of this author, yet, from his own confession, it appears, that the mortality from the yellow fever, in the months of August, September, and October, in the year 1797, was greater, in proportion to the number of persons affected by it, than had been known at any former period.

ART. IX. *An Examination of the Sentence in the Case of the Swedish Convoy, pronounced in the High Court of Admiralty of England, on the 11th of June, 1799; together with a previous Historical Sketch of the European, and in particular the English, System of Capture. Translated from the Danish, as written by Professor Schlegel, Doctor and Professor of Laws at the University of Copenhagen, Assessor in the Supreme Court, Member of various learned Societies, &c. &c. 8vo. 164 pp. No Publisher's Name. 1800.*

ART. X. *Upon the Visitation of Neutral Vessels under Convoy; or, an Impartial Examination of a Judgment pronounced by the English Court of Admiralty, the 11th of June, 1799, in the Case of the Swedish Convoy; with some Additions and Corrections. By Mr. J. F. W. Schlegel, Doctor and Professor of Law, &c. Translated from the Danish, under the Inspection of the Author, by Mr. De Fuge, French Instructor at the Academy of Cadets of Marine at Copenhagen, and thence into English. 8vo. 187 pp. 4s. Debrett. 1801.*

THE controversy which gave birth to these publications has since been submitted to a decision of a very different nature; and the result of British valour, combined with the fortunate change in the councils of the chief northern power, has

produced such a settlement of the points in question as, we trust, will preclude all future dispute. Yet, it may still be interesting to our readers, whether as literary men, as lawyers, or as politicians, to view the principal arguments produced in this important contest, and to be enabled to judge whether our "men of the pen" have not shown themselves as much superior to *their* antagonists, as our men of the sword have to the adversaries of their country.

The sentence pronounced by Sir William Scott (than whom no abler or more impartial judge has ever presided in a Court of Admiralty) condemned the Swedish vessels in question upon these grounds: "1. That the right of visiting and searching neutral vessels upon the high seas, whatever be the ships, whatever the cargoes, whatever the destinations, is an incontestible right of the lawfully commissioned cruisers of a belligerent nation: 2. That the authority of the sovereign of the neutral country being interposed in any manner of mere force, cannot *legally* vary the rights of a lawfully commissioned belligerent cruiser: 3. That the penalty for the violent contravention of this right is the confiscation of the property so withheld from visitation and search." The above principles, the learned judge maintained on the best authorities, and with powerful, we had almost said invincible, arguments; and he applied them, very distinctly and forcibly, to the circumstances of the case in question. To impeach the grounds of this determination, and to invalidate its authority, is the professed object of the Danish Professor; but his work has manifestly a further, and still more important tendency, namely, to establish all those doctrines in regard to the commerce of neutral nations, for which the northern powers have contended, not only to prove that merchant vessels, under convoy, should be exempted from search, but also to establish the great principle, that free ships, when not laden with contraband articles, make free goods; "and that those goods alone should be esteemed contraband of war which immediately, and in their actual form, are destined for warlike purposes."

To maintain these points, he gives a short history of the maritime laws, as they relate to neutral commerce; in which he admits, that the celebrated code, which the chief commercial states agreed upon, and even *swore to observe*, and which, he confesses, prevailed in the 14th and 15th centuries, called *Consolato del Mare*, had determined, "that enemy's goods in neutral ships should be considered as liable to condemnation, on paying the stipulated freight to the neutral owner."

After this clear statement of a general rule, so expressly agreed to, and solemnly ratified, we were surprised to see the manner

manner in which this Professor, and Judge of Laws, attempts to get rid of a rule, so plain and so decisive. We should have expected to find, that a code of laws so established had been, by the *same* general consent, and in a manner *equally* solemn, disannulled. Nothing like this is stated by the learned author. "Difficulties," he tells us, "arose in ascertaining the nature of the property," the proprietors "*began to wish* for a more certain criterion." From these supposed wishes, from the circumstance that the Dutch were interested in such a change in the maritime laws, and that "most of the commercial treaties, from the middle of the last century" (that is to say, private treaties between individual states) have been concluded agreeably to the principle, that "free ships make free goods," does this writer* infer a total revolution in the system of public law, the solemn establishment and ratification of which, by all the maritime powers, he had just before expressly allowed. To make this instance of an inconsequential argument the more striking, if possible, he proceeds to tell us, that this new doctrine was not at any period admitted by the belligerent nations, but that France and Spain have, in several instances, and England has uniformly, acted on a principle diametrically opposite. Can we, after this, wonder that this writer should maintain doctrines wholly contrary to those of the best and most impartial writers on the law of nations, and that he should represent the four distinguished lawyers (among whom was Lord Mansfield) who drew up the very able answer to the King of Prussia's claims in the war of the Austrian succession, as "*above a century behind hand in the maritime law of nations*"? The Professor proceeds to state, and of course with some degree of triumph, the armed neutrality of the northern powers during the last war, and the conduct of the belligerent powers thereupon. From these premises the writer infers (with what justice may be easily conceived) that "the maxim of "free ship free goods," was already acknowledged by the middle of the 16th century, and that it was acknowledged and specifically sanctioned by all the maritime powers and states, Great Britain excepted, as not only conventional, but agreeable to the established law of nations and fundamental right."

Almost in the next sentence, however, he admits that the King of Sweden, when himself at war with Russia, wholly disregarded this maxim, which, says the Professor, "he had heretofore so laudably and valiantly maintained." In the

* In the edition by Debrett, he more positively asserts it, but gives no authority for the assertion,

statement which follows, of the conduct of Great Britain and France during the present war, it appears that neither of these powers has, to the present period, conducted itself in any respect conformably to the alledged neutral system.

The Professor then proceeds to examine and impeach the sentence of Sir William Scott on the Swedish convoy, and, after some preliminary observations, he sets forth and endeavours to invalidate the three* positions laid down by the learned judge, on the right of visiting neutral vessels, and the consequence of resistance to that right.

To the first of these positions, he opposes the extraordinary doctrine laid down in the Introduction, namely, that "privateering at sea militates against the general and natural principle of the rights of nations." But admitting it to be lawful against an enemy, he denies that it is so against "a neutral who takes no share in the war whatever:" as if the vessel of a neutral power, conveying enemies' property, or warlike stores, to an enemy, does not thereby, as to such goods or stores, depart from its neutrality, and forfeit that protection which it would otherwise be entitled to receive. The second position he declares to be false, and asserts that the authority to take possession of an enemy's property applies only to "property belonging to the state;" and, in proof of this, he alleges the practice of levying contributions in a conquered country; a practice which, we should conceive, decidedly proves the existence of such a right, though it tends to moderate the severity, and prevent the abuse of it.

After such assertions, we can hardly be surprized at the novel doctrine, that the ship of a neutral, on the high seas, is still, to all intents and purposes, a part of the territory of the neutral state; or at the argument, so frequently insisted upon, that particular treaties, allowing exceptions to a general rule of law, disprove the existence of that rule.

The remainder of this treatise (of which it has been our purpose rather to give a few samples than a complete abridgment) consists chiefly of arguments tending to justify the claim of neutral states to exempt their merchant-vessels from search, by appointing convoys to them (on which we will only observe, that here too the writer attempts to draw the exceptions in particular treaties into a general principle) to prove, that re-

* Cited above, p. 68.

† See Burlamaqui, vol. iii. cap. 7, sect. 21, which implies the direct reverse of the Professor's doctrine. Also Vattel, book iii. cap. 9, sect 105, which manifestly speaks of the goods of *individuals*, not of the belligerent state.

sistance to such a search does not incur the penalty of confiscation, and to show that the circumstances of this case, of the Swedish convoy, do not amount to a resistance, but only to a threat, which never was carried into effect. He lastly, on what he terms the *material* ground of confiscation, contends that the cargoes (which were ship-timber, hemp, pitch, and tar) could not be deemed "warlike contraband stores." As most of his reasonings on these topics are stated in the answer of Dr. Croke, it is the less necessary to detail them here.

Subjoined to this tract is the sentence of Sir W. Scott, already stated, and an account of the case of *Salencci v. Johnson*, from Mr. Park's *Treatise on Insurance*; in which the three puisne Judges of the King's Bench (in the absence of Lord Mansfield) held, that where a neutral ship had been condemned for resisting the search of a cruizer, the underwriters could not avail themselves of this condemnation in their defence.

ART. XI. *Remarks on Mr. Schlegel's Work upon the Visitation of Neutral Vessels under Convoy.* By Alexander Croke, LL.D. Advocate in Doctors' Commons. 8vo. 157 pp. 4s. White. 1801.

WE now proceed to examine the able answer of Dr. Croke; an answer which, perhaps, would scarcely have been necessary had this been merely a *literary* controversy, and were it submitted to the learned and judicious alone. But the honour of the British nation required that arguments, however weak, which flowed from respectable authority, and seem to have been sanctioned by the governments who advanced the claims, should be shown to the world in their true light, and that the cause of Britain should be supported as much by the force of her arguments, as by the vigour of her arms.

After a few preliminary observations, on the motives and conduct of some of the neutral nations, Dr. Croke expresses the embarrassment which he feels in answering Mr. Schlegel's work, from the loose and indefinite statements contained in it, and "the difficulty of understanding what are the real representations in matter of history, and the precise positions in point of law, by which he means seriously to abide."

The particular case of the Swedish convoy, Dr. C. declines to consider minutely; as it is still depending (on an appeal) before the supreme court of the law of nations in this country. What he chiefly considers is the general principles on the sub-
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ject of capture which Mr. Schlegel has introduced: and here he declares his astonishment, that "any partial or occasional interest of any particular country should have induced a Professor of Universal Law, and a Judge of a Supreme Court, to maintain in the face of Europe positions which he himself, and every man in it, cannot but know to be contradictory to all acknowledged authority, as well as all rational principle, upon the subject."

Of this kind he denominates the assertions of Mr. S. that "it is contrary to the law of nations to seize and confiscate property belonging to the individual subjects of the enemy," "to employ ships of war in capture," and, thirdly, "to seize the goods of enemies on board of neutral vessels."

On the first of these positions, Mr. S. having contended, that "war is carried on between government and government, and not between private individuals, whose property therefore ought not to suffer," Dr. Croke asks,

"Is there a principle more universal than that all the members of a state are answerable for the injustice of the government to which they belong, whose acts are, in all legal and political consideration their acts? It has been reserved to the mischievous policy of the French Republic to separate the governed from the governors, and to attempt a distinction in their consideration and treatment of them. But surely it is the most elementary of all principles, that every individual is bound by the acts of his government to foreign states: every subject of a state at war is, by the universal policy of all law, an alien enemy to every subject of the hostile state, and in all legal consideration is so treated. It is very true that nations at war do, for their own convenience in keeping in their own hands the direction of the public force, usually discourage their subjects, not specifically authorized by themselves, from engaging in acts of hostility; it is likewise true that motives of private humanity and courtesy do, in a variety of cases, prevent the exercise of the most indubitable hostile rights. But every man, whose mind is tinctured with the first principles either of general law, or of the institutes of particular countries, knows extremely well that these are mere relaxations and exceptions arising out of other causes, which do not constitute the law, but prove the contrary tenor of the law by the very circumstance of their being relaxations and exceptions. I venture to assume, as a principle placed beyond the reach of all contradiction, that war is waged not between government and government, but between nation and nation, and the individuals of each; and that to prove this by authorities, would merely be to transcribe every book that has been composed upon the subject." P. 15.

The next position demonstrated by Dr. Croke, and indeed resulting from the former, is, "that the property of individuals is legally answerable for the injustice of their government." There seems not indeed, as he observes, to be any authority, except that of Mr. Schlegel, which questions it.

In the third place, Dr. Croke insists that "the rights of war externally against the public enemy (in which are included all his individuals) are naturally and originally unlimited."

"The practice of mankind," he admits, "influenced by considerations of humanity and convenience, has agreed in confining the operations of war within certain modified bounds, and that limitation is to be respected in the common exercise of hostility."

Supposing therefore it were true, "that the practice of land-war had abstained from the capture of private property," what effect would that have upon maritime capture, which is admitted to have been uninterrupted? He then shows, that treaties between particular states are "the conventional law of those between whom they subsist;" but that "the conventional law of nations stands upon different grounds, and is to be found in the legal practice of all states not specially tied up by treaties upon that particular subject." But, lastly, he shows how untrue the assertion is, that private property is actually protected from land capture, and (besides that the pillage of towns, and the seizure of booty, have always been deemed lawful exercises of the right of war) and "what," he asks, "is the practice of exacting contributions, but a moderated and stipulated exercise of the same right, which presupposes its existence?"

He afterwards explains the reason why greater indulgence has been granted to private property in a land than in a maritime war, and proves the right of seizing the property of individual members of a hostile state by the authority of every writer on the law of nations, whose opinions the world has been accustomed to respect.

The strange and novel doctrine of Mr. Schlegel, that privateering, or rather maritime capture, is unlawful, Dr. Croke treats with the contempt such a notion deserves; but the assertion of the Danish Professor, "that the property of an enemy cannot be touched when on board the ship of a neutral," being more material to the question, is combated at large. It had been admitted by Mr. S. that before, and at the time when the *Consolato Del Mare* was composed, the law stood as asserted by Great Britain. The point contended by him is, that it has been altered since; and it is alledged that, "since that period, the writers on the law of nations have unanimously allowed the justice of his opinion."

"If," says Dr. Croke, "this were a matter that depended on the unauthorized speculations of private writers, it would be easy to meet this extravagant assertion by a direct contradiction, and by an appeal to the most respected authorities of that sort in Europe."—"But," he adds, "is it the real opinion of Mr. Schlegel, a Professor and Judge of the public law of Europe, that that law changes its course in consequence

sequence of every change of notion and speculation in private individuals who may think fit to load the world with voluminous publications upon it?"—"As well," he observes, "might it be pretended, that the law of a particular country has actually undergone an alteration, because a private subject of that country has published his opinion that such an alteration is fit to be adopted."

He pursues this argument further, and (in our opinion) with great success, remarking upon "the strange and unaccountable mistake of Mr. S. as to the conventional law of nations, which he supposes to take its rise from particular treaties," and showing that the Dutch, far from having effected the supposed alteration in the Law of Nations, "have uniformly, down to the present day, administered the maritime law upon the same principle as Great Britain, and with much less temper and moderation."

Doctor Croke next proceeds to inquire, whether the supposed alteration was effected by the armed neutrality in 1780. This period, he observes, "affords Mr. S. a show and semblance of something like an authority, which cannot well be claimed, either by the opinions of private modern writers, or by the particular provisions of Dutch treaties."

"Are we then," says our English Advocate, "to understand, that if three or four nations, acting against their own most solemn and public obligations, take upon themselves, by a special agreement, to alter the whole course of the political law of Europe, that this is a pretension the legality of which is not to be disputed even by those who are most severely affected by the proposed alteration? Is Mr. *Schlegel* prepared to admit, that if Great Britain, confessedly the greatest maritime power in Europe, and two or three other confederate states were to covenant with each other that the most momentous changes should immediately take place in the public law of Europe, that all Europe is bound to respect their authority, and to take the law as they think fit to dispense it to the world, in consequence of their own separate bargain? Is there nothing of inconvenience and injury in this? nothing of an unwarrantable assumption of supremacy amongst coordinate and independent states, alarming to the repose and liberty of Europe? Surely it can never be maintained that this is a legitimate exercise of power, which is to command the consciences and understandings of the rest of mankind. Can it be matter of reasonable doubt that no such pretension can be maintained without the most offensive aggression against the common liberties of Europe, and that the state which rejects and resists it is entitled to the common gratitude of every other state in it? This would be the case, even if these contracting states had stood firm to their engagements, and had contrived upon the proffered bribe of some occasional advantage to engage the concurrence of some other states of Europe: But, when the fact notoriously is, that this legislative combination of powers in the northern corner of Europe have abdicated their assumed functions, and

and that they themselves have since acted, in the conduct of their own wars, upon principles directly the reverse of what their modern agreement purported; who can say that such an agreement, so framed and so abandoned by the very powers which were parties to it, is entitled to be received with any other feelings than those of derision on the part of other maritime states, who only hear of it at a distance, but who nevertheless are expected to obey it?" P. 47.

Having further pursued this train of reasoning, and exploded the conceit of Mr. Schlegel (which we have already noticed) that "a vessel on the high seas is still a part of the territory of the state to whose subjects it belongs," the course of Dr. C.'s argument now leads him to the right of search exercised by belligerent powers, and to the Professor's assertion, that this right "has its origin in the positive stipulation of treaties, and is limited in all cases in its exercise to the regulations prescribed." In answer to this, Dr. Croke shows that it

"is immediately deducible from the principles of natural law,"—that "it has always been acknowledged by nations with whom no treaties existed,"—and that "in the treaties in which it is mentioned, it is referred to, as a known pre-existing general right, subject only to regulation. The only limitation," he observes, "in the mode of its exercise under the original law of nations, is the end for which it is allowed."

Under this head, Dr. Croke refutes the wild assertion of Mr. Schlegel,

"that a belligerent nation is not empowered by the rights of self-defence to prevent the conveyance of noxious articles, and even weapons of war, for the use of the enemy, provided the neutral does this indifferently to both parties."

"What is the extent of the catalogue of contraband," Dr. C. does not undertake to discuss, as a subject of great extent and minute detail; but he remarks that,

"since the wars of Europe, and particularly those of maritime states, have become principally naval, the materials for the equipment of hostile fleets are liable to be so considered, where not protected by particular conventions, or subjected to that moderated right, established in favour of native produce, of pre-occupation, and pre-emption."

He then reprehends the unfounded calumnies admitted by the Professor, on the practice of our Court of Admiralty.

"All," he observes, "that the Judge of the Admiralty has in this case done, has been to pronounce in effect, that the carrying naval stores with a possible destination to the public enemy, is a reasonable ground of detention and inquiry."

The point next considered by Dr. Croke, is the pretension set up by Mr. Schlegel, "that the sending of an armed ship
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with merchant ships, excludes all visitation and search." He examines the grounds upon which this is asserted, and referring to the proof already made, "that a general right of visitation and search exists under the natural law of nations," he calls upon Mr. Schlegel to show

"where the exception which he supposes has any acknowledged existence. The right of visitation and search is independent of all treaties, and anterior to them all, founded on the rights of belligerent nations admitted and acknowledged by neutrals. But supposing it to be otherwise, Mr. S. is desired to show in what treaty of Europe before the year 1780, which gave birth to the armed neutrality, this pretension is ever in the slightest manner introduced, although the general right of search is noticed in almost every one of them, and admitted. It certainly," he adds, "is the duty of those who maintain that the general rule is subject to exceptions, to prove the existence of such exceptions."

This argument is pursued at considerable length, and the several treaties, occurrences, and opinions, respecting the claim in question, are fully discussed. The inefficacy and fallacy of that pledge, which it is attempted to substitute for a search, is also, in our opinion, very clearly evinced.

"Mr. Schlegel's argument," it is observed, "goes little beyond this, 'that as the papers themselves make *full* proof, still more will the declaration of the government signified by its officers have that effect.' But the truth is, that the papers have no such authority either in reason or practice. They are *prima facie* evidence; and I venture to say, that no man who has had the practical opportunity of considering them would think them entitled to be placed upon any higher footing. If these papers, sworn before magistrates and officers of government, are often vitiated to such a degree as to carry with them no such deciding authority, upon what pretence is a formal declaration of the government founded upon them to be considered as decisive? The government can know nothing of the fact of the property of the goods but from the declarations of its subjects—those very same declarations upon which passports and certificates are formally granted, the falsehood and fallacy of which documents every day's experience demonstrates. It is no reflection at all upon the governments that this is the case, because they naturally enough take the sworn attestations of parties. It is not to be expected, that, without any special interest in hunting out the real property of every parcel of goods, these governments are to take upon themselves the painful prosecution of those inquiries which the Courts of Admiralty with great difficulty pursue, into all that mass of fraud and perjury, under which the commerce of neutrality is not unfrequently enveloped. Every man who has practised in those courts knows, that all the sagacity and knowledge of an experienced judge, assisted by all the acuteness of advocates, and the eager diligence of interested captors, is in many instances no match at all for the artifices of ingenious dishonesty in those subjects. Is this security (insufficient as it
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very frequently is found) to be compulsorily exchanged for the superficial inquiry of the neutral Custom-house, which has an obvious interest in swelling its own exports, and no interest whatever in guarding against any possibility of abuse? What is it to the Custom-house of Gothenburg or Altona whether the rights of British captors are invaded? Mr. *Schlegel* talks much of the solemnity which is given to the declaration of neutrality by the attendance of a ship of war guarantying the fact. I beg to ask, What real effective authenticity is given by this attendance, independent of the number of guns which that armed ship may carry? The declaration of the government (such as it is) is already given in the passes and certificates granted upon the affidavits of the individual. What is superadded by the presence of an armed ship to the evidence of this declaration? Its presence proves no fact; it in no degree confirms the solemn certificates which the government has issued; it *can* in the reason of the thing import no more than that brute force is ready to support those certificates; and what does this add to the testimony? As far as the use of its means of investigation is concerned, the passports and certificates have fully expressed it on the part of the neutral state; and, if the daily experience of mankind has shown that these securities are wholly insufficient, let Mr. *Schlegel* point out what accession is made to their credibility by the presence of thirty-six guns, and a crew of a hundred and twenty mariners?" P. 97.

The writer proceeds to show, that if the mode suggested has as little foundation in reason and nature, as it has in any received notions of law and practice, the peace of the world will be far from promoted by it. The inconvenience, so loudly complained of in the present mode, is only, he observes, that a neutral ship with a neutral cargo may be brought into port for inquiry; and, "if it appears that she is improperly brought in, she is liberated with costs and damages." On the other hand, the consequence of this pretension (of the northern powers) if admitted, will be "neither more nor less than a total abolition of maritime capture in war." Some anecdotes are added, which strongly show how little dependance can be placed on the assurances given by commanders of neutral convoys, and what consequences would follow the admission of such a claim. Striking instances are added of the partial conduct of *one* at least of the northern powers during the present war.

The last material question is on "the nature and quantum of the penalty for the refusal to submit to search." On this topic Dr. Croke professes only to discuss general principles, as the particular case is under appeal before the proper tribunal. On this subject he lays down the following positions:

"That if it be the duty of neutrals to submit to search, the direct violation of that duty is subject to *some* penalty; and those who deny that

that confiscation is the *proper* penalty, are bound to point out the other penalty to which it is legally subject. The penalty must be a *real* penalty, acting *as such*, and in some degree adequate to the effectual prevention of the recurrence of the mischief.—The mere compelling the offending parties to submit to search is no penalty; for that is no more than what would have been enforced as the ordinary exercise of the right, if no such resistance had been attempted.—If violence is to be discouraged and prevented, it is not an unnatural or an illegal mode of doing it by the forfeiture of that property, which the violence was employed to screen from reasonable inquiry—Against him who refuses to submit to just inquiry, lawfully made, every thing is to be presumed.—It is justly to be presumed that the property is enemy's property, if the party in possession of it refuses to satisfy those who have a right to be satisfied whether it is so or not." P. 110.

These abstract principles, he further states, are conformable to the practice of nations, and the opinions of the most correct writers upon those subjects. Mr. Schlegel's attempts to elude those authorities are next very clearly and ably exposed. The remainder of this treatise contains remarks upon some subordinate passages in Mr. Schlegel's work, which the author did not choose to leave wholly unnoticed; and it concludes with a general and spirited vindication of the conduct and motives of Great Britain.

In the preceding statement, we have endeavoured to give our readers a full, a comprehensive, and, we trust, a fair and impartial view of this important controversy; and we indulge a confident hope, that the cause of our country will appear to the whole world to have been supported, not only by spirit and valour, but by reason, justice, and sound argument.

ART. XII. *A Poetical Epistle to Sir George Beaumont, Bart. on the Encouragement of the British School of Painting.* By William Sotheby, Esq. F. R. S. and A. S. S. 8vo. 2s. 6d. Wright. 1801.

IT is unnecessary to say any thing on the subject of Mr. Sotheby's poetical abilities, to which our pages have again and again borne honourable testimony. We are informed in the Preface, that the present poem was occasioned by a plan originally suggested by Sir George Beaumont, of exhibiting such pictures of English masters, upon which time and the public voice had conferred distinguished approbation.

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The author begins with contrasting his own residence in Epping Forest with that of his friend, to whom he writes in the neighbourhood of Conway Castle. He then traces the origin and progress of art, and introduces, very happily and forcibly, a compliment to the modern heroes of his native country, and enquires why also Britain may not produce the most exalted masters in the arts, as she has evidently done in virtue, valour, and genius? Just compliments are next introduced to Hogarth, Wilson, Wright, Gainborough, Reynolds, &c. What is said of the last is very energetic.

“ Hail! guide and glory of the British School,
Whose magic line gave life to every rule.
Reynolds! thy portraits, true to nature, glow'd,
Yet o'er the whole ideal graces flow'd;
While forth to fight the living likeness came,
Souls touch'd by genius, felt thy higher aim:
Here, where the public gaze a Siddons views,
See fear and pity crown the Tragic Muse:
There, girt with flames, where Calpe gleams afar,
In dauntless Heathfield hail the God of War.

Painter of grace! love gave to thee alone
Corregio's melting line with Titian's tone,
Bade *beauty* wear all forms that breathe delight,
And a new charm in each enchant the sight:
Here, a wild Thais, wave the blazing brand,
There yield her zone to Cupid's treacherous hand,
An Empress, melt the pearl in Egypt's bowl,
Or, a fly Gipsy, read the tell-tale foul.

Painter of passion! horror on thy view
Pour'd the wild scenes that daring Shakespeare drew.
When the fiend scowl'd on Beaufort's bed of death,
And each weird Hag 'mid lightnings hail'd Macbeth.

Thee, Dante led to famine's murky cave:
“ Round yon mute father hear his children rave;
Behold them stretch'd beneath his stony eye,
Drop one by one, and gaze on him, and die;
So strain each starting ball in sightless stare,
And each grim feature fix in stern despair.”

No earth-born giant struggling into size,
Stretch'd in thy canvass, sprawls before our eyes.
The mind applies its standard to the scene,
Notes, with mute awe, the more than mortal mien,
Where boundless genius, brooding o'er the whole,
Stamps e'en on babes sublimity of soul.
Whether, where terror crowns Jove's infant brow,
Before the Godhead aw'd Olympus bow;
Or, in yon babe, Herculean strength upholds
Th' enormous snakes, and slacks their length'ning folds;

Or while, from heav'n celestial Grace descends,
 Meek on his knees the infant Samuel bends,
 Lifts his clasp'd hands, and, as he glows in pray'r,
 Fixes, in awful trance, his eye on air." P. 21.

The part of this elegant poem which made the deepest impression upon us is the following, where the poet, in a powerful and manly strain, declares his apprehensions, not of the power and bravery, or attacks of our Gallic enemy, but of her delusions in the form of luxury, and of her philosophy.

" I dread not Gallia's desolating pow'rs,
 " No hostile foot shall bruise our native flow'rs."
 I dread her not, stern foe array'd in arms;
 I dread the Syren deck'd in magic charms;
 I dread her crown'd enchantress of the heart,
 And hail'd by Europe, arbitress of art.

The feast is spread in proud theatric state,
 Th' invited nations at her portal wait.
 Transported guests! the golden gates expand,
 The shout of rapture bursts from land to land.
 Zephyrs, whose roseate wings soft dews distil,
 The air around with sweets Sabea fill:
 Banners where rainbow colours richly play,
 Catch the soft gale, and stream a fairer day.
 Above, below, around, the viewless choir
 Wake the soft flute, and sweep th' accordant lyre,
 And, at each tuneful stop, from nymphs unseen,
 Symphonious voices swell the pause between.
 Others, by beauty moulded, move in sight,
 And every sense by every charm delight,
 With flowing locks, loose robe, and bosom bare,
 Melt in the dance, that floats upon the air.
 Th' enchantress smiles, her hands a goblet hold,
 On Hebe's bosom Cupid wrought the mould:
 Th' enchantress smiles, and mingles in the bowl
 Drops of Circean juice, that drug the soul.

Ah, woe for Britain! if her youthful train
 Desert their country for the banks of Seine!
 Ah, woe for Britain! if insidious Gaul
 Th' attracted artist to her trophies call.
Here Vice, slow stealing on with secret fear,
 Chain'd by stern Justice, stops in mid career;
 Rous'd at the public eye's indignant flame,
Here conscience burns upon the cheek of shame;
 And Penitence, that sighs to be forgiv'n,
 Still holds her faith in God, her hope in Heav'n.

By Gallia train'd to meretricious charms,
 Art shall extend the triumph of her arms,
 And issue forth, fit instrument design'd
 To spread her empire, and corrupt the mind." P. 24.

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The poem concludes with a most animated apostrophe, in which it is declared, that the realm must stand or fall, as linked with the arts.

“ Beaumont ! (the Arts thus speak) oh urge thy aim :
Trade, freedom, virtue, vindicate our claim”—

and in which the most exalted, but not more exalted than deserved, tribute of admiration is paid to the Sovereign.

“ And thou ! whose firmness still’d a nation’s fear,
Whose holy smile repress’d the general tear,
When frenzy, aiming the assassin blow,
Smote every bosom with domestic woe ;
Patron of Commerce ! who, from pole to pole,
Bad’st Cook explore where utmost oceans roll ;
Patron of Science ! who, from height to height,
Bad’st Herschel soar, and claim new worlds of light ;
Patron of Arts ! whose stately dome beneath,
Fame binds her votary’s brow with annual wreath :
Still foster Genius with paternal hand,
Point his high course, and all his pow’rs expand !” P. 29.

We have been highly gratified by the perusal of this spirited composition, and earnestly recommend it to all lovers of true poetry and the fine arts. There is one small oversight, which we are surprised should have escaped so accurate a writer of verse as the translator of the *Georgics* ; at p. 13, *world* is made the rhyme of two couplets, immediately following each other. But this, which seems almost the only defect, is of little importance.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Remonstrance, with other Poems.* By Catherine Hood. 12mo.
3s. Longman and Rees. 1801.

There is a neatness and simplicity in these Poems which entitle them to praise, although they may not pretend to any superior vigour, or distinction of original genius. The following is at least well rendered.

“ *The Clock and the Dial.* From *De la Motte*.

I.

It happen’d on a cloudy morn
A self-conceited Clock, in scorn

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A Dial

BRIT. CRIT. VOL. XVIII, JULY, 1801.

A Dial thus bespoke :
 " My learned friend, if in thy pow'r,
 Tell me exactly what's the hour ;
 I am upon the stroke."

II.

The modest Dial thus reply'd :
 " That point I cannot now decide,
 The sun is hid in shade ;
 My information drawn from him,
 I wait till his enlightening beam
 Shall be again display'd."

III.

" Wait for him then," return'd the Clock,
 " I am not that dependant block,
 His counsel to implore ;
 One winding serves me for a week,
 And, harken ! how the truth I speak,
 Ding, ding, ding, ding, just four."

IV.

While thus the boaster was deriding,
 And magisterially deciding,
 A sun-beam, clear and strong,
 Show'd, on the line, three quarters more ;
 And that the Clock in striking four,
 Had told his story wrong.

V.

On this, the Dial calmly said,
 (More prompt t'advise than to upbraid)
 " Friend, go be regulated ;
 Thou answer'st without hesitation ;
 But he who trusts thy calculation,
 Will frequently be cheated.

VI.

Observe my practice, shun pretence,
 Not confidence, but evidence,
 An answer meet supplies ;
 Blush not to say, " I cannot tell ;"
 Not speaking much, but speaking well,
 Denote the truly wise."

ART. 14. *The Vernal Walk. A Poem.* 8vo. 1s. Crosby and Letterman. 1801.

This is probably the composition of a young writer ; but there is evidently much vigour of intellect, extensive observation on the scenes of nature, and a degree of taste, which wants only the pruning of a maturer judgment. Severer critics might call the language often turgid, and the sentiments often too expanded ; but we willingly make allowances for the fervour of youthful imagination,

- ART. 15. *Signs of the Times, a Poem, or the Downfall of the Pope and the Papal Hierarchy, with Observations on Six Hundred Sixty-Six, the Number of the Roman Beast; also a Contrast between the Numbers Six and Seven.* By William Scott. 8vo. 6d. Crosby and Lettman. 1800.

What could possibly induce this seemingly well-meaning man to fancy himself a poet? Texts of Scripture forced into rhyme, of which the object is explained in the four following lines, which will serve as a specimen.

“ Frenchmen fulfil your atheistic cup,
For this same purpose God hath rais’d you up,
That Pope and Popery may be overthrown,
God’s fervent wrath by you on them pour’d down.”

- ART. 16. *The Sweets of Society, a Poem; and a few Miscellaneous Poems.* By the Author of *Melody the Soul of Music, an Essay.* 12mo. Brath, Glasgow. 1801.

Why should we be obliged to quote such lines as these?

“ Oft will the hand of memory retrace,
In lively features, Cowan’s funny face;
Atrun’d to laughter and the jeering joke,
Which he with air demure would flyly cloke.
When wander’d we around the skating pool,
This child of Momus playing the waggish fool;
Oft I’ve regretted that our sport was done,
Peace to thy memory thou soul of fun.”

Playing the fool is a phrase of most significant and extensive import; for, alas! some play the fool with themselves, some with the public, and not a few with paper and critics.

- ART. 17. *Bardomachia Poema Macaronico-Latinum.* 4to. 14 pp. 1s. Johnson. 1800.

- ART. 18. *Bardomachia; or, the Battle of the Bards. Translated from the original Latin.* 4to. 16 pp. 1s. Johnson. 1800.

If any person should have a curiosity to see, what the most miserable depravation of the human intellect can possibly produce most dull, under the vain imagination of being witty, let him look at this macaronic Poem; and since, as Boileau truly says,

Un sot a toujours un plus sot qui l’admire, the wise translator who follows, “ was so amused with its humour, that, through the medium of his bookseller, he obtained the author’s permission to give it an English dress.”—Et cantare pares.

To exclude all possibility of its having merit or utility, in any shape whatever, this nonsense contains, as a narrative, not one particle of truth. The beaten Peter is made the conqueror; and every step of the transaction, between him and an antagonist whom he should be proud of having roused to notice him at all, is completely falsified.

These wise authors too, like Peter himself, confound Mr. W. Gifford with the reputed editor of the *Anti-Jacobin Magazine*. Thus the one says,

Nestronem sex magna volumina MAGAZINORUM ;

and the other,

Six volumes of *our* ANTI-JACOBINE.

It is not improbable, after all, that the author and the translator are the same person,

None but himself could be his parallel !

DRAMATIC.

ART. 19. *Julian and Agnes ; or, the Monks of the Great St. Bernard. A Tragedy, in Five Acts, as it was performed at the Theatre-Royal, Drury-Lane.* 8vo. 1s. 6d. Wright. 1801.

It is well known that this Tragedy is the production of Mr. Sotheby's pen, and it is no less so that, notwithstanding it possesses much fine and animated writing, interesting character, and striking incidents, it did not succeed on representation. The objections seem to have been of two kinds ; that the whole is made to depend on one character alone, which is that of Julian, and which was most admirably acted by Mr. Kemble, and that there is a degree of refinement among us, which revolts at the idea of introducing two wives upon the stage. It is certain that all the fine declamation, pathos, and theatrical exertion of Mrs. Siddons, did not avail. The alterations after the first night were exceedingly judicious ; and the drama will be preserved as an agreeable companion in the closet, by all who are anxious to possess the best poetical productions of the day.

ART. 20. *The Surrender of Calais. An Historical Drama.* 8vo. 2s. Crosby and Letterman. 1801.

It does not appear that this piece has been represented on the stage ; but we see no reason why it might not expect success. The story indeed is become trite ; but still it can never fail to excite interest and emotion. The language is unexceptionably good, the speeches are perhaps sometimes too long ; the characters, however, of the Governor, of Eutace St. Pierre, and in particular of Eustasia, are well supported. We think it, on the whole, highly creditable to the author.

ART. 21. *Virginia ; or, the Fall of the Decemvirs. A Tragedy.* By John Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar School, Plymouth. 12mo. 1s. 6d. Murray. 1801.

This Tragedy was performed by the author's pupils in the theatre at Plymouth, and the audience were pleased to approve and solicit its publication. Mr. Bidlake has often been praised by us for his poetical exertions ;

exertions; and this celebrated story in the Roman history is told with great spirit and ingenuity. The character of Julius is well drawn, and his speech over the dead body of Virginia highly poetical.

NOVELS.

ART. 22. *Belinda.* By Maria Edgeworth. Three Volumes. 8vo. 1l. 1s. Johnson. 1801.

The author of this production has obtained some degree of reputation from her Treatise on Education, and from the tale of *Castle Rackrent*, so much, that we expected to see her powers exercised with effect in a general representation of life and manners. We confess that we have, in some degree, been disappointed; for although we readily allow this to be superior to the common run of works of this kind, yet there does not appear to be the vivacity of description, the successful delineation of living manners, the contrivance with respect to plot, or the ingenuity with respect to the catastrophe, which the name prefixed appeared to promise. The catastrophe is indeed ridiculous, and the character of Virginia seems in its final ending to outrage all probability.

ART. 23. *She lives in Hopes, or Caroline; founded upon Facts.* By Miss Hatfield, of Manchester. By Permission, dedicated to her Royal Highness the Princess of Orange and Nassau. In Two Volumes. 8vo. 9s. Verner and Hood. 1801.

This is by no means an ill-written performance; but we are sorry to hear that the narrative is founded on facts, as we are obliged to toil through a description of vice in its most odious enormities. Caroline is well drawn; but surely Miss Milbank and Mrs. Malin must be highly exaggerated, beyond any thing which common life exhibits. After all, we wish that young ladies who seem to have such respectable talents as these of Miss Hatfield, would find some other subject for their exercise than such performances as the present, which if they do no injury, certainly render no benefit to the cause, either of science or of morals.

MEDICINE.

ART. 24. *An Essay on Phlegmatia Doleus, including an Account of the Symptoms, Causes, and Cure of Peritonitis, Puerperalis, and Conjectiva, &c.* By John Hull, M. D. 8vo. 368 pp. 6s. 6d. Bickerstaff. 1800.

The author, having affixed a new name to the disease, forming the principal subject of the Essay, very properly commences with giving its description.

“Phlegmatia dolens,” he says, “is a disease almost exclusively observed in lying-in women. It consists in a tense, hot, painful, and elastic swelling, generally extending rapidly over the whole of one of the lower extremities; the skin retaining its natural colour, or even becoming whiter, and presenting more or less of a shining appearance.

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It has, in a few instances," he adds, "terminated fatally; has been frequently attended with alarming febrile symptoms, and has always been productive of lameness, and considerable inconvenience." P. 1.

Although there is reason to believe the disease has existed in all ages, yet little notice of it has been taken by the ancient medical writers. This is considered by the present author (p. 6) as a proof of their inattention, and of their being but little entitled to the veneration with which they are treated; but it may, with more propriety, be ascribed to the variety of the disease, and to the custom of the times, which did not admit the physician to enter the lying-in room but in cases of extreme exigency. Hence their ignorance in the practical part of midwifery, and the uncouth and barbarous methods by which they attempt to remedy any wrong presentation of the *fœtus*, which a modern practitioner effects with ease and safety.

The first part of the Essay contains *the literary History of the Disease*, beginning with the account given of it by Rodrigues a Castro, whose work, *De Univerſa Muliebrium Morborum Medicina*, was published in the year 1603, and continuing it to the present time. Under this head the author gives analyses and critical remarks on the opinions of the several writers mentioned, with large extracts from such of their works as seemed most interesting. This part may be read with advantage, by those practitioners who have not an opportunity of consulting the originals. In the course of his observations, the author combats the opinions of all former writers on the subject, as to the nature and cause of the disease, which he thinks (see p. 204) consists in "an inflammatory affection, producing suddenly a considerable effusion of serum and coagulable lymph, from the exhalants into the cellular membrane of the limb:" and that it only differs from peritonitis, in its seat or part affected (p. 235). Mr. White attributed this sudden effusion of lymph to the bursting of a lymphatic vessel, but does not admit any marked similarity between "this swelling of one or both the lower extremities," consequent on parturition (the title he gave to his Inquiry on the subject, published in the year 1784) and peritonitis, or puerperal fever. But however opposite the opinions of these writers may be as to the nature of the disease, the methods of cure recommended by them are not materially different. In an Appendix to the Inquiry, just published by Mr. White, and which will be noticed in a future number of our Review, this and other points of doctrine contained in this Essay are examined; we shall therefore defer giving an opinion on the subject until that work comes before us.

ART. 25. *A practical Essay on the Art of recovering suspended Animation; together with a Review of the most proper and effectual Means to be adopted in Cases of imminent Danger. Translated from the German of Christian Augustus Struве, M. D. 12mo. 210 pp. 3s. 6d. Murray and Highley. 1801.*

This Essay contains a regular and systematic account of the rationale of the several modes of practice that have been recommended in restoring suspended animation, and has received, we understand, the approbation of the Royal Humane Society in London, who have complimented the author with making him one of their honorary members.

DIVINITY.

ART. 26. *Advice to a Minister of the Gospel in the United Kingdom of England and Ireland. Being a Continuation of Advice to a Student in the University. To which is added, a Sermon on the Pastoral Care. By John Napleton, D. D. Canon Residentiary of Hereford, Chancellor of the Diocese, and Chaplain to the Lord Bishop of Hereford.* 8vo. 111 pp. 2s. 6d. Hereford printed; sold by Sael, 192, Strand. 1801.

The former part of this excellent design received its just and proper tribute of applause in our sixth volume, p. 255. We receive the sequel with similar feelings of regard for the author, and respect for his design, which examination proves to be so completed as fully to justify our expectation. The chapters in this part are seven: 1 and 2, on the Duties of an Incumbent; 3, on his Studies; 4, the Office of an Archdeacon; 5, the Office of a Dean and Chapter; 6, the Office of a Chancellor of a Diocese; 7, the Episcopal Office.

The directions given, and observations made, under each of these divisions, are dictated by sound and unassuming piety, and expressed with perspicuity and energy. They are not amplified by any arts of expansion, or any ostentatious flourishes; but are calculated for real use, and while they direct the understanding captivate the will. The Sermon on the Pastoral Care, which was preached at the consecration of the present Bishop of Chichester, was published then by command of the Archbishop, and was noticed, with due praise, in our thirteenth volume, p. 78. On recurring to it now, we feel a strong inclination to produce a second passage, in addition to what we cited then. "It has pleased God," says Dr. N. "in his singular and abundant goodness to this realm of England, to continue among us, throughout the reformation of our religion, the subsequent convulsions of the state, and the final settlement of our civil constitution, this primitive administration of the Christian church. Some Christian communities within that period, in shaking off the usurpations of an erring church, have lost her genuine constitution: as, in flying from the abuses of a regal government, they have foregone the benefits of it. We have preserved our monarchy and episcopacy together; each refined from every tendency to evil, and retaining only the blessed prerogative of doing good. We dispraise not the fortunes or the choice of others: we commend our own: and we pray God to protect them inviolate, amid the decay of piety, the frenzy of innovation, and the fall of empires." P. 108.

This passage, which is more easily separated from its context, than most of those contained in the "Advice," will explain to every reader the spirit in which the whole is written, and the propriety with which a divine so qualified has undertaken to instruct the students and professors of theology.

ART. 27. *A Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Visitation held June 5, A. D. 1800. By Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Published at the Request of the Clergy present.* 4to. 26 pp. 1s. 6d. Rivingtons. 1800.

We have read with pleasure and instruction several charges and discourses of this very exemplary divine. In the present, we admire particularly the candour and the temper, united with the soundest judgment, with which he views the principles of those who dissent from our establishment, and defends our own institutions and practice. A Sermon preached by the Archdeacon, and printed at the same time with this Charge, will probably afford us an occasion to expatiate more upon the topics of it. For the present, therefore, we content ourselves with this short notice of a very meritorious composition.

ART. 28. *An Analysis of the Holy Bible, containing the Whole of the Old and New Testaments: collected and arranged systematically, in Thirty Books; each Book being divided into Chapters, and every Chapter subdivided into Sections, whereby the dispersed Rays of Truth are concentrated, and every Scriptural Subject defined and fully exhibited.* By Matthew Talbot. 4to. About 904 pp. 1l. 4s. Leeds printed; for T. Conder, Bucklebury. 1800.

Among the useful and instructive works which industry, stimulated by sincere piety, has offered to the student in religion, this deserves to be conspicuous. A general arrangement, clear, and very judicious, has been branched out, with wonderful attention, in such a manner as to constitute the completest *common-place book of the Bible* that hitherto has been attempted. The books appear but few in number, for the quantity of matter that required to be digested in them; but the chapters so expand these subjects, and the sections so distinguish the subordinate parts, that nothing seems to be wanting, for correctness and convenience: the words of Scripture, with the exact reference to every place, being always printed at full length. Thus the books, as specified in the title, are thirty: but the chapters amount to 285, and the sections to no less than 4144. Subjoined is a list of all the chapters, and an alphabetical index of them. To explain the method more exactly (method being in such a work the most important point) we will take the first book, and first chapter of that book, as our examples. Book the first has for its general subject *DEITY*. The chapters, into which it is divided, are nine. 1. Natural Attributes of God. 2. Negative ditto. 3. Moral ditto. 4. Miscellaneous ditto. 5. Offices or Characters. 6. Names and Similies. 7. Metaphors. 8. One God, three Persons. 9. Blasphemous or disrespectful Words of God. Of these chapters, the first contains fifteen sections. Namely, 1. Spirituality. 2. Eternity. 3. Inferences from ditto. 4. Infinity. 5. Omnipresence. 6. Omnipotence. 7. Power. 8. Greatness. 9. Omniscience. 10. Wisdom. 11. Foreknowledge. 12. Knows Thoughts. 13. Knows Actions. 14. Knows Words. 15. Felicity of God.

We

We are happy to add, that all this care and acuteness are exerted in the service of a truly sound divinity; and that the completest scriptural proofs of every important article may be found in these divisions.

ART. 29. *A Sermon, preached in the Chapel of the Foundling Hospital, on Sunday the 25th of January, 1801. By the Rev. H. B. Wilson, A. M. Curate of St. Michael's, Bassishaw, Lecturer of the united Parishes of St. Antholin and St. John the Baptist, and Under-Master of Merchant Taylors' School. 8vo. 18 pp. 1s. Cadell and Davies. 1801.*

From a short address to the Governors of the Foundling Charity, prefixed to this discourse, it appears to have been delivered with a view to the office of a preacher to that respectable institution. It is written with much feeling and judgment, on the very appropriate text, "When my father and my mother forsake me, the Lord taketh me up." *Psal. xxvii. 12.* We shall not, any more than the author, attempt to dispute "the justice of the criterion by which the Governors regulated their choice;" but it will appear to any candid reader, that a fair claim to their approbation was preferred by Mr. Wilson, in pronouncing this discourse for the benefit of their Charity.

ART. 30. *A Sermon, preached at Dartford, at the Visitation of the Right Reverend the Lord Bishop of Rochester, on Tuesday, September 30, 1800. By George Robson, A. M. Rector of Snodland in Kent, and Domestic Chaplain to the Lord Bishop of Rochester. Published by his Lordship's Command. 4to. 23 pp. 1s. Robson. 1800.*

The text of this discourse is Acts xiv, part of v. 15, "We also are men of like passions with you:" and the exordium is a paraphrase of the text and the context. The preacher then asserts, that these "are times when popular clamour is raised against the clerical character; as it is against every thing which truth has sanctioned, and time has venerated. In the clergy, the slightest deviation from the most rigid rule of conduct is protruded for popular observation, and held up by the opposers of Christianity as a *bugbear* to the priesthood, and a reason for rejecting religious establishments." P. 10. The word marked in italics is scarcely dignified enough for the pulpit, nor even rightly applied, if allowable. "The frailties attached to humanity," are apologized for in the present teachers of the gospel, who live (among us) in familiar intercourse with the rest of mankind; and the boasted perfections, or rather the negative virtues of the cell and the cloister, are disclaimed. A misconstruction of some passages in St. Chrysostom, and in Bishop Burnet, is thus rectified: "One of the fathers of the Greek church, professedly writing on the priesthood, and a dignitary of our own church, discoursing upon the pastoral care, have, by some strange misconception of their texts, been made to apply to the *individual* and *personal* character of the priest, what was merely affirmed of him in relation to his office. It was not *personal* superiority in the priest above the rest of mankind, which these authors had in view, but it was the superiority and excellence of *spiritual* over *secular* concerns—it was the *end* of the ministerial office they sought so highly

to exalt, endeavouring to lead mankind to the contemplation of things relating to eternity, in preference to secular and sublunary concerns—steadfast and abounding with zeal for the religion they professed, their object was to raise men's conceptions to those exalted ideas of perfection, which were the end and object of the Christian Revelation. They sought not to establish for the priesthood a veneration for personal sanctity, extending beyond the bound and abilities of human nature to support." P. 12. The real dignity and duties of the ministerial office are next shown to be marked out in Scripture; "by several characters and designations—as *labourers* in the vineyard, or the harvest; as watchmen, as soldiers, as builders, and as stewards. These are but figures and similitudes to teach us industry, vigilance, courage, skill, and fidelity in our vocation. It is surely a fallacious way of reasoning to build too much upon figurative discourses; they will not answer in every particular circumstance; and if they did, yet we can derive no particular distinctions from them, as they are but the common and ordinary occupations of life." P. 14. The similitudes of *pastors* and *shepherds* are then properly explained and modified. Some suitable admonitions are, lastly, deduced to Christians in general, and to the clergy in particular. The discourse in general will be acceptable to candid readers; though we should not be surprized if some of an opposite character were to censure it, as a vindication of the faults of the clergy.

ART. 31. *Considerations on the present State of Religion, speculative and practical, in the Country.* 8vo. 2s. Hatchard. 1801.

This sensible and well-written pamphlet commences with an eulogium on our excellent Liturgy, which we agree with the author in pronouncing as approaching as nearly to perfection as is given to the works of man. He then proceeds to a discussion of the Thirty-nine Articles, or rather of certain of them, descants on the operation of irreligion and methodism, &c. We think him much too hasty, when he intimates the greater part of our churches in the metropolis are neglected. We have good reason for believing that this is far from being the fact. The second chapter is more immediately on the Liturgy, in which the writer proposes certain omissions and alterations. The third chapter is on the divine service and preaching, and contains some good and seasonable remarks on decorum of behaviour, and on the accomplishments of a good preacher. Chapter the fourth is on oaths, or rather the abuse of them, and has many pertinent observations. In the fifth chapter the writer laments, and with too much truth, that in large towns there is not an adequate number of churches to accommodate the poor. This pamphlet is evidently written by a person of great good sense, and extensive observation; and although, in some particulars, we may dissent from his opinions, his publication deserves attentive perusal, and many of his suggestions might be adopted with advantage.

ART. 32. *The Christian Preacher; or, Discourses on Preaching, by several eminent Divines, English and foreign; revised and abridged, with an Appendix on the Choice of Books. By Edward Williams, D. D.* 12mo. 4s. 6d. Button. 1800.

This is the performance of a dissenting clergyman, but bears evident marks of a candid and liberal mind. The most important and valuable part of the volume is the seventh discourse, on the composition of a sermon, translated from the French of M. Claude by the late Mr. Robinson of Cambridge, with an appendix, directing the proper choice of books for a Christian preacher's library. He must, however, be both a diligent and wealthy man, who can either find, or purchase, the large catalogue specified. Some books indeed, though desirable by every enlightened reader, seem not immediately essential to a preacher's library; as, for example, Johnson's Poets, 75 vols; Gibbon's History; and Henry's History of Great Britain: and, above all, Blackstone's Commentaries, with Townsend's Guide to Health.

ART. 33. *The Power of Religion on the Mind in Retirement, Affliction, and at the Approach of Death, exemplified in the Testimonies and Experience of Persons distinguished by their Greatness, Learning, and Virtue. By Lindley Murray. The Tenth Edition, corrected and greatly enlarged.* 3s. 6d. Longman and Rees. 1801.

We have had frequent occasion to speak of the diligence, good sense, and good intentions, of Mr. Murray; and we congratulate him sincerely on the success of this particular work. We announce this edition because the alterations and additions are so considerable, that it is rendered almost a new work, the nature of which alterations is explained in the Advertisement placed before the Table of Contents. Twenty-two characters have been added to the work, and much new biographical information is introduced. We do not remember any addition to the "English Reader," mentioned by Mr. Murray; but that work received, as it deserved, our commendation.

ART. 34. *The Mercy of God especially considered with reference to our present Situation. A Sermon, preached at St. Julian's, Shrewsbury, on Sunday, Sept. 14, 1800. By Samuel Butler, M. A. Head-Master of Shrewsbury-School, and late Fellow of St. John's College, Cambridge.* 8vo. 24 pp. 1s. Eddowes, &c. Shrewsbury; Longman and Rees, London. 1800.

We suspect that this discourse was prior in publication to one, by the same author, which we noticed some months ago. (vol. xvii. p. 207). Such an inversion of order is not according to our wish; but it will occasionally happen. The present writer we well know to deserve attention, and are therefore peculiarly desirous that it should be paid.

Having explained, in part, why ingratitude to God is more common, and less marked with infamy, than any other species of ingratitude, Mr. B. considers the peculiar mercies of Providence towards this nation

nation through the present war. In this part, much is very happily compressed into a very narrow space. "To me I confess it appears," says this divine, "that since this country has been engaged in the contest with anarchy and atheism, the hand of Providence has been manifested more singularly in our preservation, than in any period of equal duration, since the foundation of the British empire. Our distinguished naval victories have been gained at periods when the very existence of the country depended on our success. The machinations of our intestine foes have been brought to light at the most critical periods, when a few more days would have given them strength and energy, which the most vigorous efforts could with difficulty have resisted. The enemy has been repulsed from our shores, and the life of our beloved sovereign has more than once been preserved from the hand of the assassin: and our weakness has been turned into strength, by a union with our sister kingdom, at the very time when our enemies had hoped, by long-fomented discord, to separate us for ever." P. 11. Reflections on the late visitations of scarcity follow, with the most judicious rules for conduct on the subject. The whole is replete with sound sense and active piety.

LAW.

ART. 35. *The Spirit of Marine Law; or, Compendium of the Statutes relating to the Admiralty: being a concise, but perspicuous Abridgment of all the Arts relative to Navigation; alphabetically arranged, and the Substance and References to the several Clauses placed in the Margin. By John Irving Maxwell, of the Honourable Society of the Inner Temple, and late of the Royal Navy. 8vo. 562 pp. 12s. T. C. Chapman, &c.*

The title of this book, though rather fantastical, sufficiently explains its object, and the plan upon which it is composed. It is stated in the Preface, that the first idea of this work originated with Mr. M^r Arthur, author of a Treatise upon the subject of *Naval Courts Martial*. It was brought down by him to the end of the year 1792, and is continued by Mr. M. to the present period. Such a book may be of considerable utility to naval persons, though to compose it requires little more than to pay proper attention to the abridgments and indexes of our statutes. Mr. M. seems to have inserted most of the statutes relating to his subject; but he has not included all. Thus, under the title *Wandering Mariners or Soldiers*, he cites, after 39 Eliz. c. 17, the 17th Geo. II. c. 5. s. 3, by which it was enacted, that soldiers or mariners travelling with a pass, are not to be deemed vagrants while they continue on their direct way, and during the limited time. But he omits to notice 32 Geo. III. c. 44, by which the power of granting such passes is taken away, and every soldier or mariner wandering about and begging, is to be deemed a rogue and vagabond. Such an omission would cause rather unfortunate consequences to any individual who might be misled by Mr. M.'s information.

POLITICS.

POLITICS.

ART. 36. *Considerations on the present State of Europe with respect to Peace, or a further Prosecution of the War.* 8vo. 80 pp. 3s. Debrett. 1801.

So variable are the political circumstances of the present period, that a writer who speculates upon them, will probably find important changes occur between the commencement and the conclusion of his work, and should he, in compliance with such changes, model it anew, some fresh alteration may render his sentiments obsolete before he has published, or at least before we can review them.

In the Introduction to this tract, on the state of Europe, some important events are mentioned which have occurred since it was drawn up, particularly the peace between France and the Emperor, and the Northern Coalition against Great Britain. These, the author observes, do not much affect his reasonings, as they were foreseen. But so speedy a termination of the northern contest, and the strong appearance of renewed warfare among the great continental powers, could not have been anticipated with so much confidence. The former renders the author's reasonings on that subject no longer interesting, and the latter might perhaps have varied the conditions of peace which he takes upon himself to delineate; at least it may render the enemy more complying. This author's general principle, that "Great Britain, to keep her footing with France, must, as France extends her dominions, increase her colonial possessions, and foreign settlements," appears to us to be just; how far we should agree with him in the detail, it is needless to mention, as the decision is in the hands of those who alone are responsible to their country.

ART. 37. *An Argument against Extermination, occasioned by Dr. Duigenan's Representation of the present political State of Ireland. By a Friend to the United Kingdom.* 8vo. 85 pp. 2s. 6d. Debrett. 1801.

We have more than once had occasion to censure the expression of Catholic Emancipation, so often used by speakers and writers on the affairs of Ireland, as implying that the people of that persuasion are in a state of slavery. A similar objection applies to the title of the treatise before us; since an argument *against* extermination implies that some person had argued *for* it; but, though intemperate expressions may have sometimes been used, no argument of such a tendency, to our recollection, appears in the writings of Dr. Duigenan, or indeed of any other author; and surely, without being deemed advocates for extermination, we may be permitted to doubt whether it be prudent to render Catholics eligible to the first offices of the state.

Objectionable, however, as the title of this tract appears to us, its contents show it to be the work of a man, neither deficient in candour nor abilities; and, though some of the facts alledged by him seem ques-

questionable*, his reasonings appear sometimes to merit consideration. He is very severe on Dr. Duigenan, whose coarseness of invective we have ourselves occasionally censured; but he professes to be well-affected to the Constitution, both in church and state; though he deems a compliance with the claims of the Catholics would be a measure of expedience as well as justice.

One of the most successful of this writer's arguments against Dr. D. is the *argumentum ad hominem*. He shows from the Doctor's "Letter to Mr. Grattan," that he did not always entertain the sentiments, upon this question, avowed in his "State of Ireland." Possibly, however, subsequent events may have afforded a good ground for this change of opinion.

Various other passages in the last-mentioned work are strongly reprobated by this writer, and particularly that which asserts, that the Catholics refuse to take the oath of supremacy; where, as, he assures us, they object only to "two words." But if these two words (*ecclesiastical* or *spiritual*) form a very material part of the oath, we should conceive the assertion, that "they refuse to take it" perfectly just, although they do not object to every clause. The meaning of Dr. D. is, if we mistake not, sufficiently obvious and clear.

Much is said in the treatise before us, to show the improbability that any danger would arise to the established Church from admitting the Catholics to the privileges claimed by them; the opinions of Sir J. Davies, and others, respecting Ireland, are quoted, and an historical detail of the insurrections in that kingdom is given, in order to prove that they did not originate in religious differences alone.

Although we do not adopt all the conclusions of this writer, we think this work deserves a place among the respectable tracts on this important question.

ART. 38. *The Crimes of Cabinets; or, a Review of their Plans and Aggressions for the Annihilation of the Liberties of France, and the Dismemberment of her Territories; with illustrative Anecdotes, military and political.* By Lewis Goldsmith. 8vo. 315 pp. Printed for the Author. 1801.

It was, we think, observed by Dr. Johnson, that he had often heard of honours or rewards being allotted to men distinguished for the love of their country, but that he had not yet heard of any rewards being appointed for those, "who, with equal zeal, hated their country." When such remunerations shall be established, scarcely any man, we will venture to say, will be entitled to so large a share as the writer before us. Throughout the present contest with France, numerous have been the misrepresentations, exaggerations, and falsehoods employed by the emissaries of Jacobinism to blacken the conduct of Great Britain. They are here collected and retailed in language, compared to which the ravings of a Hebert and a Marat may almost be deemed mild and gentle. As a specimen of this writer's regard to

* Particularly the assertions, that "not above a dozen Catholic priests were engaged in the late rebellion," and that there were "more lawyers concerned in it than priests." P. 33.

truth, the exploded treaty of Pavia (the authenticity of which not one speaker, or writer, on the side of Opposition, of the least character, now ventures to support) is the foundation of his arguments, the corner-stone of his work. Nay, he has the audacity to assert, that Great Britain acceded to it in March, 1792; and a copy of this spurious treaty (the forgery of which is evident on the face of it) forms the first article in his Appendix. All the other misrepresentations, by which the advocates of France have endeavoured to support her cause, are here repeated, with the addition of some assertions still more daring, and seasoned with a due proportion of scurrilous and vulgar invective. Assassins, in the eyes of this writer, are heroes; and every sovereign, every political character, who has, in any degree, opposed the views of France, is loaded with imputations of the most odious nature, and without the slightest proof. On the other hand, every unprovoked aggression of the Gallic leaders is studiously kept out of view; and those excesses of the people in other countries, which the French agents are well known to have provoked, are uniformly imputed to the respective governments. Of course, the correspondence between Lord Grenville and M. Chauvelin is represented with the same candour and regard to truth; and it is among other things roundly asserted, that the French “offered to relinquish all ideas of opening the Scheldt.” From what part of the correspondence the writer derived this information, we are at a loss to guess. It is, we apprehend, equally true with the subsequent assertion, that they sent, by M. Maret, proposals to “cede the greatest part of Belgium which they had conquered, and their possessions in St. Domingo, and to repeal the decree of the 19th of November, 1792.” But we are sick of a *farvago*, so shamefully antipatriotic and unfair. It is some credit to the prudence, at least, of the booksellers, that not one of them could be found who would publish it.

ART. 39. *State of the French Republic at the End of the Year 8. Translated from the French of Citizen Hauterive, Chef de Relations Exterieures. By Lewis Goldsmith, Author of “The Crimes of Cabinets.”* 8vo. 312 pp. 5s. Jordan. 1801.

Faithful to the cause of France, or rather to the present ruler of that nation, the author of “*The Crimes of Cabinets**,” now appears as the translator of a work, which may be considered as the manifesto of the Chief Consul, or, more properly speaking, as the brief from which his supporters, in every country, may derive topics in his favour. This scheme of translation, we think far more judicious in Mr. Goldsmith, than that of appearing as an original author. “*The Crimes of Cabinets*” is a work, in every point of view, in the lowest class of Jacobin compositions. But Citizen Hauterive, or whoever is the author of the work before us, is a writer of address and skill, if not in his style and language (upon which, not having seen the original, we cannot pronounce) at least in the choice of his topics, the

* See the preceding article.

arrangement of his matter, and the application of his arguments. There is also in his work an outward semblance of candour and moderation. But were his misrepresentations to be carefully noted, and his sophistries completely exposed (a task which we hope to see performed by some able writer) all this apparent candour would soon vanish, all this pretended moderation would easily be traced to its impure source. Our limits will only permit us to state, by way of caution, the principal objects of this work, and to detect a few of the more prominent fallacies contained in it, as samples of the rest.

The leading objects of Citizen Hauterive, and his employer, are, first, to excite and spread throughout Europe a jealousy of the naval power, and commercial greatness of Britain, together with a hatred of her political system; secondly, to lull to rest all fears of the inordinate power, the overweening ambition, and the subtle intriguing policy of France; and, lastly, to reconcile the people of France itself, as well as the surrounding nations, to the consular government.

"The treaty of Westphalia," says this writer, "assigned to each nation its place in the great political scale of Europe, and would perhaps have secured for a succession of ages the general rights of the nations of Europe, if the system, from three different events, had not been entangled in new combinations." These three events he states to be, "1st. The formation of a new empire in the north of Europe, 2dly. The elevation of Prussia to a place among the powers of the first rank. And, lastly, the prodigious extension of the colonial and maritime system in the four quarters of the globe."

The intelligent reader will soon perceive the design of this introductory statement: it is, obviously, to lead him from the consideration of a source of that derangement in the balance of power, much more efficacious than any of those which have been mentioned; namely, the systematic ambition of France, and her almost unceasing attempts to acquire inordinate power. Accordingly, great pains are taken to show the error of those statesmen who "formed in their minds an extravagant idea of the pre-eminence of France, and disdained her councils and her support." In short, if we are to believe this French writer, Europe should have relied on the moderation of Louis the Fourteenth in the last age, and the good faith of the Republic in the present, as the best pledges that the balance between different states would remain inviolate, and their liberties secure.

Cromwell is considered as the real founder of what this writer calls "the maritime system," and consequently (according to him) "the real author of the naval wars of Europe." His crime is the having "proclaimed the Navigation Act;" which, says Citizen Hauterive, "placed the commerce of his nation in a position of constant jealousy and enmity with all others."

Hinc illæ lacrymæ; for the writer adds, "that famous act could have no other result but that of infusing a general spirit of emulation, a vigorous impulse, and an uniform direction into the commerce of England: it greatly contributed to the prosperity of that country." If the maxim, that we may take lessons from an enemy, be just, this confession of Bonaparte's advocate will be carefully treasured in the minds of Britons, and afford an useful key to the motives and designs of their enemy.

enemy. We pass over the accusations against England, of "seeking" to disunite the states of the continent, "fomenting quarrels in order to weaken them,"—"advancing claims to commercial preference," &c. &c. These have been the constant charges brought against us by France, and have been so successfully repelled by the force of our arguments, as her aggressions have by the power of our arms.

The great point laboured in this part of the work is, that the war of the different powers against France (which is stigmatized as cruel, impolitic, and unjust) was "the forced result of the uncertain and insecure position in which all the states of Europe, at the time of the French Revolution, found themselves placed with regard to each other." This position is supported by a variety of misrepresentations, which a little attention and knowledge of the subject will, we trust, easily detect. In almost any state of Europe that can be imagined, such a revolution of France must have kindled a general war.

We shall not take upon us, though it might be done with advantage, to form an analysis of the remainder of this work. Great pains are taken to persuade the world of the moderation of France, and its ruler, in abandoning a part of its conquests, though sufficient is kept to endanger, at every moment, the liberties and safety of Europe; and the Citizen gravely reckons all the nominal Republics which the French have established around them, and in which they retain large armies and garrisons, as independent states!

In the interior of France every thing, according to this author, is exactly as it should be! The constitution is "neither monarchical nor democratical," (we agree to this, it is a military despotism) and Bonaparte is a Cæsar, without his faults; in short, "guiltless of his," or any country's "blood." So much for Citizen Hauteville, and his translator, Mr. Lewis Goldsmith.

ART. 40. *Opinions of his Majesty's Ministers respecting the French Revolution, the War, &c. from 1790 to 1801, chronologically arranged. Selected from their Speeches in Parliament: with Extracts from the Speeches of the Opposition. Compiled by James Bannantine. 8vo. 159 pp. 4s. Ridgway. 1801.*

The compiler of this publication anticipates, in his Preface, an objection which he very justly expected; namely, that "only detached parts of the speeches are here given, and, that were the whole context published, a very different idea would be formed." This would indeed be the objection even to a well-digested and well-intended abstract of Parliamentary Debates; since it is impossible that brief extracts from the speeches on such important topics, can do justice to the arguments contained in them. But to such a collection of passages as the present, formed manifestly under a partial bias, and (as we sincerely believe) designed for party purposes, the observation applies with tenfold force. This pamphlet is indeed drawn up with some address; and a considerable proportion consists of the speeches of ministers; but of those speeches the most declamatory parts are generally selected, the objections by the opposition members are carefully placed in the most strik-

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111

ing point of view, the answers to those objections are almost always suppressed, and the whole is accompanied by notes, containing insidious misrepresentations, and sufficiently indicating the design and principles of the compiler*. Those impartial persons who have perused any fair account of the debates on the war, would read with indignation and disgust these garbled extracts, and acknowledge the character we have given of them to be just.

ART. 41. *Pandora's Box and the Evils of Britain, with effectual, just, and equitable Means for their Annihilation, and for the Preservation of the Peace, Happiness, and Prosperity of the Country.* 8vo. 64 pp. 1s. 6d. Verner and Hood. 1801.

How generally such mighty promises, as are contained in the above title, exemplify the well-known fable of the Mountain, our readers need not now be told. At a period of national distress, scarcely a man of speculation who turns his thoughts to the evil, but soon imagines he has discovered the remedy. The writer of this tract, in his Preface, modestly (and, as it should seem, justly) disclaims all pretence to talents and learning, and only thinks, that "by careful reflection, he has taken up the question right." He divides society (two professions excepted) into the *Agricultural Class*, and the *Commercial Class*, and thinks that the poor of each should be separately classed, and maintained accordingly. The poor laws, as they now stand, are (he observes) well adapted to provide a fund for the relief of the *agricultural* poor: but he proposes that another branch be added, providing a fund for the *commercial* poor, which should be supported by the *commercial* interest. How far such a separation be practicable, and by the means he suggests, namely, the appointment of *commercial overseers*, we will not take upon ourselves to decide. Probably the beneficial consequences expected, would not arise in a degree equal to his hopes. Yet it cannot be denied, that the removal of manufacturers (as soon as they become in any degree chargeable) back to their original country parishes, is an inconvenience, and perhaps an injustice, in the present system of poor laws, which deserves consideration and redress.

SCARCITY.

ART. 42. *Thoughts on the best Modes of carrying into Effect the System of Economy recommended in his Majesty's Proclamation.* 8vo. 46 pp. 1s. 6d. Wright. 1801.

Attention has not been wanting, on our part, to the publications belonging to this class; but they have been poured into our hands in such abundance, that it was impossible to read, and consider well, the various opinions concerning the causes and remedies of scarcity, till the evil itself, we trust (with the leave of the great London dealers)

* For instance, in pp. 96, 102, 140, and the clumsy irony in p. 143.
has

has nearly ceased to exist. We must now dispatch the remaining tracts on this subject, with as much brevity as their respective merits will warrant.

These "Thoughts" are plain and useful. They are addressed, 1st, to persons in affluence, or in moderate circumstances; 2ndly, to the poorer sort, from the humble shop-keeper to the common labourer. A few words are added, to those who deny the existence of a scarcity.

Æconomy in the use of *meat*, as well as of bread, is strongly enforced. Rice and fish are the substitutes chiefly recommended; and an abstinence from all rich soups and gravies is properly enjoined. We doubt whether the author's own example could be generally followed: "I eat *no bread*; and have reduced my consumption of meat to nearly *one half*." By this resolute method, he proposes to accomplish the business of reducing prices, within two months and a half, instead of ten. We fear that, in this way, scarcity would be succeeded by an universal *leanness*; but as it is certainly better that we should all be lean, than that half of us should be starved, we submit the author's meritorious example to the consideration of our readers.

ART. 43. *Reflections upon the evil Effects of an increasing Population; upon the present high Price of Provisions, particularly Corn; upon the Bounty Act; upon the Propriety of general Inclosures: in which a Mode is suggested of relieving the present Necessities of the Poor, upon the Principles of Equity. To which is added, an Appendix, containing some Remarks upon the Subject of Tythes; further Observations upon Population; and Animadversions upon some late Publications on the present Scarcity.* By Edward Gardner. 8vo. 88 pp. 2s. Raikes, Gloucester. 1800.

One of the most tedious and unsatisfactory declamations which the scarcity has produced; tending to exalt agriculture at the expence of commerce and manufactures; imputing to an increased population "almost every civil evil;" and extolling "the scanty thinness of rural and agricultural habitancy."

ART. 44. *Uniting and Monopolizing Farms plainly proved Disadvantageous to the Land-Owners, and highly prejudicial to the Public. To which are added, several Observations, shewing the Causes of the present high Price of all Kinds of Provisions.* By John Lewis, of East Bergholt. The Third Edition, with Additions. 8vo. 53 pp. 2s. Longman. 1801.

Agriculturists, as well as doctors, sometimes disagree most wonderfully. In opposition to the author last reviewed, here is one, who laments that the population is *diminished* by uniting and monopolizing farms. The first edition of this tract was published in 1767, since which time, a hundred other writers have declaimed on the same side of the question; and have failed (we believe) to convince the public,

that proprietors of land will not, upon the whole, lease it in the way most advantageous to their *various* interests, in respect both of the size of farms, and the duration of leases. We find nothing new, either in the original tract, or in the Observations which have been added to it.

ART. 45. *A comparative Statement of the Food produced from Arable and Grass Lands, and the Returns arising from each; with Observations on the late Inclosures, and the probable Effect of a General Act for inclosing Commons, or Wastes, Heaths, &c. Together with other Matters. Addressed to John Fane, Esq. M. P. By the Rev. Luke Hsllop, Archdeacon of Bucks, Author of "Observations on the Affize of Bread," &c. 4to. 18 pp. 2s. Reynolds. 1801.*

We are not among those who would inhibit absolutely to clergymen all attention to rural affairs of a temporal nature, and to agriculture in particular. On the contrary, we cannot imagine any relaxation from their professional duties and studies, more conducive, than agriculture, to their health; more reputable, if duly limited; more beneficial to their own households, and to the public, or tending more strongly to keep them constantly resident among their parishioners. Some writers, indeed, fond of exhibiting caricatures, have represented the clergy as debased by these engagements, and vulgarised in their manners, even beyond the lowest swineherd. Some orators too, and even senators (as we understand) mistaking these exhibitions for representations of real character, have entertained their hearers by a recital of such passages. If this was intended for argument, we can only lament, that the valuable time of a senate should be wasted by listening to it; if in the way of facetiousness, we make no great objection; for we are good-humoured enough to allow every man, ambitious of achieving the reputation of a laughter-loving speaker, not only to be as witty as he can from his own stock; but, lacking that, to derive all the aid he may from the recorded wit of other men. Only let him consider, that there may possibly be a *third* source of laughter, which he would not (except unwittingly) supply.

These reflections arose in our minds, on reading the tract before us, and recollecting certain debates in the month of June last, as recorded in our daily vehicles of news from political life. Mr. Hsllop has on this, and on former occasions, rendered useful service to his country, by the information which he has collected and communicated in rural concerns; and that (we are well assured) without any desertion of his professional duties, or any injury to his *manners*. We must review this tract, as we did a former one by the same writer (vol. xv, p. 18) referring to the book itself, without which our remarks could hardly be made intelligible within a moderate compass.

This statement refers to "the parts of Buckinghamshire, below the Chiltern-Hills." It proves very clearly, that incomparably more food is produced from arable than from grass land; and from the former, more of potatoes than of wheat, &c. But Mr. H. does not appear to have considered sufficiently, of how much greater value is a *pound* of butter than a pound of beef; beef than wheat, and wheat than potatoes

tatoes (pp. 1, 2, 3, &c.)—"Unfavourable seasons," are vastly more injurious upon arable, than upon grass lands (p. 4).—The "returns" do not afford encouragement to tillage. If tithes and rates were added, little profit would remain for the occupier (pp. 6, 7, 8). We think, however, that the charges are over-rated, and some of the advantages (as pigs) are omitted. Mr. H. doubts, we think with good reason, whether a general enclosure act, extending to lands now under the plough, would not *diminish* the growth of wheat; and he attributes the late change from exportation to importation, to an extraordinary and rapid increase of inclosures, in direct opposition to the conclusion drawn in the Report of the Committee of Waste-Lands. At p. 14, (note) Mr. H. contends, that the number of acres of wheat, or other grain used for bread, should be half the number of the people; the average produce being 19 bushels per acre, of which three bushels are used for feed, starch, hair-powder, &c. and eight bushels being required, on an average, by each individual. At p. 15, Mr. H. argues against a minimum price of bread-corn; a measure which we are assured will never be resorted to, the objections against it being almost innumerable. The statement at p. 16, by some "intelligent farmers," appears to us not a little exaggerated. The remedies suggested for scarcity, are, an amelioration of the corn laws, in which we heartily concur; premiums, public or private, which we think impracticable; and, above all, a general act for enclosing *only commons, heaths, &c.* From these few remarks, it will probably appear to such of our readers as attend particularly to these subjects, that the whole tract is well deserving of their consideration.

ART. 46. *A brief Review of the Causes which have progressively operated to enhance the Price of Provisions, but particularly of Bread-Corn. With Suggestions as to the best Means of alleviating the present Distress, and preventing the Recurrence of a similar Calamity.* 8vo. 91 pp. 2s. Vernor and Hood. 1801.

"The following remarks were hastily written, &c. which the reader will please to observe." No reader can fail to observe it. The design of this tract is evidently good; but it contains (especially near the conclusion of it) many rash and impracticable suggestions.

ART. 47. *The Effect of Paper-Money on the Price of Provisions: or the Point in Dispute between Mr. Boyd and Sir Francis Baring, examined; the Bank Paper-Money proved to be an adequate Cause for the high Price of Provisions; and constitutional Remedies recommended.* By William Friend, Author of "The Principles of Taxation,"—"The Principles of Algebra,"—"Letters to the Bishop of Lincoln," &c. 8vo. 27 pp. 1s. 6d. Goumel, &c.

On the first point mentioned in the title-page, Mr. F. contends, that "it is not to the increased circulation, not to the additional three millions and a half, but to the nature of the circulation itself, that the increased price of provisions is owing." P. 11. This point he endeavours

endeavours to establish by a mixture of wit and positive affirmation, much more than by argument. The second point (concerning the Bank Paper-Money being an *adequate* cause for the high price of provisions) being probably found untenable, we are put off with an opinion that it is a very powerful—a very great cause. Six other inferior causes are enumerated; the last of which, a deficiency in the harvest, (joined with the practices of Mark-lane,) may perhaps outweigh all other causes, as much as a sack well filled with good wheat from the inclosed fens in Lincolnshire, would outweigh one lightly filled with feathers, from the miserable geese in the fens still open and half-drowned. The “constitutional remedies,” are comprised within a single page; and are, a confining of the Bank in the emission of its paper; and an application of labourers to justices in quarter sessions, for an advance of wages according to the rise in the prices of provisions.

ART. 48. *Remarks on the present high Price of Grain, and on the Expediency of farther Legislative Restrictions, in Order to effect its Reduction.* 8vo. 22 pp. 6d. Jordan. 1801.

The author professes, that “the *causes* of the high price of provisions (meaning only corn) are not within the scope of his design.” His remedies, which he calls *equalizing the effects of the scarcity*, are two, of which we are left to take our choice: 1st. “to apportion the quantum of individual consumption;” (p. 6.) that is (as we conceive) to provide by law, that no individual person, of whatever occupation, size, or stomach, shall eat more than a stated quantity of bread per day; or, 2dly. “to afford the means of obtaining a sufficiency to those rendered otherwise unable to do it;” that is, to provide every poor person money enough, to buy as much bread as he can eat; and so consume all the corn in the kingdom, six months before the following harvest. Here is a notable proof, that projects, gilt with fine phrases, may sometimes look well, and pass tolerably current; but in a plain covering, that is, in common words, they will pass for nothing else than arrant nonsense.

ART. 49. *Humane Suggestions to Members of the First Imperial Parliament; or, an Appeal to the Ministry; being urgent Reasons for new Laws, respecting Credit and Famine.* Second Edition. 8vo. 48 pp. 2s. Scott. 1801.

That the torrent of paper-money, by which the kingdom is now inundated, requires a strong check, may perhaps be safely admitted. But we should not choose to commit the management of such a check to the author of this pamphlet, whose operations would probably be first directed against “the paper of the Exchequer, the national debt, the bank of England.” P. 2. The real drift of this writer may be sufficiently conjectured, from his panegyrics upon such books as “the Use and abuse of Money,” “the Iniquity of Banking,”

and "the Cause of the threatened Famine traced to its real Source." P. 36. For an account of the last of these books, see our Review, vol. xvii. p. 439.

MISCELLANIES.

ART. 50. *Select Essays of Dio Chrysostom, translated into English from the Greek; with Notes, critical and illustrative.* By Gilbert Wakefield, B. A. 8vo. 5s. Philips. 1800.

We were at loss to think what could induce Mr. Wakefield, considering the present high price of paper and printing, to hazard a publication such as this, so little likely to become popular. But it seems as if this gentleman had a most extraordinary propensity for note-writing; or perhaps a certain secretion of bile, which would have mortal effects unless thus timely dissipated. Certain it is, that some of the notes subjoined might, with as much propriety, been added to one of the bad translations of Kotzebue's plays, or one of Tom Payne's mad effusions against kingly government.

We greatly pity talents so misemployed, and time so wasted. The translation itself seems generally correct, and to flow in a style sufficiently easy. A second volume can hardly be expected.

ART. 51. *Nuptiæ Sacræ, or an Inquiry into the Scriptural Doctrine of Marriage and Divorce.* 8vo. 3s. 6d. Wright. 1801.

It is impossible not to feel soothed and satisfied by the excellent spirit which pervades this manly and well-written performance. The subject which it professes to discuss, is every way considered, of the highest interest and importance; and it must necessarily excite the surprise of the dispassionate and well-disposed reader, that it was treated in a very solemn place with an unbecoming levity. The author enters at large into the question both of marriage and divorce, as connected with Scripture, and exhibits throughout great learning, judgment, and candour. His two conclusions are, that "the intermarriage of the adulterers with the seducer is not commanded by heaven;" and that, "by the divine law, the divorced woman has not forfeited her general power of remarriage." As a preventive of crime, the revival of the spirit of the ancient penalties against the seducer is recommended; and, with respect to the woman, that punishment which, whilst it may keep at a distance the enemies of her virtue, may impress a salutary caution on her own mind; namely, the loss of her fortune, and an official inspection of her moral conduct.

ART. 52. *A Dissertation on the Progress of the Fine Arts.* By John Robert Scott, D. D. 4to. 3s. White. 1800.

This Dissertation is properly enough dedicated to Mr. West, the President of the Royal Academy; but we do not think it contains any

any observations from which they, who are not artists, will derive particular satisfaction. There is no great novelty of remark; and, where there is, it seems liable to controversy.

ART. 53. *The profitable Planter. A Treatise on the Cultivation of Larch and Scotch-Fir Timber; showing that their excellent Quality (especially that of the former) will render them so extensively useful, as greatly to promote the Interests of the Country. With Directions for planting in various Soils and Situations, by a new and expeditious Method: also for the Management of Plantations. To which are added, useful Hints, in regard to Shelter and Ornament. By W. Pontey, Nurseryman and Planter. 8vo. 96 pp. 3s. 6d. Huddersfield printed; sold by Vernor and Hood. 1800.*

With this tract is given a specimen of the larch wood, of about 35 years growth, which is certainly a fine, and apparently useful, species of deal. Every encouragement to planting, and every improvement that can be made in it are, we are fully convinced, national benefits; and, therefore, we recommend the observations of Mr. Pontey to the notice of all persons who may be in situations where they can apply them to practice.

ART. 54. *Classical Biography, exhibiting alphabetically the proper Names, with a short Account of the several Deities, Heroes, and other Persons, mentioned in the ancient Classic Authors, and a more particular Description of the most distinguished Characters among the Romans; the Whole being interspersed with occasional Explanations of Words and Phrases: designed chiefly to contribute to the Illustration of the Latin Classics. By Alexander Adam, LL. D. Rector of the High School, Edinburgh. 8vo. 6s. Cadell and Davies. 1800.*

The excellent Classical Dictionary of M. Lempriere, which has passed through a variety of editions, seems to preclude the necessity of any similar publication. We do not by any means think that there is any additional information in this volume, which would justify our particular recommendation. Many eminent names are dismissed with very abrupt notice; for example, all that is said of Herodotus is, that he was the first who adorned history, but did not study harmony in his periods. That the book must be very useful as far as it goes, it would be unjust not to assert; but it is equally so not to declare that, as a whole, it is inferior to M. Lempriere's work. It professes, indeed, to confine itself principally to the Roman classics.

ART. 55. *Memoirs of the late Rev. Samuel Medley, compiled by his Son; to which are annexed, Two Sermons, and a Variety of Miscellaneous Pieces in Verse. 8vo. 6s. Johnson. 1800.*

To a tribute of filial piety, we must necessarily feel an inclination of complacency and kindness; but it is not always judicious to obtrude

trude upon the public what are called memoirs of private and obscure individuals. This volume commences with a biographical sketch of the grandfather of Mr. Medley, who went in the suite of an ambassador to Constantinople, and who appears to have been a pious and well-disposed man. Next follows an account of Mr. Guy Medley, who was tutor to the Duke of Montague, and afterwards Attorney-General in the island of St. Vincent. He returned to England, and "became acquainted with the things of God;" but, from the time of his "conversion to God," he experienced many painful afflictions. From the above phrases it may easily be seen what is the nature of this publication; which, we doubt not, will be very acceptable to the friends of the author, and his deceased parent; but we must question whether it will be so generally to the world.

ART. 56. *Cary's New Guide for ascertaining Hackney-Coach Fares, and Portage Rates. Being an actual and minute Admeasurement of every Street which is a Carriage-Way throughout the Metropolis: showing not only the whole Length of each Street, but also the Distance between each Coach-Turning leading out of the same, and thereby affording the Means of ascertaining, with the greatest Precision, the Length of any Routes however Indirect, throughout the Whole of this Survey; which, for further Accommodation, is extended to Hampstead, Highgate, Islington, &c. &c. &c. To which are also added, Abstracts of the Hackney-Coach and Portage Acts, a copious Index, &c. 8vo. 3s. 6d. A whole-sheet Map, to accompany it, may be had at 1s. 6d. Carey, 181, Strand. 1801.*

Nothing can be more completely formed for accuracy of information, on such a subject, than the plan of this work: against which we see but one thing likely to operate; which is the indolence of purchasers, who will often consent to pay beyond what is just, than to sit down to the calculation of miles, furlongs, and poles. Be this as it may, the book in itself is good, and well deserves to be recommended. When cases are strong enough to demand a reference, it will give an answer with a precision not otherwise to be obtained but by applying at the coach-office. It may serve also to resolve many other questions of utility or amusement in which distances are concerned.

ART. 57. *A Synopsis of Husbandry; being cursory Observations in the several Branches of Rural Oeconomy, adduced from a long and practical Experience in a Farm of considerable Extent. By John Banister, Gent. of Horton Kirby in Kent. 8vo. 471 pp. 7s. Robinsons. 1799.*

The author's intention was, "not to obtrude these remarks upon his readers under the notion of a complete treatise on husbandry, but to enumerate and methodize such observations as had occurred to him in the course of his practice." P. vi. The Preface censures, very properly, those mere speculators in husbandry, who abound in the present times, and who commonly either waste a small fortune, or diminish a large one. Among the qualifications necessary to form a
good

good husbandman, is reckoned "a thorough knowledge of the profession, which is to be attained on no other terms, than by constant practice, and an early acquaintance with the business; in short, by having been bred a farmer from early youth." P. xi. To this we may well assent. But when Mr. B. goes on to state, that in order to obtain a perfect knowledge of his business, he must "be endued not only with *strong natural abilities*, but with *bright parts*," (p. xiv.) he seems to be describing the requisite qualifications, not for a farmer, but for a lord high chancellor. If our first-rate farmers were all thus accomplished, well indeed might we exclaim, "O fortunato's minium agricolas." The Postscript informs us, that more than a dozen years have elapsed since the writing of the Preface. The work is perhaps the better for this circumstance; being undeceived by those mischievous projects and schemes of innovation in our *laws*, which have lately rendered agricultural books, and particularly those *considered* by the Board of Agriculture, objects of jealousy and alarm to a great part of the community; as threatening danger not only to the quiet and property of ecclesiastical persons, but to all property whatever, and to the quiet even of the state itself. See the *General Views* of Brown; Middleton, &c. &c. &c.

It is not possible, within a moderate compass, to give any other than a general account of this work. The author's "curfury Observations" are indeed written *currente calamo*, with a pen which once put in motion can hardly be stopped. The matter might have been compressed within one third of the space; and the book would then have presented to agriculturists many observations very deserving of their attention.

ART. 58. *Kearley's Traveller's entertaining Guide through Great Britain; or, a Description of the great and principal Cross-Roads; marking the Distances of Places from London, and from each other. With a concise Topographical History of the Cities, Towns, chief Villages, Antiquities, Seats, &c.* 8vo. 638 pp. besides ample Indexes. 6s: Kearley. 1801.

The common plan of road-books is here considerably improved, by inserting a topographical account of every place that occurs in each route. The accounts in general are short, but, being printed in a small type, contain very frequently a valuable quantity of information. There is also a very laudable distinctness preserved in the mode of enumerating the places, and ascertaining the distances, so as to make it more easy to be consulted, perhaps, than many works which convey much less instruction. We perfectly subscribe to the assertion of the compiler, in a short Preface, that "those who travel upon business, those who make periodical visits to watering places, those who ramble into Wales, or who visit the Lakes, or who traverse the less cultivated tracks of the north, will find their time agreeably beguiled, by making this little volume the companion of their travels."

ART. 59. *An Abridgment of Mr. Ruddiman's Rudiments and Grammar of the Latin Tongue, with his English Rules of Construction entire, and the Compiler's Notes and Illustrations; to which is prefixed, A short Vocabulary, English and Latin. By George Chapman, LL. D. 12mo. 2s. 6d. Cadell and Davies. 1799.*

Mr. Ruddiman's Grammar still has the préférence in the schools of Scotland; this Abridgment, therefore, must be an acceptable manual for the younger classes educated under such a system. Some things are added at the end, which can be of use only to the higher forms; such as *decerpta ex Catonis distichis*; but, on the whole, it is a good Grammar, and does Dr. Chapman much credit.

FOREIGN CATALOGUE.

FRANCE.

ART. 60. *Notices et extraits des manuscrits de la bibliothèque nationale et autres bibliothèques, publiés par l'Institut national de France; faisant suite aux notices et extraits lus au comité établi dans la cidevant académie des inscriptions et belles-lettres. Tome V. in 4to. Paris.*

The present volume contains 43 extracts or notices of MSS. in the Arabic, Persian, Turkish, Tartar-Manchou, Greek, Latin, and French languages, together with some inedited and interesting pieces. Mr. Langlès, in the notices communicated by him on the history and code of Djenguyz khân (*Genghis-khan*) and on a *Latin-Chinese-Manchou Dictionary*, gives us, respecting the character of this conqueror and legislator, hitherto so imperfectly understood, as also concerning the advantages to be derived from the knowledge of the Manchou language, details equally new and important. Messrs. *Ameilbon*, *Camus*, and *Levéque*, likewise make us acquainted with, and appreciate different historical monuments, more or less worthy of attention, between the ninth and twelfth century; we have here also some account, which will be continued, of an immense collection of ancient Greek chemists, or rather alchymists, which exists in the national library, by Mr. *Ameilbon*. The above-mentioned *Levéque* and *Camus*, have also been employed on critical and bibliographical subjects; the former in the description of the celebrated MS. of *Anacreon*, heretofore belonging to the Vatican, but now transferred to the French library; the second, in two notices on a MS. not less valuable, of *Aristotle's History of Animals*, which before made a part of the library at Venice; and on several MSS. and editions of *Manuel Phile*, a naturalist of the fourteenth century. These three notices show all the various readings found in these MSS.

The

The twenty-five notices, by the late Mr. *Legrand d'Aussy*, on poems, romances, treatises of morality, and, more especially, satires of the middle age, form that part of the volume which will probably be the most interesting to the generality of readers. It is terminated by a notice or memoir of Mr. *Laporte Dutheil*, on a poem in the Provençal language, with some account of the author, a troubadour of the fourteenth century; and by the publication of twenty-nine letters of an orator of the lower empire (*Theodorus Hyrtacensis*) which now appear for the first time. The sequel of these letters, to the number of ninety three, will be published in the next volume.

Besides Arabic, Persian, and Turkish characters, of various forms and sizes, this volume contains a fragment of the *Code of Genghiskan*, of thirteen pages, in the original language; it likewise presents a model of the Manchou characters, the first of this kind which have been engraved in Europe, by Didot, under the direction of Mr. *Langlès*; and five plates exhibiting different ornaments of MSS. *fac-similes*, and four figures of animals, taken from a superb MS. of *Manuel Phile*, &c.

Espr. d. Journ.

ART. 61. *Histoire abrégée du cabinet des médailles et antiques de la bibliothèque nationale, &c. par A. L. Cointreau, ancien premier employé au dit cabinet, durant 27 ans consécutifs.* Paris, An IX. 1 Vol. in 8vo. of 248 pp. with a Plate.

Gaston d'Orleans, in the different places to which he was banished, as the punishment of his perpetual intrigues, occupied himself in the study of botany and of antiquities. At his death, his golden medals formed the commencement of the collection so much celebrated afterwards under the name of the *Cabinet du Roi*. *Colbert* employed *Vailant* to collect medals. *Carcavi*, *Rainsan*, *Morel*, *Oudinot*, and *Simon*, classed and greatly enriched this collection. Mr. *de Boze*, who had the care of it for thirty-five years, deposited in it his own treasures, those of the Abbé *Rothelin*, of Mr. *de Beauveau*, of *Mahudel*, of *Foucault*, the intendant of Normandy. In 1754 he died, and both the Academy of Belles-Lettres, of which he was secretary, and the Cabinet of Medals, would have suffered an irreparable loss, if he had not had for his successor Mr. *Barthélémy*. Recommended alike for his paleographic discoveries, and by his *Voyage du jeune Anacharsis*, *Barthélémy* saw the Cabinet much increased, in the forty years during which he had the direction of it, both by his own acquisitions, and by the medals of *Gary*, by those of *Clèves*, by the immense collection of *Pellerin*, by a part of that of *Ennery*, by those of *Petitot*, by the antiquities from the treasure of St. Denis, by those of the St. Chapelle, and by the cabinet of medals and antiquities of St. Geneviève. Since the death of *Barthélémy*, the celebrated *Tabula Isiaca* has been transferred to this Cabinet from Turin, and the very indifferent collection of medals from the Vatican. It is asserted that this Cabinet is as rich as all the rest of Europe together.

After this historical introduction, Mr. *Cointreau* gives a notice raisonnée of a great number of Greek and Roman medals. He describes

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in the first place the astronomical medals, the signs of the zodiac, the labours of Hercules, their mythological emblem, the medals which present traits or figures relative to the geography of provinces, cities, people, rivers and mountains personified. He is afterwards occupied by the monuments of the history and religion of the Romans.

Mr. C. concludes this short view, with some account of the medals which have a relation to the fabulous and true history of the Greeks. He describes the Homeric medals, those of the most famous cities of Greece, and promises a continuation of this abridgment, which antiquaries will peruse with pleasure. The author has added the design of the votive silver buckler, found in the Rhone about the middle of the seventeenth century, and which has been so long known under the false denominations of *Annibal's buckler*, and of *the Continence of Scipio*. *Winckelmann* has, with his accustomed sagacity, recognised in it the dispute between Achilles and Agamemnon relative to the seizure of Briseïs. *Ibid.*

ART. 62. *Essai de Statistique; par J. A. Mourgue. Paris. 8vo.*

"Je liai à mon plan," says the author, "les recherches sur la vie des hommes, et sur les effets de l'atmosphère sur les naissances et sur les mortalités; j'appergus bientôt combien de pareilles observations, faites sur un plus grand nombre de données, sur de plus grandes quantités de naissances et de morts, devoient procurer des résultats curieux et utiles; je m'attachai à généraliser mes recherches, à les rendre plus précises."

This series of observations, made during a course of twenty-one years, in the city of Montpellier, Mr. *Mourgue* presents to the public, and to learned societies. It would be difficult to give an exact idea of the merit of these observations, as we cannot exhibit to our readers the numerous tables with which it is accompanied, and which are executed with more than ordinary precision. We can only point out some of their general results, with the differences remarked in different seasons, and between one year and another.

The influence of the seasons on generation, whether the number of births is reckoned by separate or collective months, gives a seventh more during the cold season. The month of January presents the greatest, and that of June the smallest number of births. The correspondence of anterior epochs gives the same results.

"Un effet aussi constant," says the observer, "doit provenir de quelque cause générale; et je m'en suis convaincu, en observant les mêmes phénomènes, dans tous les pays sur lesquels nous avons des données précises sur la population. Comme je pense que les mêmes causes influent sur le plus ou le moins grand nombre de morts pendant les mois correspondans, je développerai ci après mes idées sur ces causes générales. Ce que j'en dirai pourra donner lieu à des observations utiles qu'il sera nécessaire de faire et de propager sous divers climats."

The table of the number of marriages at Montpellier, for twenty-one years, is 5926; which gives an average of 282 annually. According to the population there is found, one year with another, one marriage to 117 individuals. The number of births being likewise,

communibus annis, 1193, and that of marriages 282, we see that somewhat more than one fourth of those who are born there marry.

The salubrity of the air of Montpellier, and the reputation of its medical school, draw within its walls a great number of strangers, chiefly on account of their various complaints; accordingly the three hospitals destined to succour suffering humanity, are occupied by strangers only; the people of the city have the greatest aversion to these public asylums; the excellent administration of the hospital St. Eloy has not been able to overcome this prejudice. The author, to distinguish the *nécrologe* of the inhabitants from that of the hospital St. Eloy, has formed two distinct tables of the mortalities which have taken place during twenty-one years. The first gives the number of burials by the year; the second, by months, taken collectively; so that if the number is divided by 21, the mean term is given for each month.

"In'épéndamment de ces époques," says this author, "j'ai divisé la vie, en douze périodes, prises du moment de la naissance, jusqu'à la centième année. Cette division jettera une grande clarté sur tout ce qu'on voudra considérer, relativement aux recherches que les physiciens, les médecins, même l'observateur politique, feront dans le cas de faire sur la *viabilité* de l'homme. Voudroit on savoir, par exemple, combien il sera mort de personnes dans la période de 80 à 90 ans? Le tableau montrera 1268, au bas de la colonne de 80 à 90 ans; 466 hommes, 802 femmes. Voudra t-on savoir dans quelle saison, dans quel mois, il meurt le plus ou le moins de vieillards de cet âge, on trouvera, au tableau des mois collectifs, que le mois de Décembre en voit périr le plus grand nombre, et le mois d'Avril en voit périr le moins."

The number of deaths in some years is so different from what it is in others, that we might have reason to be surprised, did we not consider that there is, at certain times, a destructive small-pox, which often carries off one tenth of the children under five years old; Mr. M. therefore very justly inveighs against the barbarous prejudice which prevents them from opposing to this epidemic complaint inoculation, the advantages of which are demonstrated. The inspection of the tables shows, that there are fewer deaths during the winter and the spring than during the summer and the autumn; that the spring, in which the number is the smallest, is to the summer, in which it is the greatest, in the proportion of about $4\frac{1}{2}$ to 7.

"Une différence aussi considérable," adds he, "doit engager à faire une attention particulière au traitement des maladies, dans les saisons où il paraît que les chaleurs et l'état de l'atmosphère ont une si grande influence."

The same tables inform us, that there are months which are more prejudicial to men than to women; that the early age of children is more dangerous to boys than to girls, by the difference of one fifth between the one and the other, &c.

In the paragraph *des causes du plus ou du moins grand nombre de mortalités pendant les diverses saisons*, the author observes that there are fewer deaths in the first than in the last six months of the year, in the spring than in the autumn.

"Je

“ Je vis,” s’ay he, “ qu’il falloit généraliser la question, et porter mes recherches sur les nécrologes des diverses contrées, qui tous me donnèrent la même concordance dans les différences. Je cherchais alors la cause générale d’un effet aussi uniforme. Les découvertes et les recherches d’Ingenhouz, de Priestley, de Sennebier, sur la végétation des plantes, les expériences que j’ai faites moi même pour vérifier celles de ces savans, m’ont démontré, d’une manière incontestable, que le gaz, que nous nommons *air fixe*, *air méphitique*, et qu’on est convenu aussi et plus exactement de nommer *air nitrogène*, est absorbé par les plantes en pleine végétation; que ces mêmes plantes exhalent un air pur, jadis nommé *air déphlogistiqué*, et connu à présent sous le nom de *gaz oxygène*; que toutes les plantes exhalent d’autant plus de cet air pur, qu’elles sont en végétation plus active, qu’elles sont plus frappées du soleil; que les feuilles et les plantes herbacées en donnent infiniment plus que les arbres ligneux; que, lorsque les feuilles et les plantes herbacées sont sèches, et se décomposent, lorsqu’elles sont privées des rayons du soleil, non seulement elles n’exhalent plus de cet air pur, mais même qu’elles contribuent à vicier l’atmosphère. Or, il est évident que, plus il y aura dans l’atmosphère de cet air pur, plus elle sera salubre; d’où l’auteur se croit autorisé à trouver la cause générale de la plus grande mortalité dans certaines saisons, à la plus grande pureté de l’air qu’on respire.”

“ Si mes vues,” adds Mr. M. “ se trouvent fondées, quelle prodigieuse différence n’en résulteroit-il pas dans l’intensité des maladies sur lesquelles l’influence de l’atmosphère a le plus d’action, telles que les maladies de poitrine, les affections nerveuses et une infinité d’autres? C’est un objet digne de l’observation de ceux qui se destinent à l’art de guérir. Ne pourroit-on pas espérer de parvenir à connoître les espèces d’air, les mélanges les plus favorables à chaque maladie? Serait-il impossible de suppléer la nature, et de procurer aux malades un air qui eût des qualités, des modifications plus ou moins convenables à telle ou telle maladie, dans les saisons pendant lesquelles l’atmosphère n’en fourniroit pas? On est bien parvenu à faire des sois, des eaux minérales artificielles qui imitent parfaitement les naturelles, et qui souvent ont plus de vertu.”

The author has annexed to this essay the result of his meteorological observations, made at Montpellier, for fourteen years, on the state of the mercury in the barometer and thermometer, and on its variations. The consequences drawn by him with respect to the barometer are, “ 1°. Que le froid et la chaleur influent beaucoup moins qu’on ne pense, sur la marche du mercure, puisque des extrêmes de 36 degrés de température, ne présentent qu’une très faible différence dans la hauteur du baromètre; 2°. que la cause quelconque qui produit l’ascension ou la descente du mercure dans le baromètre est bien plus active pendant l’hiver que pendant l’été, puisque, malgré la condensation que le mercure éprouve par le froid, cette cause quelconque le soutient à une hauteur à peu près égale à celle que nous voyons dans les temps les plus chauds.”

ACKNOWLEDGMENTS TO CORRESPONDENTS.

If *A. M.*'s letter had been expressed with less petulance, and, above all, if it had not held forth the language of menace, we might have been disposed to have given it a circumstantial answer. As it is, we only recommend the writer more discretion and better temper.

S. S.'s letter will be attended to; and so will our old and approved Correspondents, *X. Y. Z.* and *Philotes*.

We rejoice to hear that *Censorinus* is at length convinced by our arguments.

LITERARY INTELLIGENCE.

The *Rev. Mr. Maltby* has nearly completed, at the Cambridge Press, a work, entitled *Illustrations of the Truth of the Christian Religion*.

Mr. Pearson is preparing for the press *Annotations* on the practical part of *Dr. Paley's Principles of moral and political Philosophy*.

Dr. Darwin has finished, and is about to print, a large poetical work, to which he has given the name of *the Shrine of Nature*.

Mr. Porson's edition of *Medea* is very nearly finished.

Mr. Marsh's work is completed in three additional volumes, which contain the whole of *Michaelis*, with *Mr. M.'s* own Notes on the three first Gospels.

In the Clarendon Press.

Euclid's Elements, with the Books not published in Commandine, by the *Bishop of Rochester*.

Aristotelis Rhetorica.

Hare on the Unreasonableness of Scepticism (a private, not an University publication).

Catalogue of Graduates, to the end of 1800, by *Mr. Gutch*, will appear in three or four weeks.

The fragments and spurious works of *Plutarch* have lately been received from *Wytttenbach*, the editor, and are now in the press.

The Booksellers have it in contemplation to publish an uniform series of the most popular Periodical Papers, in pocket volumes. To commence with the *Spectator*.

A second volume of *Sermons on the Parables* is preparing for publication, by *Mr. Farrer*, which will complete his plan.

THE
BRITISH CRITIC,

For AUGUST, 1801.

Si delectaris aceto,
Non facit ad stomachum nostra lagena tuum.

MARTIAL.

If four alone your vicious palates love,
From hence depart, our book you'll not approve.

ART. I. *An Account of Travels into the Interior of Southern Africa, in the Years 1797 and 1798: including cursory Observations on the Geology and Geography of the Southern Part of that Continent; the Natural History of such Objects as occurred in the Animal, Vegetable, and Mineral Kingdoms; and Sketches of the Physical and Moral Characters of the various Tribes of Inhabitants surrounding the Settlement of the Cape of Good Hope. To which is annexed, a Description of the present State, Population, and Produce of that extensive Colony; with a Map constructed entirely from actual Observations made in the Course of the Travels. By John Barrow, late Secretary to the Earl of Macartney, and Auditor-General of Public Accounts, at the Cape of Good Hope. 4to. 419 pp. Cadell and Davies. 1801.*

THE Cape of Good Hope has not failed, from the first period of its discovery, to excite the curiosity and attention of all who are curious in geographical investigation, or lovers of natural history. Every new expedition has unfolded new objects of research, and animated a fresh ardour of discovery.

H

Southern

BRIT. CRIT. VOL. XVIII. AUG. 1801.

Southern Africa at this moment presents a spectacle peculiarly interesting to Englishmen, who for the first time are, by right of conquest, its masters, and may indulge without restraint or apprehension, that zeal for the improvement of knowledge for which they have been universally distinguished. With very few exceptions, indeed, we are indebted for all the information we have hitherto obtained, with respect to the Southern parts of Africa, to the enterprising diligence of foreigners. Kolben, Sparman, Thunberg, Gordon, Vaillant, &c. were natives of other countries, and though generally there may be no reason to question their accuracy or candour, there is an old and honest prejudice about us, which inclines us to listen with greater complacency and confidence to the narratives of a fellow Briton. Mr. Paterfon's book on this subject is very curious and important; but he travelled almost exclusively with a view to extend the knowledge of the natural history of this quarter of the globe. Mr. Barrow, the author of this volume, travelled with every necessary qualification, and every possible advantage. In the vigour of youth, with the highest cultivation of intellect, under the protection of a powerful and well-ordered government, he proceeded carefully and deliberately to investigate what had before but superficially been examined; to view at leisure, and with every convenient accommodation, what preceding travellers had been compelled more hastily to notice. The obligations which we owe to him are of course very considerable; he has marked with precision the limits which inclose the European Colony of the Cape, and the Map prefixed to this work must of course be the decisive and unequivocal reference, till future adventurers shall be able to improve, extend, and enlarge it.

The work itself is remarkable for its simplicity, perspicuity, and, at the same time, for its elegance; it is divided only into Six Chapters, the subjects of which may be thus recapitulated.

" Chap. I. A general View of the Colony of the Cape, and a more particular Description of the Promontory called the Cape of Good Hope	P. 1.
" Chap. II. Sketches on a Journey from the Cape of Good Hope, across the Karroo, or Arid Desert, to the Drosdy of Graaf Reynet	55
" Chap. III. Sketches on a Journey into the Country of the Kaffers	110
" Chap. IV. Sketches on a Journey into the Country of the Bosjesmans	234
" Chap. V. Sketches on a Journey from Graaf Reynet along the Sea-coast to the Cape	327
" Chap. VI. Sketches on a Journey into the Country of the Namaaquas	357.

The reader who requires no meretricious ornament, who is delighted with no vain ostentatious display of personal prowess, who looks not in every page for gorgons and chimæras dire, will be perfectly satisfied with all which this volume communicates. It has neither the barren jejune narrative of Kolben, nor the vain egotism of Vaillant, but has the better praise of the *quiet good sense* of an English gentleman.

The three first Chapters, in a work like ours, require no more than general recommendation. The colony and promontory of the Cape, the progress from Cape Town to the Drosdy of Graaf Reynet, and the country of the Caffres, or as Mr. Barrow writes it, Kaffers, is tolerably well known and understood. The fourth Chapter is more peculiarly interesting, as it throws much new light upon the history of a poor and wretched people, who seem to have been singled out, from misconception and ignorance of their real qualities and condition, for persecution without limit, proceeding from animosity, without adequate cause. We shall make our first extract from this part of the work.

“ Three weeks had scarcely elapsed, after our return from the Kaffer country, till we were ready for another expedition to the northward, across the Sneuwberg or Snowy Mountains. In these mountains, and in the country immediately behind them, dwells a race of men, that, by their habits and manner of life, are justly entitled to the name of savage;—a name, however, of which, it is greatly to be feared, they have been rendered more worthy by the conduct of the European settlers. They are known in the colony by the name of Bosjesmans, or men of the bushes, from the concealed manner in which they make their approaches to kill and to plunder. They neither cultivate the ground nor breed cattle, but subsist, in part, on the natural produce of their country, and make up the rest by depredations on the colonists on one side, and the neighbouring tribes of people that are more civilized than themselves, on the other. Twenty years ago, it seems, they were less numerous and less ferocious than at the present day; and their boldness and numbers are said of late to have very much increased. At one time they were pretty well kept under, by regular expeditions of the peasantry against them. Each division had its commandant, who was authorized to raise a certain number of men, and these were furnished by government with powder and ball. It was a service at all times taken with reluctance, especially by such as were least exposed to the attacks of the savages; and, during the late disturbances of Graaf Reynet, these expeditions met with considerable interruptions. The people of Bruyntjes Hoogté were the first who failed in raising their proportion of men. Zuure Veldt was deserted, and Camdeboo and Zwart Ruggens became negligent and remiss. The people of Sneuwberg, lying nearest to the common enemy, were led to sustain the whole brunt of the business; and had they not conducted themselves with great fortitude, perseverance, and address, that valuable part of the colony, the nursery of cattle, had now been abandoned.

A whole division, called the *Tarka*, and a great part of another, the Sea Cow river and Rhinoceros-berg, had been deserted, as well as a small part of Sneuwberg. There is, however, another cause which, more than the interruption to the expeditions, has tended to increase the strength and boldness of these savages, and which, unless removed, will in the end effect the utter ruin of this distant part of the colony. The case is this: the government of the Cape, which seemed to have been as little acquainted with the temper and disposition of its distant subjects as with the geography of the country, formed all its resolutions, respecting the Bosjesmans, on representations made to it by the persons immediately concerned. In consequence of these representations, it decreed that such of the Bosjesmans as should be taken alive in the expeditions made against them, were to be distributed by lot among the commandant and his party, with whom they were to remain in a state of servitude during their lives. Such as have been taken very young, and well treated, have turned out most excellent servants; they have shewn great talent, great activity, and great fidelity. An opposite treatment has been productive of a contrary effect; and the brutal conduct of most of the Dutch farmers towards those in their employ has already been noticed. The poor Hottentot bears it with patience, or sinks under it; but on the temper and the turn of mind of the Bosjesmans it has a very different effect. He takes the first opportunity that offers of escaping to his countrymen, and contrives frequently to carry off with him a musquet, and powder and ball. With tales of cruelty he excites them to revenge; he assists them in their plans of attack; tells them the strength of the whole, and of individuals; the number of their cattle, and the advantages and the dangers that will occur in the attempt to carry them off; the manner in which expeditions are conducted against them; and, in short, every thing he knows respecting the colonists. Armed with musquets and poisoned arrows, a party of these people was bold enough, a few days before we commenced our journey, to approach within four or five miles of the Drosdy, from whence they carried off several hundred sheep. They were followed into a kloof of one of the mountains of Sneuwberg, where they remained in possession of their plunder, laughing at their pursuers, and inviting them to approach and taste a little of their own mutton. One of them fired a musquet, and the ball grazing the hat of a peasant, caused the pursuing party to make a precipitate retreat.

“ In order therefore to bring about a conversation with some of the chiefs of this people; to try if, by presents and a lenient conduct, they could be prevailed upon to quit their present wild and marauding way of life; at the same time to see the state of the colony, and the situation of the inhabitants; to inspect the boundaries, and to examine the nature of the country, a journey to the northward appeared indispensably necessary. It promised also much curiosity: and as no European traveller, except the two gentlemen mentioned in the introductory chapter, had ever ascended the mountains of Snow, a great deal of novelty was to be expected from it.

“ On the 20th of October we departed from the Drosdy, crossed the *Sandry* and its accompanying Karroo, and at the distance of ten miles

miles north-westerly reached the foot of the mountains, within which a narrow defile of five miles in length, and a steep ascent of three miles at the farther extremity, led upon the extensive plains, and among the scattered mountains that compose the Sneuwberg. From the plains of Camdeboo, the fronts of these mountains appear to be the most regular formed, though the most confusedly placed, of any within the limits of the colony. The stone stratum that terminates their summits is so perfectly horizontal, and so regularly squared at the angles, that their vast height and magnitude alone contradict the idea of supposing them lines of masonry.

“ It was on one of the plains that lie extended within these clusters of mountains, where we encamped in the dusk of the evening. The wind blew fresh, and the thermometer had descended to forty-five degrees. On the preceding day, at Graaf Reynet, it stood at eighty-five in the shade till near sun-set, and at seventy-six during the night; and in the course of this day's journey it was at eighty-three. The sudden change was probably occasioned, not so much by the difference of elevation, which in a Dutch manuscript journal is estimated at 4800 feet, as by the sudden evaporation of the moisture caused by a heavy fall of rain, that had here continued during the preceding day and night. An extraordinary decrease of temperature is always the consequence of continued rain in South Africa.

“ The following day brought us to *Waay Hoek*, or Windy Corner, the habitation of the late provisional landroft of Graaf Reynet, who had signified an inclination to accompany us on the intended expedition. He had attended Governor Van Plettenberg on his journey northwards, and had since been commandant for many years on expeditions against the Bo-jesmans, which had given him an opportunity of being acquainted not only with the different parts within, but also with much of the country beyond the limits of the colony. Having prepared himself for the journey, we remained with him only for the night; and on the following morning sent forward the waggons, while we made an excursion into the mountains on our left in search of Bos-jesmans. A large party of these people had carried off a number of cattle but two days before, and another was supposed to be still hovering about in these mountains. The places of their usual haunts are easily discoverable, but generally very difficult of access, and not safe to approach. The kloofs or chasms, washed by torrents of water rushing down the steep sides of the high stratified mountains, frequently leave a succession of caverns, of which the Bosjesman chooses the highest, as not only removing him farther from the danger of a surprise, but giving him also the command of a greater extent of country.

“ In one of these retreats were discovered their recent traces. The fires were scarcely extinguished, and the grass on which they had slept was not yet withered. On the smooth sides of the cavern were drawings of several animals that had been made from time to time by these savages. Many of them were caricatures; but others were too well executed not to arrest attention. The different antelopes that were there delineated had each their character so well discriminated, that the originals, from whence the representations had been taken, could, without any difficulty, be ascertained. Among the numerous animals that

that were drawn, was the figure of a zebra remarkably well done; all the marks and characters of this animal were accurately represented, and the proportions were seemingly correct. The force and spirit of drawings, given to them by bold touches judiciously applied, and by the effect of light and shadow, could not be expected from savages; but for accuracy of outline, and correctness of the different parts, worse drawings than that of the zebra have passed through the engraver's hands. The materials with which they had been executed were charcoal, pipe-clay, and the different ochres. The animals represented were zebras, qua-chas, gemsboks, springboks, roeboks, elands, baboons, and ostriches, all of which, except the gemsbok, are found upon the very spot. Several crosses, circles, points, and lines, were placed in a long rank, as if intended to express some meaning; but no other attempt appeared at the representation of inanimate objects. In the course of travelling, I had frequently heard the peasantry mention the drawings in the mountains behind the Sneeuwberg made by the Bosjesmans; but I took it for granted they were caricatures only, similar to those on the doors and walls of uninhabited buildings, the works of idle boys; and it was no disagreeable disappointment to find them very much the reverse. Some of the drawings were known to be new; but many of them had been remembered from the first settlement of this part of the colony.

“ A part of the upper surface of the cavern was covered with a thick coating of a black substance, that externally had the appearance of pitch. In consistence, tenacity, and color of a brownish black, it resembled Spanish liquorice. The smell was slightly bituminous, but faint, and rather offensive. It flamed weakly in the candle, and gave out a thin brownish fluid, but no smell while burning; the residuum was a black coaly substance, two thirds of the original bulk. The patch adhering to the rock was covered with myriads of very minute flies. In reaching up to it in order to cut off a specimen with my knife, the people called out to me to desist, assuring me that if the smallest particle got into the eye the sight of it would be lost for ever; that it was deadly poison, and used by the Hottentots to smear the points of their arrows. They all agreed in the baneful qualities of this black matter, from having experienced the fatal effects of it on several of their companions, who had suffered lingering deaths from wounds received with arrows poisoned by the *klip gift*, or rock poison. Not having as yet the opportunity of trying the deleterious quality of the substance, I cannot pretend to say whether this account of the peasantry be strictly true.

“ In the course of the day we arrived at the house of Krüger, the commandant of Sneeuwberg, who kindly offered his services to be of our party, though he had but just returned from an expedition against the Bosjesmans. He had at this time with him in the house one of these wild men, with his two wives and a little child, which had come to him by lot, out of forty that had been taken prisoners. The man was only four feet five inches high, and his wives were still of a shorter stature, one being four feet two, and the other four feet three inches. He represented to us the condition of his countrymen as truly deplorable. That for several months in the year, when the frost and snow

snow prevented them from making their excursions against the farmers, their sufferings from cold and want of food were indescribable: that they frequently beheld their wives and children perishing with hunger, without being able to give them any relief. The good season even brought little alleviation to their misery. They knew themselves to be hated by all mankind, and that every nation around them was an enemy planning their destruction. Not a breath of wind rustled through the leaves, not a bird screamed, that were not supposed to announce danger. Hunted thus like beasts of prey, and ill-treated in the service of the farmers, he said they considered themselves driven to desperation. The burden of their song was vengeance against the Dutch. This little man was intended to have accompanied us; but as he seemed more inclined to abide by his wives, he was permitted to follow his uxorious inclinations." P. 233.

The fifth and sixth Chapters will also be read with considerable satisfaction. The great and honourable distinction of Mr. Barrow is, that every where he evinces his desire to communicate such information only, as was the result of his own diligent and personal examination. He takes nothing on hearsay, he indulges no excursions of the imagination, he detains the reader by no unimportant anecdotes, he sees no monsters, he amplifies no difficulties. His object seems throughout to have been, to promote real knowledge, and to be misled by no delusion or misinformation of any kind, but to obtain the truth, and nothing but the truth.

What he says on the curious subject of the Unicorn well deserves attention, and is so concise as to require no apology.

"We still continued our search in the kloofs of the mountains, in the hope of meeting with the figure of the unicorn, the peasantry being equally sanguine to convince me of the truth of their assertions as I was to gratify curiosity. We came, at length, to a very high and concealed kloof, at the head of which was a deep cave covered in front by thick shrubbery. One of the party mounted up the steep ascent, and having made his way through the close brushwood, he gave us notice that the sides of the cavern were covered with drawings. After clearing away the bushes to let in the light, and examining the numerous drawings, some of which were tolerably well executed, and others caricatures, part of a figure was discovered that was certainly intended as the representation of a beast with a single horn projecting from the forehead. The body and legs had been erased to give place to the figure of an elephant that stood directly before it.

"Nothing could be more mortifying than such an accident; but the peasantry, who could form no idea of the consequence I attached to the drawing of such an animal, seemed to enjoy my chagrin. On being told, however, that a thousand, or even five thousand, rixdollars would be given to any one who would produce an original, they stood gaping with open mouths, and were ready to enlist for an expedition behind the Bambos-berg, where some of them were quite certain the animal was to be found. Imperfect as the figure was, it was sufficient

to convince me that the Bosjesmans are in the practice of including, among their representations of animals, that of an unicorn; and it also offered a strong argument for the existence of a living original. Among the several thousand figures of animals that, in the course of the journey, we had met with, none had the appearance of being monstrous, none that could be considered as works of the imagination, "creatures of the brain;" on the contrary, they were generally as faithful representations of nature as the talents of the artist would allow. An instance of this appeared in the cavern we last visited. The back shell of the *testudo geometrica* was lying on the ground; and the regular figures with which it is marked, and from which it takes its name, had been recently, and very accurately, copied on the side of a smooth rock. It was thought, indeed, from several circumstances, that the savages had slept in the cavern the preceding night.

"The unicorn, as it is represented in Europe, is unquestionably a work of fancy; but it does not follow from thence that a quadruped with one horn, growing out of the middle of the forehead, should not exist. The arguments, indeed, that might be offered are much stronger for its existence than the objections are against it. The first idea of such an animal seems to have been taken from holy writ; and from the description there given, a representation of the unicorn, very *illy** conceived, has been assumed as a supporter to regal arms. The animal, to which the writer of the Book of Job, who was no mean natural historian, puts into the mouth of the Almighty a poetical allusion, has been supposed, with great plausibility, to be the one-horned rhinosceros. "Canst thou bind the unicorn with his band in the furrow? or will he harrow the vallies after thee? Wilt thou trust him because his strength is great, or wilt thou leave thy labour to him?" Moses also very probably meant the rhinosceros, when he mentions the unicorn as having the strength of God. Aristotle had a very different idea of the animal, to which he gives the name of unicorn, for he describes it as a species of wild ass with solidungulous feet.

"The African rhinosceros, having invariably two horns, cannot be supposed as the prototype of the Bosjesmans' paintings of the unicorn. Besides, the former frequently occurs among their productions, and is represented as the thick short-legged figure that it really is, whilst the latter is said by the peasantry to be uniformly met with as a solidungulous animal resembling the horse, with an elegantly shaped body, marked from the shoulders to the flanks with longitudinal stripes or bands. The greatest number of such drawings are said to be met with in the Bambos-berg; and, as the people who make them live on the north side of this great chain of mountains, the original may one day, perhaps, be also found there.

"This part of Africa is as yet untrodden ground, none of the peasantry having proceeded beyond the mountains. It may be said, perhaps, that if such an animal existed, and was known to the natives

* This adverb is not used; and why is the assertion made? It is there conceived as a beautiful horse, with a horn; and it is so described, with only the addition of stripes, in the very next paragraph, and afterwards from Lobo.

inhabiting a part of the country not very distant from the borders of the colony, the fact would certainly before this time have been ascertained. This, however, does not follow. Very few of the colonists have crossed the Orange river, or have been higher along its banks than the part where we were under the necessity of turning off to the southward; and the sort of communication that the peasantry have with the Bosjesmans is not of that nature to supply much information respecting the country they inhabit. The mouth of the Orange river is much nearer to the Cape than the plains behind the Kaffer mountains; yet it was but the other day that the existence of the camelopardalis was ascertained near the former place, though no savage nation, but a civilized tribe of Hottentots only, intervened. Certain animals, as well as plants, confine themselves to certain districts of the same country. The animal above-mentioned was never known to have passed the Orange river. It would appear also that in Northern Africa it has its limited range; for, since the time of Julius Cæsar, when one was publicly exhibited in Rome, it had been lost to Europe till within the present century. The accounts given of it by ancient writers were looked upon as fabulous. The gnou is found only in certain parts of Southern Africa; and the blue antelope (the leucopina) which confined itself to the banks of one small river in the vicinity of Zwelldam, is now entirely lost to the colony. The springbok, seen in the northern parts in troops of thousands, never made its appearance in any part of the district of Zwelldam.

“The Bosjesmans have no knowledge of any doubts concerning the existence of such an animal as the unicorn; nor do they seem to think there is any thing extraordinary that a beast should have one horn only. The colonists take it for granted, that such an animal exists beyond the limits of the colony. Father Lobo, in his history of Abyssinia, describes the unicorn as a beautiful horse; but father Lobo was considered as a person worthy of little credit, because he related things that were new. A modern traveller through the same country, in detailing some of the same circumstances touched upon by the former writer, has met with no better success. The schooled mind is apt to feel a propensity for rejecting every thing new, unless conveyed to it through the channel of demonstrative evidence, which, on all occasions, is not to be obtained; whilst, on the other hand, credulity swallows deception in every flimsy covering. The one is, perhaps, equally liable to shut out truth, as the other is to imbibe falsehood. Nature's wide domain is too varied to be shackled with a syllogism. What nations, what animals, what plants, and other natural productions, may yet be discovered in the unknown parts of the globe, a man, who has studied nature in the closet only, would hardly be supposed presumptuous enough to form a conjecture; yet such is the bias that the reputation of a name begets with the multitude, that the verdict of half a dozen generally decides the question.” P. 312.

Many passages occur in this volume, which detract from the vaunting narratives of Vaillant; that which follows is too remarkable to be omitted.

“The house of Slabert, the *Tea fonteyn*, is the next usual stage beyond Groene kloof. As this family holds a distinguished place in the

page of a French traveller in Southern Africa, the veracity of whose writings have been called in question, curiosity was naturally excited to make some enquiries from them concerning this author. He was well known to the family, and had been received into their house at the recommendations of the fiscal; but the whole of his transactions in this part of the country, wherein his own heroism is so fully set forth, they assert to be so many fabrications. The story of shooting the tyger, in which his great courage is contrasted with the cowardice of the peasantry, I read to them out of his book. They laughed very heartily, and assured me that although the story had some foundation in fact the animal had been shot through the body by a *shell-roar* or trap-gun, set by a Hottentot, and was expiring under a bush at the time they found it, when the valiant Frenchman discharged the contents of his musquet into the tyger, and dispatched him. The first book which he published, of his Travels to the Eastward, contains much correct information, accurate description, and a number of pointed and just observations. The sale of the copy of this, encouraged the making of a second, the materials of which, slight as they were, seem to have chiefly been furnished by the publication of an English traveller, whom he pretends to correct; and, from an account of an expedition to the northward, sent out by the Dutch government of the Cape, in search of a tribe of people reported to wear linen clothing. The fact seems to be this: that he left *Zwartland* in July, travelled to the Orange river, and returned at the beginning of the following December, at which time he is conducting his readers to the northward, as far as the tropic. The inventive faculties of the Abbé Philipppo, who is the real author of the work, supplied what he conceived to be wanting in the traveller's remarks, and in the two above-mentioned publications." P. 359.

The account of the marriages, in the concluding Chapter, is peculiarly interesting and important. We shall, however, select but two more short specimens.

" Though the Namaaqua Hottentots vary but very little in their persons from the other tribes of this nation, their language is widely different. It is obviously, however, of the same nature, and abounds with the clapping of the tongue peculiar to the Hottentot. They are of a taller stature in general than the eastern tribes, and less robust. Some of the women were very elegant figures, and possessed a considerable share of vivacity and activity; and they had the same conformation of certain parts of the body as the Bosjesmans women, and other Hottentots; in a less degree, however, than is usual in the former, and more so than in those of the latter. Like the Hottentot women of the East, the most ornamental part of their dress was the little square leather apron, to which, in addition to the border of shells or beads, were appended six or eight chains in pairs, whose points dragged on the ground; the upper part of each chain was copper, the lower of polished iron. They are supplied to them by the *Damaras*, a tribe of people to the northward, who will shortly be noticed.

" The huts of the Namaaquis differ very materially from those erected by the Hottentots of the colony, or by the Bosjesmans, or by the Kaffers. They are perfect hemispheres, covered with matting
made

made of sedges; and the frame-work, or skeletons, are semicircular sticks, half of them diminishing from the centre or upper part, and the other half crossing these at right angles; forming thus a true representation of the parallels of latitude and meridians on an artificial globe. They are in general from ten to twelve feet in diameter; and so commodious, that many of the peasantry of the Khamies berg have adopted them.

“ These people, like the Kaffers, pay the greatest attention to their cattle; and, after the manner of that nation, they give to the horns of their oxen artificial directions, confining the shape generally to the spiral line, something like the Koodoo antelope. Those of the Khamies berg, in the possession both of Dutch and Hottentots, are large boney cattle, not in the least degree inferior to those of Sneeuwberg. The people too in their persons are equally robust with those of Graaf Reynet. An old Namaqua Hottentot woman is a figure that the most serious could not behold without laughter, and an old Dutch woman of this part of the country without pity, the first being remarkable for the prominences of the body, the latter from its want of points and uninterrupted rotundity. The breasts of the former are disgustingly large and pendant; the usual way of giving suck, when the child is carried on the back, is by throwing the breast over the shoulder. In this formation of their persons, they agree with the Latin satirist's description of Ethiopian women on the borders of Egypt:

“ In Meroë crasso majorem infante mamillam.”

“ In the women of ancient Egypt, enormous protuberances of the body were very common, and have been attempted to be accounted for, by various authors, from a variety of causes. Though one of these may exist in the impurities of the water, yet the essential difference in the effect produced on a Hottentot and Dutch woman, shews different predispositions to exist inherent in the persons of each.” P. 389.

“ The Namaqua Hottentots seem well acquainted with poisonous substances, though they now make use of none. The bow and arrow, their ancient weapons, are become useless. The country they now inhabit is almost entirely deserted by all kinds of beasts that live in a state of nature, and the dread of Bosjesmans prevents them from ranging far over the country in quest of game. Formerly, however, the kloofs of the Khamies berg abounded with elands and hartebeests, gemsboks, quachas, and zebras, and were not a little formidable on account of the number of beasts of prey that resorted thither. A few days before our arrival at the foot of the mountain, a lion had occasioned some little stir in the country, which had not yet entirely subsided. A Hottentot belonging to one of the farmers had endeavoured for some time, in vain, to drive his master's cattle into a pool of water enclosed between two ridges of rock, when at length he espied a huge lion couching in the midst of the pool; terrified at the unexpected sight of such a beast, that seemed to have its eyes fixed upon him, he instantly took to his heels, leaving the cattle to shift for themselves. In doing this he had the presence of mind enough to run through the herd, concluding that if the lion should pursue, he might take up with the first beast that presented itself. In this, however, he was mistaken. The lion broke through the herd, making directly
after

after the Hottentot, who, on turning round, and perceiving that the monster had singled him out for a meal, breathless and half dead with terror, scrambled up one of the tree Aloes, in the trunk of which had luckily been cut out a few steps, the more readily to come at some birds' nests that the branches contained. At the same moment the lion made a spring at him, but, missing his aim, fell upon the ground. In surly silence he walked round the tree, casting every now and then a dreadful look towards the poor Hottentot, who had crept behind some finches' nests that happened to have been built in the tree." P. 293.

We have never perused a book of Travels written with greater candour and simplicity, yet containing more authentic and satisfactory information. We think that as far as relates to the Cape of Good Hope, Mr. Barrow will, in future, be referred to as the most secure authority, having from recent and personal investigation, either detected the errors, removed the doubts, or confirmed the assertions of preceding travellers. Our opinion of his accuracy is so great, that we could have wished for a few delineations of what has hitherto been imperfectly represented. We should in particular have been pleased to have seen a figure of the Bosjesman male and female, of the curious sketches in the caves which he visited, and of some plants not yet accurately known. But the Map which is prefixed is excellent, and will of course, marking as it does the precise limits of the colony, supersede all others. We should think that Mr. Barrow may still, from his common-place book, be able to communicate further information respecting Southern Africa; we nevertheless think it incumbent upon us to thank him for what he has already given us.

ART. II. *Gottfried Christian Reich, Med. et Chirurg. Doct. et Professor, Member of many learned Societies, on Fever and its Treatment in General. Published by Command of the King of Prussia, by the higher College of Medicine and Health of Berlin. 1800. Translated from the German, by Charles Henry Parry, Ordinary Member of the Physical Society of Göttingen. To which are added, a Preface, by the Translator; and an Appendix, by Caleb Hillier Parry, M. D. F. R. S. Member of the Royal College of Physicians of London; and One of the Physicians of the General Hospital of Bath. 8vo. 102 pp. 3s. 6d. Cadell and Davies. 1801.*

THE animal body, according to the tenets of the new philosophy, being supposed to be composed of hydrogen, azot, carbon, oxygen, &c. combined in certain proportions,

as long as the union of these several principles continue to be complete, and the due proportions of them are preserved, the body will remain in health; but when these are disturbed, disease follows. The indication therefore in all disease, is to restore the union and equilibrium of these principles.

This is without doubt a concise and compendious theory of medicine, and if found true in practice, must be highly grateful to the student, as well as advantageous to the sick. That it is so, as far as regards fever, Professor Reich seems perfectly convinced, and thinks he has discovered the precise nature of the aberration that occasions that disease. We say that disease, for although writers on the theory and practice of medicine, have imagined they have discovered so much variety in the face and appearance of fevers, as to distinguish them into different species, the intermittent, remittent, continued, inflammatory, nervous, putrid, petechial, &c. this author seeing they all agree in certain leading symptoms, endeavours to prove that they are one and the same disease, derived from the same individual source, namely, a deficiency or preternatural union of the oxygen, one of the component parts of our frame. Hence he infers, that the true and legitimate mode of cure in every fever, consists in supplying so much oxygen as is found to be deficient, and thence restoring the equilibrium among the constituent principles, whence health will follow, he says, as a necessary consequence, unless some organ essential to life should have been destroyed, prior to the application of the remedy. The cure of fever, he says, may be often effected, even in very desperate cases, in the space of a few hours, provided no material organ has been previously destroyed, as has been just mentioned. But we will give two or three of the Aphorisms, elucidating this doctrine, as translated by Mr. Parry, for the original work, which is in German, is become so scarce, that the translator could not purchase a copy.

“ XXIX. As every disease, in general, is a peculiar modification of the state of life of the body, so also is fever, in particular, a modification of this state. The word fever is accordingly used to distinguish a peculiar state of life, which must discover itself by a certain form, in order to characterize a genus of disease, different from all other diseases.

“ XXX. In so far as, by the term fever, we point out a certain form of disease, which belongs in common to all the maladies included under that name; so far must all these several maladies agree with each other.” P. 17.

“ XXXIII. All fevers, from the simple ephemeral fever to their highest degree, the plague, are, therefore, only different species of one
and

and the same genus; and in order that a right definition may be given of fever in general, the common, that is generic, character must be included in the definition.

“ XXXIV. Now what is this generic character? Does the perception of it lie so near, that it may be immediately discovered? To a thinking mind it certainly lies near enough. For though it cannot be materially discovered, because it is itself not material, but abstract, yet we may infer it with absolute certainty from the aggregation and arrangement of the phenomena of fever, and its perceptible external causes.

“ XXXV. Now we may empirically remark, that every thing which disturbs the general proportions of the two principles of life relatively both to themselves and to the simple and compounded matter existing in the body itself, by means of which is produced the variety of principles necessary to life; whatever, I say, disturbs these proportions, and thereby occasions that fermentation which I call anti-natural, excites such symptoms as are peculiar to fever.

“ XXXVI. These symptoms consist in a sometimes greater, sometimes less, change of all secretions and excretions, which depends on the disturbance of the due proportions of the matter operating on and in the body, produced either by an absolute diminution of oxygen, or by a particular chemical application of it, occasioned by external circumstances.” P. 18.

“ XLIII. The proximate cause of all fevers lies, therefore, in a defective reception, or the anti-natural application, of oxygen; or in the excessive accumulation and developement of azot, hydrogen, carbon, sulphur, phosphorus, or any of the other ingredients of the human body, which are considered as simple; or in the various possible anti-natural combinations, binary, ternary, quaternary, quinquenary, &c. of these substances, either with each other, or with those which modify them, and which are conveyed to us from without under the names of caloric, matter of light, magnetic and electric matter, &c.” P. 22.

“ XLVII. Oxygen, therefore, must be the only sure remedy against fever; which, however different in its origin, in its nature remains one and the same, because this diseased state always proceeds from an absolute or relative want of oxygen, &c.” P. 24.

And as acids, particularly the mineral acids, contain a larger quantity of oxygen in proportion to their bulk, than any other substances we are acquainted with, they offer the most ready and certain assistance in the cure of fever.

“ The cure of fever will consist,” he says, “ in communicating to the body, and equally dividing in it, such a quantity of oxygen, as is necessary for the restoration of the equilibrium between its different constituent parts, *which was till then destroyed by the motions of the fever.*” Aph. LV. p. 31.

The next consideration of the author was, whether such a quantity of the acid might be safely administered, as would be sufficient to supply so much oxygen as might be required to restore the equilibrium among the constituent principles, and thence extinguish fever. The first trials made by him were with the sulphuric acid, as containing the greatest quantity of oxygen ; but finding this acid disagree with his patients, and that it did not readily part with its oxygen, he soon quitted it, and had recourse to the muriatic acid, in which the oxygen is contained in a more volatile or separable state. As the mineral acids are found to be of different degrees of strength, the precise dose that may be necessary to be employed cannot be ascertained. The proportions here recommended, are from one dram to half an ounce of the acid, to half a pint of water, sweetened with an ounce of syrup, to which half an ounce of nutmeg, or any other spirituous water, may, the author says, be added. Of this mixture, one, two, or three table-spoonsful or more may be given, by itself, or diluted with water, every hour or two, as circumstances shall dictate, and continued until the cure is completed. The acid was sometimes given in clysters, when a sufficient quantity could not be taken by the mouth.

From the confidence with which the author spoke of his success with this medicine, in the cure of fever, even in the most dangerous stages, the composition of which he kept secret, the King of Prussia was induced to direct the physicians to the hospital *La Charité*, at Berlin, to put some of their patients under his care, and superintend their cure. In the report of the physicians, they inform the King, they had put twenty-eight patients, affected with febrile complaints, under the care of the Professor ;

“ but there being no malignant contagious fevers among them, they could not completely decide on the merit of the medicine. That from the cases of those of the 28 patients who died in the hospital, as well as from many others out of the hospital, which in part terminated fatally, and in part, could only be saved by the use of other remedies, it follows, they say, that the assertion of the Professor, that in fevers of all kinds, danger may be removed by it, in a few hours, is not fully proved.”

At the same time they bear testimony to the learning and ability of the Professor, and allow “ that the remedy will produce speedy effects, and sometimes afford quick relief in febrile complaints.” On this report, although by no means satisfactory in the main point, the King granted a pension of 500 thalers, nearly an 100*l.* sterling, during his life, with remainder

mainder of half that sum to his wife, if she should survive him, the Professor stipulating on his part, that he would lay before the public a full account of his theory, and of the medicine, with which his cures had been effected. This he has done in the piece before us ; he has also published, we learn, a collection of cases, but of these we have received no account. As the business however is before the public, we have no doubt but attempts will be made, both here and in Germany, to ascertain the real power of the medicine. Dr. Parry, of Bath, the editor of this little work, has added an Appendix, in which, after some general observations on the use of the muriatic acid, which had been recommended, he observes, in putrid and malignant fever, by Sir William Duncan, and afterwards by Sir William Fordyce, relates the cases of two patients in fever, and one, affected with an epileptic complaint, to whom he has given the medicine, and in each of the cases, the patients appeared to receive some benefit ; but neither the experiments of Dr. Parry, nor of the physicians at Berlin, give reason to countenance the high opinion of its efficacy, which the author appears to entertain.

ART. III. *The System, followed during the Two last Years by the Board of Agriculture, further illustrated. With Dissertations on the Growth and Produce of Sheep and Wool, as well Spanish as English. Also Observations upon, and a new Plan for, the Poor and Poor Laws. To which are added, Remarks on the Modes of Culture, and Implements of Husbandry, used in Portugal ; and an Inquiry into the Causes of the late Scarcity, and Means proposed to Remedy it in future. By John, Lord Somerville. Illustrated with Plates. 4to. 187 pp. 15s. Miller. 1800.*

IN a preliminary dissertation, it is justly stated by Lord Somerville, that much could not be expected from a President of this Board, who “laboured under the difficulties of a grant, not great in itself, that grant half consumed in salaries, and for the subsequent eighteen months involved in debt.” P. 3. The agricultural surveys of each county are said to have had much good effect in North Britain, where the idea was not altogether novel, but much ill effect in some of the central and southern parts of the island.

“ Whether

“ Whether it was, that some of these reports were attempted by men, who were strangers to the counties, or otherwise unfit; or that farmers absurdly conjectured that these reports were intended by government for some purpose of taxation, is not clear; but the effect notoriously was that of sealing up their lips, and creating in their minds no common jealousy of the institution itself.” P. 5.

We apprehend that the matter is much clearer than his lordship supposes. Both these causes concurred. To the existence of the first we can bear attestation, from an attentive perusal of those reports; a perusal, which we have heard, and it is charitable to believe, was not bestowed upon them by any one officer, or acting member of the board.

In his address on the 8th of May, 1798, the president states the funds of this board; the result is, that there remained “ a charge in the grants of 1798 and 1799, of 2,110*l.* 6*s.* 4*d.*” if the plans of the late president should be adopted, for surveying, printing, &c. otherwise only 418*l.* 9*s.* 11*d.* A *secret* seems to be here disclosed: was not this anticipation of public grants one of the occult causes of the choice of a new president? He then (with our most cordial approbation) discourages “ profuse publications on husbandry;” recommending to the board “ annually one well-digested quarto volume, from the *infinity of materials* now in its possession:” (p. 10) by which means a saving would be effected of 1000*l.* a year, to be applied to better purposes, which are here set forth. Whenever the debt should be liquidated, Lord S. suggests “ the propriety of hiring a tillage, or controvertible farm, of not less than 300*l.* a year; to hold out, as an example to the nation, the most vigorous system of modern substantial improvements in husbandry.” P. 13.

In the president’s second address, on the 17th of November, 1798, we find one scheme, against which we must protest:

“ Materials for the annual volume, according to the plan adopted by the Board, are in forwardness; and, with the approbation of the several authors, in each volume *such extracts from one or more country reports will be included*, as may tend to promote, rather than diminish the sale of the report itself.” P. 24.

This has been a part of the plan of the *Bath Society*; who have eked out their volumes by extracts from these reports, of *much more than one hundred pages together*. We conceive such a proceeding to be highly disreputable. What is this but making readers pay twice for the same thing, dear enough perhaps at a single cost? The principal topics of this address are, “ the ruinous system of expence that so much prevails in out-door
I farm-

farm-buildings; the mistaken principles of draught; and the ostentatious parade of horse-teams." P. 25.

The third address of Lord S. May 14, 1799, is on the subject of Sheep and Wool. That English wool may rival the Spanish, his lordship strongly recommends and describes a moveable "cot or covered fold, during the cold months." P. 47. Whatever may become of this scheme, the next, for mixing salt with the food of sheep, seems to promise much benefit. Lord S. has been fortunate enough to succeed in a difficult enterprise, that of importing from Spain a number of picked sheep, of true and high blood; together with the whole system of managing them. From this successful effort very great advantages are expected in the improvement of British wool.

The author's "new plan, for the poor and poor-laws," appears to some of us, who have been many years in the daily practice of administering those laws, to be so romantic and utterly impracticable, that the subsequent observations upon, and objections to them, by various persons (occupying all together 58 pages!) are merely labour thrown away in combating a shadow. (pp. 86—144.)

At p. 149, Lord S. affords us an opportunity of admonishing agricultural writers, to abstain from all declamation against classical studies and exercises, whether they relate to prose or poetry. Upon a farm, let agriculturists triumph over scholars; but not so, when they come to the press. With all his lordship's aversion to "hexameters and pentameters," we may venture to pronounce, that if his master had drawn from him, while at school, or his tutor at college, three couplets only of concise, terse, energetical latin verses, his lordship would have fortunately gained the art of compressing this volume within half of its present compass. Away with all practical knowledge of agriculture from "our public schools and universities," if it must be obtained at the expence of that intimate acquaintance with ancient and modern literature, that correct and elegant taste derived from this source, or greatly improved by it; and that elevation and refinement of sentiments and manners, which distinguish the real English gentleman (to say nothing of the legislator and statesman) from the mere occupier of his lands!

At p. 151, an account is given, illustrated by a plate, of the method of slaughtering cattle in Portugal. It seems to be very deserving of attention, "as well on the score of humanity, as of expedition." The next page exhibits a plate, with some useful information concerning windmills around Lisbon.

P. 155, gives us a slight acquaintance with some ingenious methods used in Portugal and Spain, for conveying water across roads and valleys.

The Portuguese are said to excel in the use of the *band-hie*, a plate of which is given. "The power of Portuguese oxen in draught," is extolled; and three plates on this subject, and on the mode of draught in France, are presented to us. The following intelligence is as extraordinary as, we doubt not, it is accurate.

"It is a rare thing, to see in the streets oxen low in condition; and though pasture grass is unknown in the country, they are generally kept in the highest order possible, almost fit for the butcher; except when very old, for they are worked to a great age: and yet their feet rarely suffer, notwithstanding the great exertion such heavy loads and steep streets require." P. 165.

The author's "inquiry into the causes of the late scarcity, and means proposed to remedy it in future," amount only to a panegyric upon oxen for the plough and draught, and a depreciation of horses. We do not concur in the intimation given to "the legislature, to strike at the root of this (supposed) evil," the use of horses; nor can we forbear to think that *taxation* is a very rough and unconvincing sort of argument against it; much resembling, in its logic, *argumentum baculinum*.

We object strongly to the form, and the consequent price, of this volume. By lopping off many redundancies of style, and some things unimportant as to matter, the author might have reduced the book, without any diminution of its usefulness, to 100 pages in 8vo. and, in that case, the publisher, by using paper of a moderate quality, might well have afforded to sell the volume for 5s. instead of 15s. But it seems to be the settled plan of all agricultural writers, that their discoveries and improvements shall be confined to the libraries of the rich, there probably remaining "to dumb forgetfulness a prey;" instead of being carried into the field by the real practical farmer.

ART. IV. Dr. White's *Ægyptiaca*. Part I.

(Concluded from vol. xvii, p. 572.)

IN the three preceding sections of his elaborate disquisition relative to the magnificent column, so absurdly denominated POMPEY'S, the learned Professor having shown the fallacy of the hypotheses respectively contended for by Wortley Montague,

gue, Brotier, and Michaelis, proceeds in the fourth, on which we are now to enter, gradually to unfold his own more consistent and probable opinion. Pococke, the most correct and erudite of all the travellers on Egyptian ground, has been already cited in proof that there remained, *in his time*, fragments of massy columns, similar to the substance of the shaft, which is of *red granite*, scattered around in the immediate vicinity of the pillar in question; and the positive testimony of respectable Arabic writers of the middle centuries, has been adduced in further proof that, *in their time*, it was surrounded by nearly four hundred of such pillars. Of what immense fabric did those pillars form the vast portico, or all the spacious area? By whom was it erected, at what æra, and for what purpose? That is the interesting question to be discussed in the fourth and following sections; and few writers, besides one so locally well acquainted, from the train of his peculiar studies, with Egyptian antiquities as Dr. White, could have resolved it.

The site of the great temple of SERAPIS, renowned above all others in the Pagan world, except the capital itself, for its riches and its sanctity, becomes, therefore, the next object of investigation, and is demonstrated, by evidence of an irresistible kind, to have been on or very near this spot. The lofty columns that led to, or adorned and supported, that magnificent edifice, with all the other appendages of its grandeur, are then described in extracts from the most authentic sacred and pagan historians of that period, when its glory flourished most, and while the abominable superstitions daily practised in it by the infatuated Egyptians roused the indignation, and fired the glowing eloquence of Origen, and the other zealous Bishops of Alexandria, in whose pages are at once recorded its glory and its degradation. For the authorities brought to substantiate this part of the Professor's argument, we must refer to the book itself, from p. 36 to 44, and the learned Appendix, where they are still more minutely detailed, our wish being rather to present our readers with a correct analysis than with extended quotations. Ptolemy Soter, or Lagos, is then as clearly proved to be the founder of this temple, and the library and museum annexed; but the honour of finishing the superb structure, fell to the lot of his illustrious son and successor, Philadelphus. In the centre of the area of this astonishing edifice, the SERAPEUM, according to the Professor's ingenious supposition, was this majestic column erected, a noble and permanent model of the skill and genius of the Greeks in architectural science, intended to reform the barbarous taste of their new subjects the Egyptians, in constructing such ponderous fabrics as those to which they were alone accustomed, and make them cultivate the Grecian arts.

Towering in majesty amidst innumerable others, and some of dimensions perhaps not greatly inferior, it was far less an object of attention and wonder to the curious traveller, than it has been *since* it has stood erect in solitary magnificence: and this circumstance is judiciously urged by Dr. White as the reason of its not having been noticed by Strabo, with whose geographical plan the minute description of every striking object in Egypt did not suit. For neither has he particularized the SPHYNX, though adjoining to the pyramids, which he amply describes; nor, while he mentions the ocean-like magnitude of the Lake Mœris, does he at all notice those two GREAT PYRAMIDS that, according both to Herodotus and Diodorus, rose in such majestic grandeur from its watery bosom (p. 69). The objection, therefore, raised from the *silence* of Strabo, and other ancient visitors of Egypt, with a view to prove its non-existence in their day, and refer its erection to a more modern period, being thus satisfactorily answered, the Professor proceeds in his history of the temple and the column, down to the destruction of that temple, by the decree of the Emperor Theodorus at the close of the fourth century, and to the period in which the several Arabian writers flourished, who are cited by him at length in the Appendix, to prove the existence, in their time, of the four hundred granite columns adjoining to the greater pillar, now under consideration. Than this whole historical detail nothing can be more connected and regular, nothing, we are of opinion, more decisively just than the new hypothesis consequently deduced, and with great modesty offered as the result of the whole enquiry to the learned world.

We have thus rapidly sketched the outline of the argument of the concluding sections, without entering into more minute details, because not only that argument will, by this method, appear more perspicuous, but because there is some collateral matter of a very curious nature introduced into them, which merits separate and more minute consideration than we could allow it to engage, before the main subject of investigation was dismissed. Some of the testimonies also deduced in support of the author's system, particularly those of an Arabic source, are too valuable to be omitted; but they are judiciously thrown into the Appendix, and will come more properly under our notice in this place than in the body of our critique.

The scepticism broached by Mr. Gibbon, respecting the burning of the Alexandrian library, by the savage mandate of the Caliph Omar, in the seventh century, has pretty widely diffused itself among the admirers of an author, too apt to be dogmatical and decisive, on subjects, of which he was by no means an adequate judge. In the course of the preceding
strictures,

strictures, Dr. White having more than one occasion to mention this famous library of the SERAPEUM, has taken an opportunity, for which he will have the thanks of every "impartial scholar," to examine that argument, and has stated the grounds on which the fact was discredited, and the more solid reasons that entitle to full belief that act of recorded barbarity. Mr. Gibbon had insinuated that Abulpharajus's testimony, from his known malignity to the Saracenic conquerors, was unworthy of credit; and that this anecdote of the Caliph's avowed hostility to literature, "will in vain be sought in the annals of Eutychius, and the Saracenic History of Elmacin*." But though both the patriarch Eutychius and Elmacinus are silent on this head, and even Abulpharajus himself, in another celebrated work of his, mentioned by the Professor, the Syriac universal history, has forborne to notice this almost sacrilegious crime, because those histories are of a more general nature, yet Dr. White has, from the stores of his Arabian knowledge, produced two testimonies in corroboration of the fact, which seem to be of an irrefragable nature. They are extracts immediately taken from two celebrated Arabian writers of the middle centuries, and of them, and of Mr. Gibbon's objection, the Professor thus speaks:

"If Abulpharajus himself, in his Syriac Universal History, has both given the life of Omar and noticed the capture of Alexandria, and yet omitted mentioning the burning of the Library, and even the very name of Philoponus, why might not the two annalists do the same?"

"The high literary as well as ecclesiastical rank of this illustrious Primate of the East, and the numerous concurrent testimonies as well of Mahometans as Christians to the gravity and sanctity of his character, would in my opinion, even if he were found to stand single in his testimony, more than overbalance the frivolous cavils of Mr. Gibbon.

"But further, to the negative argument of Mr. Gibbon I shall venture to oppose the positive testimony of two Arabic historians, both writers of unquestionable authority, and both orthodox professors of the Musulman faith—MACRISI and ABDOLLATIF; who not only agree in stating the fact—the *burning* of the Library, but also point out to us the exact spot on which the Library stood. For after describing the Column, commonly called Pompey's Pillar, and mentioning the adjacent ruins of some ancient Edifice, they add, that "THERE WAS THE LIBRARY WHICH AMRU EBN EL AAS BURNT BY THE COMMAND OF THE KHALIF OMAR†," I con-

* Gibbon's Hist. vol. v, p. 343.

† See MSS. of Macrisi in the Bodleian Library, *Pocock*, No. 394. p. 137. *Marb.* No. 149. p. 183. and the printed editions of Abdollatif, p. 62, 63. 8vo. or p. 110. 112. 4to."

clude therefore, that both the *burning*, or more strictly speaking, the *despoiling**, of the Library by Amru, and its *actual situation*, are indisputably ascertained." P. 64.

The passage from Abdollatif is given at length in the Appendix, and is too curious, as well as too decisive in its confirmation of all that has been previously urged by Dr. White, to be omitted.

"I saw," says Abdollatif, "at Alexandria the *Amûd Issawâri*. It is a reddish, spotted Column, extremely thick and high, &c. &c.

"I afterwards saw on the shore of the sea, where it approaches nearest to the wall of the city, more than four hundred Pillars, broken into two or three pieces. Their material was the same kind of stone as that of the *Amûd Issawâri*, and they were about a third or fourth part of the size of that Column. The people of Alexandria universally affirm, that they stood near the *Amûd Issawâri*; and that a Governor of Alexandria, named Karaja, who governed there under Saladin, determined to throw down these Pillars, break them in pieces, and cast them into the sea; imagining that they would keep off the force of the waves from the city-wall, or prevent the approach of an enemy. But this was only the play of children, and the work of one who could not distinguish between good and evil.

"I saw also near the *Amûd Issawâri* considerable remains of these Pillars, some whole, and some broken; and it was evident from appearances, that they had been covered with a roof, and that these Pillars supported the roof. Here I understood was the portico, where Aristotle gave lectures, and his disciples after him; it being the school founded by Alexander, when he built the city called after his name. Here also was that Library, which Amru Ebn El Aas burnt, by the command of the Khalif Omar." P. 87.

The remainder of the Appendix consists of literal translations of those parts of Strabo, of Macrobius, and of Clemens Alexandrinus, which have relation to the statements in the preceding pages; as well as of details from Rufinus, Sozomen, and Cyril of Alexandria, whose local knowledge of that renowned city, and the ancient monuments standing in and near it in their time, entitles them to the most ample credit in every thing they have asserted concerning its state, when they flourished. Numerous extracts, made with a similar view, from all the celebrated Oriental travellers of the two last centuries,

"* Abulpharajus affirms, that the books were ordered to be distributed amongst the baths, and used as fuel for heating them. It being then explicitly stated that they were not burnt IN THE LIBRARY, we may fairly infer, that the edifice itself, that is, its walls, rooms, and colonnades, remained, after the books were committed to the flames." are

are arranged at the close of the book, and leave a strong impression on the reader's mind, both of the probability of the author's hypothesis, and his zeal and correctness in discussing this interesting subject.

ART. V. *The Geographical System of Herodotus examined and explained, &c. &c. By James Rennel.*

(Continued from vol. xvii, p. 592.)

THE expeditions of Darius Hystaspes against Western Scythia, and of Xerxes against Greece, form two of the most remarkable facts recorded in ancient history. The sixth section of this important volume is employed in the investigation of the former of these incidents, and will be found eminently interesting. Major Rennel traces the march of Darius from his first crossing the Danube to his disgraceful and unfortunate return, which would have proved still more calamitous, but for the firm and incorruptible conduct of the Ionians, who refused every proposition of the Scythians to destroy the floating bridge. This leads to a most ingenious and curious disquisition concerning the two bridges thrown across the Bosphorus and Hellespont, by Darius Hystaspes and by Xerxes, in which great acuteness is displayed. The bridge of Xerxes in particular, as described by Herodotus, is attended with considerable perplexity; but this seems to be rendered much more intelligible in the following extract from this author.

“ The description of the famous bridge of Xerxes, is given in a note from our author; but how circumstantially soever given, it is by no means clear. *Two distinct bridges*, each consisting of a line of ships, are intended by the description: for one is said to be towards the Euxine, the other towards the Hellespont, or Ægæan sea. They were, moreover, applied to different uses; the first being for the army in general, the other for the followers, and beasts of burthen; Polym. 55. Thus far is clear; as well as the mode of completing the *ways*, over the vessels on which they rested; but the *disposition* of the vessels in *one* of the lines, is ambiguous, because an idea is given that the vessels in it were placed *lengthwise*, *across* the strait; whilst those in the *other* line, were placed *side by side*, or with their length *parallel* to the strait. The latter appears perfectly rational; the other highly improbable; because a strong current prevails for the most part, the water flowing out of the Euxine into the *Propontis*, and *Mediterranean*; and more particularly when northerly winds prevail; so that it would be difficult to keep ships in their stations, when presenting their broadsides to the wind

wind and current. Besides, it requires little argument to prove, that this arrangement would have been the most inconvenient possible, for a bridge; could it have been rendered permanent.

“ Some other meaning, therefore, must be sought for, not only from the improbability of so flagrant a departure from the dictates of common sense and experience, but because that the numbers in the two lines differ no more than a 7th or 8th part. Now, it is well known, that even the ships of this time are about *four* times as long as they are broad, in their upper works: and there is reason to believe, from the dimensions of some ancient ships, left on record, that these were at least *five*, if not *five and a half*, times as long as they were broad. We shall here detain the reader a moment, in order to explain our ideas respecting certain properties of the ancient ships, which apply more particularly to the present argument.

“ It has been said that the ancient ships (of the Greeks, &c.) were very much *longer* in proportion to their breadth, than the modern ones. We would be here understood to mean the *ships of war*, which from their proportions were styled *LONG* ships, in contradistinction to the merchant ships, whose swelling forms, which were better adapted to stowage, gave occasion to their being called *ROUND* ships. It may be conceived that these were of much the same proportional dimensions with ours, in respect of length and breadth, but had bottoms nearly flat.

“ But the fighting ships required a degree of velocity at the moment of attack: and, as the mode of warfare, might require it to be exerted in any line of direction, perhaps opposite to that of the wind, nothing could accomplish this velocity, but the application of oars. It therefore became necessary to increase the length of the ship, to the utmost bounds of safety, in order to gain room for such a number of oars, as were required to put so great a body in motion. And hence, doubtless, the origin of the *long* ship, whose dimensions appeared so singular, as to call for the term, which was with so much propriety applied to it. The proportional dimensions would also have the effect of enabling them to divide the fluid, with greater ease, in proportion to the impulse of the oars; or of the sails, when sailing before the wind: but it may be observed, by the representations of ancient ships (and which appear to be generally ships of war), that they spread an exceeding small proportion of sail; which was doubtless owing to their want of breadth. This defect, together with the flatness of the bottom, rendered them unfit to ply to windward: so that when they wanted to proceed in that line of direction, the oars were the only means of accomplishing it. When sailing before the wind, the flatness had its advantages.

“ It may be conceived that no ships, at any period of the world's age, were *able* to spread so much canvas, in proportion to their *length*, as at present: a proof that the ancients were very far behind in naval science. The invention of artillery has certainly increased the *dimensions* of ships of war; but the progress of *improvement* has even far outstripped the increase of bulk.

“ It would be unnecessary to insist any farther on the flatness of those vessels. But it may be remarked, that the *long* ships of Nearchus, built

built by Alexander in the Panjab, descended the Indus, and its adjacent rivers, in which there must have been a great many shallow places. They also entered *tide* harbours on the coast of Persia, in which there is no great depth of water. And moreover, both these, and the ships of Xerxes were frequently *drawn ashore*; which circumstance, proves at once the flatness of their bottoms, and their confined dimensions.

" There is a passage in Polybius (lib. iv. c. 5.) which implies that the large ships in his time (some of which carried 420 men) drew about 15 feet of water only. We now return to our proper subject.

" Since the Hellespont, in the neighbourhood of Abydos, has a very considerable bend in its course, first running northward from Abydos towards Sestos, and then taking a pretty sharp turn to the *eastward*; may it not have been, that the two lines of ships were disposed on different sides of the *angle* just mentioned, by which it might truly be said, that the ships in one line presented their *heads* to the Euxine, the other their *sides*, although the heads of both were presented to the current? The different numbers in the two lines certainly indicate *different breadths* of the strait, and which can only be accounted for by their being at some distance from each other: for it cannot be supposed that the line was placed obliquely across the strait.

" The cables extended from each shore, appear to have been for the sole purpose of supporting the *bridge-ways*. The ships were kept in their places by anchors ahead and altern, by the lateral pressure of each other, and by side fastenings.

" It remains that something should be said, concerning the space occupied by the ships, according to the numbers given in the text, and its supposed proportion to the breadth of the strait.

" The numbers given are 360 in one line, 313 or 314 in the other. Let it be admitted that the difference arises *chiefly* from the different breadths of the strait, which might be many hundred feet wider at one bridge than at the other. But if it was no wider at the narrowest part than 7 stadia, say 3500 feet, the vessels ought not to have been broader than 11 feet, in other words, the dimensions of a barge; and it appears that the bridge was evidently composed of vessels of a larger class than that, although it may be difficult to fix the determinate size of them.

" In Polym. 21, it is said that " long ships were *prepared* to serve as *bridges*;" which implies that they were of a different kind from the *other* ships mentioned in the same article; which were *ships of war* (implied to be *very large*, and of which there were a great number in the fleet) *transports* for cavalry and troops, and *provision* vessels. Now, in Polym. 184, there is a class of vessels of 50 oars, manned with 80 men only, and which were the smallest class of *fighting* ships, the largest having crews of 230. These then we must suppose to have been chiefly used in the construction of the bridges; for it is expressly said, Polym. 36, that those of 50 oars were made use of; and it is evident, that if the crews consisted of no more than 80, the oars in general must have been managed single-handed. And it may be inferred, that a vessel moved by this power, could not have been of very great dimensions. Moreover, the ancients crowded their crews into a very small space, as is shewn by the small depth of water required to float

float the ships of Nearchus; so that, taking all circumstances into consideration, it may be concluded, that these vessels were of no greater dimensions than 80 to 100 tons; that they were very *narrow* in proportion to their length, and might not be more than 15 to 16 feet broad.

“ We are aware that *three-banked* galleys were also used in the bridge; but as the *others* are expressly said to be intended for the purpose of bridges, it may be supposed that only a few large ships were used; and that to accomplish a purpose, which cannot at this distance of time be understood; for it appears evident, that the former size of vessels was fully equal to the superincumbent weight of the bridge-ways, and as many men, horses, or carriages, as could stand on them at a time, exclusive of the necessary quantity of ballast to keep them steady; and therefore a larger kind was not required. The Hellespont has not an expanse of water sufficient to admit of any very great agitation from the winds; and in particular from the southern quarter, where alone, from its blowing in opposition to the current, a dangerous wave might have been raised, had the conformation of the strait been different.

“ It is certain that 313 vessels, of 15 to 16 feet in breadth, would occupy a space equal to about 4850 feet, or about 400 feet short of an English mile. And if there was any proportion of *large* vessels amongst them, the required space would probably be increased to a full mile. Therefore, at all events, it must be allowed, that there is no great difference between the *calculation* of the space occupied by the vessels, taken on a reasonable footing, and the *allowed* breadth of the strait, by those who have *seen* it; which appears to be from $\frac{2}{3}$ of a mile, to a mile; for whatsoever the length of the stadium of Herodotus may have been, Dr. Pococke certainly meant by his stade, the eighth of a mile. And thus we close our speculations on this project, which may be classed with many other of the follies, wrought by those, who having at their disposal the labour of myriads, employed it to a useless purpose.

“ It may well be supposed that the success of Darius Hyttaspes, in making his bridge over the Bosphorus, encouraged his son Xerxes, to try a like experiment on the Hellespont; were, the greater breadth of the sea, and the exposure of the situation, rendered it a more difficult task.

“ Of the bridge of Darius across the Danube no description is given. It is probable that it could not have been of less extent than that at the Bosphorus; but from the regular and constant stream of the river, the vessels could with more ease be kept in their stations, than in a place where the current would often be so slack, as to allow the force of the wind to preponderate.” P. 122.

The seventh section concludes the author's account of EUROPE as known to Herodotus, and describes the countries situated beyond the Euxine Scythia, to the eastward and north-eastward. Among other curious particulars, it is demonstrated, that the Issedons of Herodotus answer to the Oigurs and Yagures, or Eluths, but that the Greek historian is mistaken in placing the Issedones opposite to the Massagetæ.

The geographical knowledge of Herodotus, in this part of the world, extended no further eastward than the Altaian Mountains; about the northern and eastern boundaries of Europe he was far from being perspicuous, and of the southern boundary he says nothing. There are also in this section some ingenious remarks on the rampart of Gog and Magog, and it concludes in a manner so honourable to the writer's sensibility, that we cannot deny ourselves the satisfaction of transcribing the passage.

“ There is something more than ordinarily melancholy in the fate of those, who, visiting a distant country on some specific errand, and with a view to an immediate return, perished untimely in a strange land. How often this has happened in our own times! In particular, the fate of Tupia, and Lee Boo, interests us, from their amiable dispositions, and the grief of their friends who awaited their return. How adventurous soever the spirit that leads men to brave dangers on distant shores may be, yet, during intervals of leisure, the mind is strongly called back to the place it left; and for which a passion is implanted by nature, in every mind that is rightly formed.

“ Whatsoever has a tendency to link mankind together, in peaceful society, is pleasing to liberal minds; and therefore we feel a degree of sorrow for such accidents. For whether the object of the visit be rational curiosity, or harmless superstition, or both, the effect produced on the mind may be good; and the benefits that *whole communities* may derive from the inquiries of such travellers, are in some cases incalculable. However trifling therefore such matters may appear to some minds, we are by no means inclined to blame, much less to ridicule, the opinions of those, at whose instance the above offerings were sent. The human mind, softened by present distress, or terrified at dangers, which it feels that it cannot avert, becomes conscious of its own imbecility; and looks for support to a Superior Power, a belief of whose existence is strongly impressed on every mind (which is either not *satisfied*, or not *conceited*) by seeing around it an order of things, which appears to be upheld by superior wisdom and power. Homage and supplication are accordingly offered, but the ignorance or weakness of human nature often refers them to mistaken objects. But if it happens that certain communities in the world are blessed with more enlarged and rational ideas of the Deity, they ought to pity, but not to deride, the conduct of those, who do no more than act naturally, according to the state of their knowledge.

“ If in minds prepared for it superstition can give composure, when nothing else could effect it, it must be allowed to be a real good. And to take this away, without making an adequate return for it, would be like endeavouring to persuade a person that he was unhappy, when he felt himself otherwise. The physician, either of the mind or body, who can cheat us into ease, has rendered us a certain good. Whilst fears or doubts invade the minds of the ignorant, they will ever have recourse to the operations of superstition; and people of education have no right to blame them, until they have prepared a remedy for such doubts and fears. But the truth is, that the labouring part of the

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community (that is, the bulk of it) could not, if they wished it, get rid of their prejudices and superstitions, for want of leisure to reason on them; nor might they be *happier*, by the change. We appeal to the history of mankind.

“ With regard to travelling, on the score of rational curiosity and improvement, it ought at least to command the respect and approbation of mankind. To what is the rapid advancement in those arts, which administer to the comforts of common life, in Europe, under an increased and increasing population, to be ascribed, but to the importation of useful inventions, and products, from other countries; adopting from amongst them, that which is useful and applicable, either as a new discovery, or as a modification of a former practice? Thus the communities of the earth have insensibly improved, even from a period so remote, that the names of their early benefactors have been lost; or perhaps, in some instances, they have only lost their mortal distinctions, to become gods or demi-gods. The world has seen a Pythagoras, an Anacharsis, an Herodotus, a Peter Alexiowitz, a Banks, forego either the exercise of unlimited power, the blandishments of elegant society, or, at least, the comforts of ease and security; to brave the dangers of the deep, or those greater dangers, which often arise from an intercourse with man in his savage state; in quest of knowledge, or of useful productions. Not that kind of knowledge alone which merely administers to the pleasure of the traveller; but that, which is derived from inquiries, concerning what useful customs or institutions amongst men, and what products of the earth or sea might be imported into their own countries, or their colonies.

“ The *interchange* of useful vegetable productions between the different countries of the earth, with a view to cultivation, is alone an object which commands the gratitude of the world; and happy the man whose fame rests on this solid foundation: a foundation that opinion cannot shake, since *all* feel and participate in the benefits; whilst systems of politics, and the fame of their authors, vanish; and are, in comparison with the other, like unsubstantial clouds, that vary their form and colour, with every change of position or circumstance.”
P. 159.

The eighth and ninth sections are occupied with the description and illustration of Asia, as known to Herodotus. The principal matters discussed are these. It appears that the Greek historian did not know more than one third of Asia; that is, he describes no more, but he had heard of the Hyperboreans, of the Vast Deserts which extend to the east beyond India, and also of the Issedones. Yet his Asia, excepting Arabia, the Massagetæ, and part of India, comprized very little more than was subject to Darius Hystaspes. Mr. R. explains, in the progress of the eighth section, the longitudinal extent of Asia, and of the earth, as described by Eratosthenes, Strabo, and Pliny; communicates some curious remarks on the Caspian Strait and Mount Argæus, on the Mediterranean and Euxine seas; and concludes with a most perspicuous and satisfactory

factory account of the elevated region of Eastern Asia, and the courses of its waters. He deduces from his premises this conclusion, that the whole of Eastern Asia is on a higher level than the Western.

The subject of Asia is continued in the ninth section. We here find the errors of Herodotus corrected, with respect to the relative positions of the Mediterranean, the Euxine, Caspian, and Persian Seas. It is proved that these errors were continued to the time of Strabo, and constituted the principal cause of the wandering of the ten thousand Greeks under Xenophon. The other mistakes of Herodotus respecting Asia, and the positions of Persia, Media, Assyria, and Arabia, are also pointed out and explained. What is said on the subject of the Erythræan Sea, of the Arabian and Persian Gulfs, deserves the most attentive regard, and is highly creditable to the author's sagacity and diligence. This section concludes with an account of the dimensions of Scythia, of the principal rivers of Western Asia, and with an explanation of the cause which induced Herodotus, and from him Strabo, to confound the Araxes with the Jaxartes.

The tenth section treats wholly of the Eastern Scythians, or country of the Massagetæ. The eleventh and twelfth sections comprize a very curious dissertation on the twenty Satrapies of Darius Hystaspes. The thirteenth section examines the report of Aristagoras, concerning the Royal Road, from Ionia to Susa. The fourteenth section describes the situation and remains of ancient Babylon. The fifteenth is occupied with an account of the captivity and disposal of the ten tribes of the Jews. This last section is peculiarly interesting, and justifies the following extract.

“ The story of Tobit throws much light on the condition of the captive Israelites in Assyria and Media : and it is very curious to remark how the habitual industry, perseverance, adroitness, and knowledge of business, possessed by the Jews, raised them to stations of trust under their new masters, and gave them opportunities of enriching themselves. Tobit, and Achiacarus his kinsman, both held employments, either in the state, or in the royal household, or both ; under the kings of Assyria, in Nineveh. Tobit was amongst the captives taken away by Shalmaneser, from the remainder of the ten tribes left on *this* side Jordan, after the two and half had previously been carried away by Tiglath Pileser : and was himself of the tribe of Naphtali. The following is an abstract of his history. (See the Book of Tobit).

“ He was made *purveyor* to Shalmaneser (or Enemessar) ; and, we must suppose, grew rich ; for he *left in trust* with a friend at Rages, in Media, ten talents of silver. But Shalmaneser dying was succeeded by Sennacherib, whose wanton cruelty to the captive Jews, heightened by the failure of his attempt on Judea, occasioned Tobit to fall under

his displeasure; his property was forfeited, and he was obliged to flee from Nineveh, through fear of his life. The tyrant, however, was quickly dispatched, and was succeeded by his son Esarhaddon (*Sarchedonius* of Tobit) who, like his grandfather Shalmaneser, appears to have understood the value of the services of the Jews, and to have regarded them with a favourable eye. Achiacarus, the nephew of Tobit, was appointed to a high office in the government; and, by his intercession, Tobit returned in peace to Nineveh, and was there supported by him. After this, it appears that he went into *Elymais*; that is, we suppose, to *Susa*; but neither the errand, nor the time of his stay, are mentioned. It is probable that, as Esarhaddon united the kingdom of Babylon to that of Nineveh, &c. he made use of Susa as his *winter* capital, as was the practice of the Persian monarchs afterwards; and that Tobit accompanied his nephew, who followed the king of course.

“ After this, we find him again at Nineveh (see chapter xi. ver. 16) from whence he dispatches his son Tobias to Rages, by way of Ecbatana, for the money. At the latter place, he marries his kinswoman, Sara; and sends a messenger on to Rages. The mode of keeping and delivering the money was exactly as at present in the East. Gabael, who kept the money in trust, “ brought forth *bags*, which were *sealed up*, and gave them to him;” and received, in return, the “ *hand-writing*,” or acknowledgment, which Tobias had taken care to require of his father, before he left Nineveh. The money, we learn (chap. i. ver. 14) was left in *trust*, or as a *deposit*, and not on *usury*; and as it may be concluded, with Tobit’s *seal* on the bags. In the East, in the present times, a bag of money passes (for some time at least) currently from hand to hand, under the authority of a banker’s seal, without any examination of its contents.

“ *Two* camels were taken from Ecbatana to Rages, for the money. The ten talents of silver, which should have been equal in weight, according to Dr. Arbuthnot, to about 940lb. avoirdupois, might be conveniently carried on two camels. Only two persons accompanied them, which shews that the country must have been very quiet; since the distance between Ecbatana and Rages is upwards of 200 of our miles; and, it may be observed, that Tobit regarded Media as a more settled country than Assyria, which is shewn as well in his own conduct as in his advice to his son.

“ This history of Tobit shews, not only that the Jews were distributed over Media, but that they filled situations of trust and confidence: and, on the whole, it may be conceived that the persons brought away from the land of Israel, were those from whom the conqueror expected useful services in his country, or feared disturbances from, in their own. In effect, that the classes were much the same with those brought away from Judea, by the king of Babylon: and that the great body of the people remained in the land, as being of use there, but would have been burthensome if removed; consequently, that those who look for a *nation* of Jews, translated into Media or Persia, certainly look for what was never to be found: since no more than a select part of the nation was so transplanted.

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“ In the distribution of such captives, it might be expected that a wise monarch would be governed by two considerations : first, to profit the most by their knowledge and industry ; and, secondly, to place them in such a situation, as to render it extremely difficult for them to return to their own country. The geographical position of Media appears favourable to the latter circumstance, there being a great extent of country, and deep rivers, between ; and it can scarcely be otherwise than that the Jews, by their communication with the Egyptians and Phœnicians, together with their own habits of life, were in possession of many branches of knowledge, that had been but imperfectly communicated to the Medes.

“ One cannot help adverting to the policy which led Peter the Great of Russia to place the Swedish captives in Siberia, in preference to the more civilized parts of his empire ; namely, that his subjects in that remote part might profit by the superior knowledge of the arts of life possessed by these captives. Moreover, by the wide and dreary tract of country, which was placed between them and their homes, they would find it impracticable to return ; at the same time that, by remaining at large, their minds were left more at ease, than if subject to a more rigorous confinement nearer home.

“ One circumstance appears very remarkable. Although it is positively said, that only certain classes of the Jews were carried to Babylon, at the latter captivity ; and also, that on the decree of Cyrus, which permitted their return, the principal part *did* return (perhaps 50,000 in all) yet so great a number was found in Babylonia, in after-times, as is really astonishing. They are spoken of by Josephus as possessing towns and districts in that country, as late as the reign of Phraates, about 40 years before Christ. They were in great numbers at Babylon itself, and also in Seleucia and Susa. Their increase must have been wonderful ; and, in order to maintain such numbers, their industry and gains also must have been great. But it must also have been, that a very great number were disinclined to leave the country in which they were settled, at the date of the decree. Ammianus Marcellinus, so late as the expedition of Julian, speaks of a Jews’ town, at the side of one of the canals between the Euphrates and Tigris.

“ The numbers of Jews reported by Benjamin of Tudela (in the 12th century) to have resided in the different cities in the East, are so much beyond probability, that, it may be supposed, he included the *whole* population of the cities, and not that of the Jews alone.

“ We shall conclude this inquiry with a short view of the report of Diodorus Siculus, concerning the Jews.

“ It appears that he either wrote, or intended to write, a history of the wars against the Jews (by the kings of Syria, we suppose) but nothing more appears than a fragment of his xlth book, stating his intention ; and giving also (probably as an introduction) a short history of the origin of the Jewish nation, as a body of strangers in Egypt ; of their expulsion from Egypt ; and of their settlement in Judea ; agreeing in the principal events of their history, with that of their legislator, Moses ; but with a far different colouring. In another fragment (of his xxxivth book) he gives a short account of their sub-
jection,

jection, by Antiochus *Epiphanes*, and of his indecent profanation of the temple and altar. And again, in his first book, c. 7, he touches slightly on the subject of their religion, and institutes, in common with those of the Egyptians, Cretans, Getes, &c. From these passages collectively it appears, that he considered the Jews, although not as a popular, or an amiable people, yet as a very *wonderful* people; whether in respect of their institutes, which kept them distinct from the rest of the world; of their municipal laws, which accomplished the purposes of useful education, and frugal habits (the foundation of a vast population, considering the general sterility of their country) of their unalterable firmness and patience under misfortunes; or of their obstinate bravery in combat. But he observes, that through the great change in empires that had taken place, and the consequent and unavoidable admixture of the Jews with foreign nations, many of the ancient laws and customs of the Jews had been changed or laid aside. If this could be said in the days of Augustus, how different must the Jews of our days be from those of remote times, when they appear to us unlike all the rest of the world; and a kind of *STANDING MIRACLE!*" P. 403.

The sixteenth section commences with the illustration of the Africa of Herodotus, to which we shall next month give our attention.

(To be concluded in our next.)

ART. VI. *Poems, by the Rev. William Lisle Bowles. Vol II.*
12mo. 6s. Printed by Crutwell, Bath, for Cadell and Davies, &c. London. 1801.

THE lovers of poetry will see with great pleasure a second volume by Mr. Bowles, whose first has been received with such extensive approbation. They will peruse this second volume, if they agree with us in judgment and feeling, with a considerable increase of satisfaction. The fame of this author depended hitherto chiefly on his Sonnets, a species of composition which, notwithstanding the extravagant fame allotted by the Italians to Petrarch, must ever belong to the class of minor poetry. A species which, from its own minority of merit, naturally excites the suspicion of minority of genius. A Sonnet may be polished into elegance, or warmed into pathos, and both the efforts have been successfully made by Mr. Bowles in many instances; but sublimity, the grand and genuine object of poetical ambition, is almost inevitably excluded from it. For variety of description; for adorning and elevating a sub-

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ject, by showing its great features natural, historical, and moral, there is no room. Within a certain limited circle the chime is to be completed; and though a skilful artist may ring, perhaps, many pleasing changes, on the fourteen bells committed to his care, yet the genius of men and angels could never, in that compass, rival the Handelian chorus, or imitate those strains of noble harmony which raise the soul to Heaven. A good poet writing Sonnets is like Raphael or Michael Angelo painting miniatures; an eagle chained in a garden; or the glorious sun himself shining through the orifice of a shutter. His rays, thus measured out, may be split upon a prism, and exhibit a few simple colours in great vivacity and beauty; but the general magnificence of nature, which it is his proper office to display, is for the time excluded and obscured.

We are not unmindful that the former volume contained Poems of other kinds, but the Sonnets took the lead, and were most noticed; and we will not positively deny, that the impression of the sonnets did not, in some trifling degree, bias our opinion of the other Poems. Be this as it may, we cannot hesitate to give decided preference to the contents of the present volume, some articles in which are, to our taste, as fine as any thing that the English language can offer in the same class of compositions. The longer Poems in the first volume, most distinguished in point of merit, are those *on the Death of Howard*, the *Monday at Matlock*, and the verses *to Mr. Burke*, on his Reflections: but these, though they abound in fine passages, and bespeak great talent in the writer, have, to our feeling, less of the genuine spirit of poetry than several that appear in this subsequent collection. The *Allegorical Sketch on Hope* seemed to us liable to several objections, which we will not now recal, but pass on to the more pleasing task of marking what we have perused with satisfaction and delight, in the volume now more properly before us.

The *Song on the Battle of the Nile*, with which the volume opens, is an ode of much spirit and sublimity; but on this we shall not dwell, having our attention solicited by other Poems, which we must too slightly pass if we gave our time to this. The *Inscriptions* which follow are excellent in their kind; and the Latin Poem, *on the Siege of Gibraltar*, though it amply justifies the decision which formerly assigned to it the Chancellor's prize in the University of Oxford, will not give the author the same rank among the Latian poets which he justly holds among the writers of his native language. We come then to *St. Michael's Mount*, and there we shall be long detained: for such an assemblage of poetic beauties has not often been collected in
the

the space of one descriptive Poem. Here let it be premised, that the true method of giving dignity and interest to a descriptive Poem, is to introduce historical, mythological, moral, and religious topics, with such art, that they shall seem to arise almost inevitably out of the natural train and current of the author's thoughts. The descriptions should be vivid and exact, but not too far extended, lest the reader should be cloyed even by excellence of a single species, and that species particularly of a cloying quality. With what skill and ability Mr. Bowles has observed these precepts, in the Poem of St. Michael's Mount, can only be completely known by perusing the whole Poem. The specimens which we shall produce may, however, give some faint idea of it. The Poem opens with a description of the moment when the author ascended the Mount, and a strong but natural contrast to it drawn from reflection. Both these are exquisite in their kind. They must be given entire.

“ While summer airs scarce breathe along the tide,
Oft pausing, up the mountain's craggy side,
We climb;—how beautiful, how still, how clear,
The scenes that stretch around ! The rocks that rear
Their shapes, in rich fantastic colours drest ;
The hill tops, where the softest shadows rest :
The long-retiring bay, the level sand,
The fading sea-line ; and the farthest land,
That seems, as low it lessens from the eye,
To steal away beneath the cloudless sky ! ”

How admirably are the topics of description here chosen ; how justly and how beautifully expressed ! How truly appropriate is the versification ! Broken to express the labour of the accent, yet on the whole sufficiently harmonious. Frequently we have thought in reading his former Poems, that Mr. Bowles either wanted ear, or wanted taste, in versification, such harshnesses, such alliterations, have occasionally appeared. We are now convinced that his object was to avoid the too regular and monotonous chime of the modern versifiers, which, modelled on the smoothest strains of our best poets, tires with very sweetness ; and the object is worthy of his exertion ; but it may be attempted happily or unhappily. Cowper tried the same, and spoiled his couplet verses. Here the effort seems completely successful. To proceed to the contrast :

“ But yesterday, the misty morn was spread
In dreariness, on the bleak mountain's head :
No glittering prospect from the upland smil'd :
The driving squall came dark, the sea heav'd wild,
And lost and lonely, the wayfarer sigh'd,
Wet with the hoar spray of the flashing tide.”

We then return to the present moment.

“ How chang’d is now the circling scene ! the deep
Stirs not ; the glancing roofs and white tow’rs peep
Along the margin of the lucid bay ;
The sails, descried far in the offing grey
Hang motionless, and the pale headland’s height
Is touch’d as with sweet gleams of fairy light ! ”

The whole of this is excellent. The fourth line, “ The driving squall came dark ”—is perfectly picturesque. In the sixth, perhaps, the effort is not so successful ; the line is harsh, without proportionable advantage to the description. The rest is so written, that to change or misplace a word would be to weaken the effect. Very soon the author rises to the utmost dignity of his subject, by making the mountain the representative of firm virtue and piety, in a manner the most happily conceived and executed. The passage begins with what may be called negative description.

“ Mountain ! no pomp of waving woods hast thou
That deck with varied shade thy hoary* brow ;
No sunny meadows at thy feet are spread,
No streamlets sparkle o’er their pebbly bed,
But thou can’st boast thy beauties—ample views
That catch the rapt eye of the pausing Muse ;
Headlands around new-lighted ; sails, and seas
Now glassy-smooth, now wrinkling to the breeze ;
And when the drizly winter, wrapt in fleet,
Goes by, and winds and rain thy ramparts beat,
Fancy can see thee standing thus aloof,
And frowning, bleak, and bare, and tempest proof,
Look as with awful confidence, and brave
The howling hurricane, the dashing wave ;
More graceful, when the storms dark vapours frown
Than when the summer suns in pomp go down ! ”

The last of these lines is too admirable to pass unnoticed. But, mark the application !

“ And such is he, who clad in homely weeds,
And boasting little more than Nature needs,
Can wrap him in contentedness, and wear
A port unchang’d in seasons rude or fair.
His may be Fancy’s sunshine ; and the Muse
May deck his visions with her fairest hues ;
And he may lift his honest front, and say,
To the hard storm that rends his locks of grey,

* *Hoary* is here well used. It is sometimes misapplied in this author’s descriptions.

" I heed thee not ;"—he unappall'd may stand
 Beneath the cloud that shades a sinking land,
 (While heedless of the *storm* that onward *sweeps*
 Mad, impious Riot his loud wassail keeps)
 Pre-eminent in native worth ; nor bend,
 Though gathering ills on his bare head descend :
 And when the wasteful *storm sweeps* o'er his prey,
 And rends the kingdoms of the world away,
 He, firm as stands the rocks unshaken base,
 Yet panting for a surer resting-place,
 The human hurricane unmov'd can see,
 And say, " O God, my refuge is in thee !"

We have not, nor can have, in our language, much poetry superior to this. The only blemish worthy of notice is the repetition of the storm sweeping, at so short an interval. But the feeling of the whole is so fine, the expression so dignified, and, above all, the parenthetical insertion of the last line but two, so very happy, and leads so admirably to the close, that the more it is contemplated the more it will be felt and praised. The author proceeds with political and moral reflections ; which lead him insensibly to the legendary and actual history of the mountain, giving a successive view of the various generations by which it was approached or inhabited ; the Phœnicians, the Druids, the Monks ; not forgetting the supposed apparition of St. Michael ; and, lastly, the contrast of the judicious and interesting refinement of the present possessors of the Castle.

" While Taste's fair hand arrays the peaceful dome,
 And hither the domestic virtues come,
 Pleas'd while to this secluded scene they bear
 Sweets that oft wither in a world of care."

After describing true and wise refinement, in the instance thus introduced, the poet very happily contrasts it with the vicious refinements of the age ; and accounts for the present recurrence to fabulous times, from the desire of elcaping the nauseous follies of the day.

" Then Fancy—sick of follies that deform
 The face of day, and in the sunshine swarm ;
 Sick of the fluttering fopp'ries that engage
 The vain pursuits of a degenerate age ;
 Sick of smooth Sophistry's insidious cant,
 Or cold Impiety's defying rant ;
 Sick of the muling sentiment that sighs
 O'er its dead bird while want unpitied cries,
 Sick of the pictures that pale Lust inflame,
 And flush the cheek of Love with deep, deep shame—

Would

Would fain the shade of elder days recal
The Gothic battlements, the banner'd hall,
Or lift," &c.

The author then grows warm with the spirit of his justly-admired Milton, and brings back the imagery of that Lycidas which criticism has censured, but in which every poetic mind delights, in manner truly happy. Every one remembers the lines,

Where the great vision of the guarded Mount
Looks towards Namancos and Bayona's hold,

alluding to the supposed apparition of St. Michael seated on the summit of the mountain. Much has the passage been commented, but never did it receive such a comment as this, in kindred poetry.

"O might I now, amid the frowning storm,
Behold, great vision of the Mount, thy form,
Such and so vast as thou wert seen of yore,
When looking steadfast to Bayona's shore,
Thou sattest awful on the topmost stone,
Making the rock thy solitary throne."

It proceeds, in a strain of the finest poetry, lamenting that never more, under any circumstances,

"Shalt thou, dread angel, with unalter'd mien
Sublime upon thy cloudy seat be seen!"

The poet then expressly, and most pleasingly, mentions the Lycidas, in a passage which we cannot forbear to transcribe.

"Yet musing much on wild Tradition's lore,
And many a phantom tale, believ'd of yore,
Chiefly rememb'ring the sweet song (whose strain
Shall never die) of him who wept in vain
"For his lov'd LYCIDAS," in the wide sea
Whelm'd, when he cried, great Angel, unto thee,
The fabled scene of thy renown we trace,
And hail, with thronging thoughts, thy hallow'd resting-place."

Here then it seems to conclude. But, with a feeling of nature, which produces the best effect, the poet pauses to take one farewell look, before he quits the mountain. Here also he has caught, very allowably, the versification of the poem so lately in his mind.

"Yet once more, azure ocean, and once more
Ye lighted headlands, and thou stretching shore,
Down on the beauties of your scenes we cast,
A tender look, the longest and the last!"

Here

Here again he recurs to moral and religious topics, and viewing in fancy the corruptions and miseries of the world, he exclaims,

“ O God ! who madest man, I see these things,
And wearied, wish for a fleet angel's wings,
That I might flee away, and hear no more
The surge that moans along this mortal shore !
But Joy's unclouded sunshine may not be,
Till, Father of all Worlds, we rest with thee !”

In this sublime strain the Poem concludes, not however without conducting the poet and his reader down the mountain.

“ Therefore I mourn for man, and sighing say,
As down the steep I wind my homeward way,
“ Oh ! when will earth's long-muttering tempests cease,
And all be sunshine (like this scene) and peace !”

We have been detained, as we expected, on this admirable Poem too long to allow of very particular remarks on the rest. *Coombe-Ellen*, however, is a descriptive Poem of another kind, with many of the same excellencies. It is written chiefly in blank verse, and affords a full proof that the author is one of the favoured few, who are able to succeed completely in that most difficult style of composition. The fragment, on the spirit of *Navigation and Discovery*, dedicated, with peculiar propriety, to the learned and able commentator on Nearchus and the Periplus (Dr. Vincent) is full of admirable poetry ; and the *Monody on Dr. Warton* is a well-deserved compliment, rendered more interesting by the account of his own progress in life and learning, which the author has interwoven. The smaller Poems, particularly *the Hymn to Woden*, and *Gilimer*, are in their kind uncommonly good ; and the whole volume indeed is such as places Mr. Bowles on an eminence very exalted among the poets of his country. We shall soon take occasion to notice a Poem, which the author has published separately, on the late catastrophe of Switzerland ; but, for the present, we must pause, though we quit with regret an author, from whom we have received an entertainment so refined, and, in this instance, so unmingled.

ART. VII. *Memoranda Legalia ; or, an Alphabetical Digest of the Laws of England : adapted to the Use of the Lawyer, the Merchant, and the Trader.* By George Clark, Attorney at Law. 8vo. 509 pp. 5s. Brookes and Rider. 1801.

IT is the common failing of mankind to estimate their own efforts, and those of their neighbours, by very different scales. Mr. Clark labours violently under this malady, and

and proclaims to the world that, whatever may be the opinion of others, he has in his own conceit composed a volume, which leaves other writers so far behind as must distress calculation to estimate the distance. In his Preface, he tells us, most gravely, that

“ the people of this country have often been amused and imposed upon by legal publications, whose title-pages have promised much useful information. How often have we heard of “ Every Man his own Lawyer, The Citizen’s Companion,” &c. &c. ? It is impossible to calculate the mischief produced by works of this nature, setting aside the imposition practised upon the purchasers of them ; for the public have not only been disappointed when they have sought after information, but, in the instances where much has been said on the subjects of their enquiry, they have had the mortification to find themselves involved in error, or puzzled by nonsense and contradiction.”

“ If the works alluded to had even small claims upon the public for their approbation, they would not have been treated with so much severity in this place ; but as the language here used is for the purpose of caution rather than of depreciation, a great degree of tenderness in animadverting upon them would be unnecessary.”

The critic, who never ought to use the language of severity towards literary works but for the purposes of cautioning others, will not be inclined to disapprove of this apology ; but Mr. C. might have felt some little tenderness for those poor authors whose hopes had possibly been as warm as his own, and common prudence might have whispered in his ear the exclamation of the satirist,

Quam temere in nosmet legem sancimus iniquam.

It was indeed but fair and candid, that he who thus persuaded the public from the purchase of other mens’ works, should bring forward one, such as all who wish to be their own lawyers might and ought to buy. Mr. C. therefore proceeds :

“ The intent of the present volume is to throw light upon all such legal subjects as come within the view of the merchant, the trader, and the monied man ; and that, in such a way as to enable the enquirer to obtain the information he wants with the greatest facility. How far the work is calculated to promote these objects, a discerning and candid public will decide, and the editor rests completely satisfied that its reward will be commensurate with its merits.”

The most churlish stoic would scarcely refuse to an author the liberty of stating thus much upon the merits, or rather the object of his book. But this is only the first fluttering of Mr. C. preparative to a bolder flight.

“ But this publication is also designed for the use of the profession, to whom the editor hopes and *persuades* himself it will prove an *invaluable collection* of practical legal minutes upon points of most general use,

use. He flatters himself that, in this view, it will have strong claims upon their patronage. The materials of which it is composed, *their condensed but conspicuous form, and regular arrangement, are such, as will seldom, on any doubtful point, leave the trouble of a search unrewarded.*"

The reader may possibly suppose that, by some mistake, we have transcribed an eulogy upon Judge Dodderidge, or Chief Baron Gilbert, or Lord Hale (not indeed to be found in any prefaces to their works, for men really wise and learned are always modest) but taken from some grateful admirer, who seized his pen, warm from a perusal of their labours, and thankful for the information he had received. Alas, there is no such mistake! It is Mr. G. C. of Old Brentford, who, in pp. 6 and 7 of his Preface, is with great solemnity and earnestness giving his own opinion of his own work. Let not the sarcastic reader remark, that the author is gifted with a quality more necessary for those who practise the law, in its most busy and contentious shape, than for such as quietly in their studies explain its doctrines, and methodize its decisions. After wading through this, and much more undigested stuff, in the Preface, we were much and agreeably disappointed on looking over that work itself, for we found it, in fact, not ill-calculated to answer its intended object. The law subjects of which it treats, are of a popular nature and of general utility. The titles are aptly chosen, so as to enable unprofessional men to find what they want with facility, and the information is conveyed in language which they can understand. These circumstances, as also the various tables, namely, of *Dividends, Interests, for valuing Annuities*, and the *Statement of the Public Funds, &c.* may render it an acceptable companion "to the attorney's office, and the merchant's counting-house;" and as the author intimates that he has a large family, we wish his book all the success that he conceives to be due to its merits. A book, alphabetically distributed, scarcely admits of a regular or systematic perusal. It is from consulting the most material titles that our opinion is formed of its merits. Mistakes and omissions are also observable in some parts of the book. Thus, in title *Bankrupt*, p. 73, when treating of the debt necessary to found a commission, Mr. C. omits to mention the several sums required when it is to issue, on the petition of one or more creditors. In p. 73, he states the following reasons for suing out a commission: "4, when a man has great demands without being able to give such proof as would be required in a court of law; 5, where his demand is barred by the statute of limitations." These are weak and dangerous grounds for making the attempt. In the first case it is the duty of the solicitor to the commission, as it is the interest of the other creditors, to take

take care that no debt, incapable of legal proof, be received, and where it is resisted, such a claim can never be made with effect; and no commission, founded upon it, could stand against the legal remedies of any creditor, refusing to come in under it. But the second case is even more objectionable. For it is not less in the power of the debtor to oppose the statute of limitations to the remedy by commission, than to that of a suit at law. If he chooses to insist upon such a defence, he may do it with equal effect in each, and with much more serious consequences in point of expence to the creditor, who proceeds by commission, than when he brings an action. While, if the debtor chooses to claim it, he may do so not less in the one case than in the other. Another mistake is to be found (p. 336) when it is observed, "that a master was held civilly liable for an injury done by his coachman in driving his carriage, although he was not riding in it at the time." The position here stated was afterwards revised in the Court of King's Bench, and it was held, by the unanimous opinion of all the judges, that an action would not lie, at least in the form there brought. But as this may have been decided subsequently to the printing of this part of the work, the error cannot perhaps be justly imputed to Mr. C. who might have great authority for the assertion, at the time it was made.

ART. VIII. *Two Addresses to the Inhabitants of the several Parishes in the Deaneries of Louth-Esk, and Ludburgh, Calce-waith, Horncastle, Gartree, Bolingbroke, Candlehoe, and Hill, within the Archdeaconry of Lincoln; One, on the Duty of Family Prayer; and the other, on Reading the Holy Scriptures. To which are added, Forms of Morning and Evening Prayers, a Selection of Psalms, and Occasional Prayers, principally taken from the Collects and other Parts of the Liturgy of the Church of England. By a Committee of the Clergy of the aforesaid Deaneries. 8vo. 48 and 47 pp. 1s. Rivingtons, &c. 1801.*

NEVER did the times call more strongly, than at present, upon the clergy of our established church, for talents and vigour in its defence, and for a conduct suitable to their profession and station; and never, we think, in despite of vulgar calumny (which delights in pointing to *exceptions*, and in deducing from them a general judgment) was such a call more faithfully obeyed. The vindications which they have lately offered,

offered, not only of the common faith of Christians, but of our own establishment in particular, are in the hands of every person attentive to these momentous concerns; momentous (at this juncture in particular) to our welfare in civil life, as well as to our happiness in the state for which we are probationers; and their conduct, as far as it has fallen within our observation, is pious, useful, and exemplary. The tract before us exhibits an admirable specimen of the attention of the clergy to the spiritual concerns of those committed to their care; and a specimen also, we trust, of the *examples* which they themselves hold forth. These Addresses and Formularies are very properly dedicated to the Bishop of the Diocese, under the sanction of whose authority they were composed, or collected; and who has himself given excellent instruction to his clergy, and to students in divinity, in general; by his Charges, his Sermons, and particularly by his late most useful work, *Elements of Christian Theology*. In the composition, or selection of them, the editors profess to have had no other view, than the edification of the persons for whose use they are intended; and, accordingly, they claim for themselves no merit of authorship or originality. Judgment, therefore, is the principal quality which we looked for in this publication; and certainly we have not been disappointed. The first Address sets forth some of the chief arguments on which the practice of prayer is founded, and the express promises by which it is encouraged. The qualifications necessary for praying are enumerated; namely, faith, purity of heart, charity, attention, humility, trust, zeal, and perseverance. From the general duty and requisites of prayer, the editors proceed to treat of *Family Prayer*; which they have done in a plain and very impressive manner, adapted to produce most happy effects. The second Address is a very earnest and argumentative exhortation to the reading of the Scriptures. The purpose, and the excellence, of each Book of the Old Testament are distinctly set forth; and, in particular, the predictions concerning the Messiah, with their exact completion (as recorded in the New Testament) in the person and ministry of Christ, are fully and satisfactorily insisted on. The New Testament, as the completion of the Old, is next shown to be entitled to our highest reverence, and to be worthy of all acceptance. In particular it is proved, that as Christ

“ was spoken of by the Patriarchs and Prophets who had preceded him, through a period of almost *two thousand years*; so did he likewise foretel, not only many things which were to happen unto himself, but also many great and important events which should take place after his departure out of the world.” P. xxxvi.

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The *dispersion of the Jews* is well insisted on, as “a living prophecy, a standing miracle wrought for the confirmation of the Gospel.” We must extract at length one passage from p. xli.

“All which prophecies have had their completion. We alas! in this our day, have many and lamentable proofs of their fulfilment continually before us, by that open and avowed contempt of revealed religion, which hath, unhappily, and too successfully, gone forth into every country throughout Christendom. But little do the abettors of infidelity imagine, that, by their ridicule and contempt of the sacred writings, they themselves, like the Jews, become living monuments of the great and solemn truths which are thus revealed.”

The evidence from *miracles*, in behalf of the Christian faith, is perhaps too briefly insisted on; though it is well observed, that “prophecy is to us the surest of all testimonies; it is a growing evidence; it gathers strength with time, and is best adapted to the conviction of those, who live in times far remote from the first ages of the Gospel.” P. xliii. A very animated exhortation then follows, to study the Scriptures, and to consider well the life and doctrine of Christ, and the example of those holy men who have followed him.

The Morning and Evening Prayers for a Family, with those for a person in private, are short, but comprehensive. The Psalms are very properly selected. We strongly recommend the addition of Psalmody, together with music, wherever it is practicable; and we shall here repeat also our recommendation (see vol. xvii. p. 655) of two Sunday Hymns, written by Mr. Mason, and set to music by Dr. Burney. That for the Morning begins thus:

“Again the day returns of holy rest,” &c.

The Occasional Prayers are very numerous, and are provided for almost every situation in which any one can be placed. It is an ample commendation of them, to say, that they are judiciously selected from the Liturgy of the Church of England.

Our analysis of this tract would perhaps be its best recommendation; but we cannot dismiss it without observing, that we have seldom perused any book with so much unmixed satisfaction; and we cordially hope it will attract the attention, not of the clergy alone, but of all those persons, not few in number, we trust, who wish that a spirit of sound piety and devotion may animate the subjects in general, as signally as it does the Sovereign of this kingdom!

ART. IX. *Shield's Introduction to Harmony.**(Concluded from p. 56 of our last Number.)*

IN the last extract, which we made from this ingenious author, the passage of fifths followed by sixths from Dr. Boyce's "*Softly Rise*," was defended against a foreign critic, and the term *Rosalia* used.

Gretry, in his *Essay on Music* (Par. 1789, 8vo. p. 363)* asks for the etymology of this term, and gives the example from Lulli's popular minuet†, which is likewise adduced by Mr. S. (at p. 75, in a note) and to which Mr. S. also annexes Dibdin's melody, in "*While the Lads of the Village*," from "*the Quaker*," to the words "Merrily ah," as a proof that such repetitions may be sometimes delightful.

Marpurg also, in his last anonymous publication, *Legende einiger Musikheiligen*, 1786 (ascribed to him by Schutz, in the *Musical Zeitung*, vol. ii. p. 278, January 15, 1800) enquires at p. 175, why the French call these passages *Rosalies*?

We are happy to inform our readers, that the accurate observation of our own learned countryman, Dr. Burney, has been more successful than either that of Gretry or Marpurg; and the allusion to St. Rosalia telling her beads, while one passage is frequently repeated a note higher or a note lower, may be found in his *History*, vol. iii. 613 and 615; vol. iv. 45.

P. 76. *The sixth* gives Mr. S. an opportunity to explain the Guidonian hexachords, in which the syllables MI, FA, indicated the semitone, and the other tones were either major or minor. This is not accurate. Guido was a follower of Boetius, consequently the tones were all major, and the semitones limmas. Mr. S. quotes a passage from Dr. Watts's Hymn, "Blest be the Wisdom," by Dr. Callcott, as an example of sixths becoming thirds by inversion.

* In the republication of this, with the other *Essays of Gretry*, in three octavos, An V, the passage is found vol. i, p. 305.

† Sir J. Hawkins, vol. v. 173, ascribes this minuet to Loeillet in the following terms:

"Loeillet was a teacher of the harpsichord, and an excellent composer for that instrument. There is extant among his printed lessons a minuet in the key of A, with the minor third, which was a great favourite with the ladies of the last age. The vulgar pronunciation of Loeillet's name led the world into a mistake, so that it was universally ascribed to Jean Baptiste Lully, and few are sensible of the error."

P. 77. *The fifth and sixth.* Among this species of harmony, that of the extreme sharp sixth (which is nearly the flat or minor seventh) is shown to be an unmelodious progression.

P. 78. *The minor seventh* was used by Geminiani, to prepare the suspended discord of the fourth. The examples to this are numerous and well chosen; among them we perceive passages from Graun's *Te Deum*, namely, part of the duet, "*Te ergo quæsumus*," and the chorus, "*In te Domine speravi*."

P. 79. *The ninth*, with its different accompaniments of 3, 4, 6, 7, $\frac{6}{4}$, $\frac{7}{4}$, $\frac{7}{3}$, are given. Dr. Burney's observation on this chord, vol. ii, p. 217, is quoted. The effect of the unprepared flat ninth with the seventh, and the difficulty of fingering this interval in melody, &c. &c. fill up two pages.

P. 82. Mr. S. concludes the second part with the scales of Emanuel Bach, from his "*Versuch*," part ii, p. 269 (edit. Leipzig, 1797).

As we have ventured to analyze, and reduce into form, Mr. S.'s first part, we think it our duty to assist the student by a similar arrangement of the second. It consists of a preliminary Advertisement, p. 33, a Scale of Intervals, &c. p. 37, and the Repertory, p. 47. These two latter divisions may be subdivided thus :

SCALE, &c.

I. Enharmonic Scale	.	.	P. 37.
II. Major and minor semitones	.	.	38.
III. Table of intervals	.	.	39.
IV. Discord of the fourth	.	.	40.
V. Scale in Arpeggio	.	.	41.
VI. Chords and derivatives	.	.	42.
VII. Sevenths with major thirds	.	.	44.
VIII. Sevenths with minor thirds	.	.	45.
IX. Chromatic and enharmonic passages	.	.	46.

REPERTORY.

I. The unison	.	.	P. 47.
II. The second	.	.	49.
III. The third	.	.	63.
IV. The fourth	.	.	66.
V. The fifth	.	.	69.
VI. The sixth	.	.	76.
VII. The seventh	.	.	78.
VIII. The ninth	.	.	79.
IX. Emanuel Bach's scale	.	.	82.

Mr. S. had promised in his Repertory to arrange the chords from the unison to the thirteenth. We are concerned to find that our analysis betrays the omission of the 8ve, the 10th, 11th, 12th,

12th, and 13th, at least in their *arithmetical* order. We will, however, make Mr. S.'s apology, and inform the student, that the octave was explained in the first part, at p. 6; that the 10th and 12th are the same as the 3d and 5th; and that the *eleventh* and the *thirteenth* are both explained at p. 60.

Still we think Mr. S. might have afforded them a page each, especially the two last. This would have prevented Mr. Kollmann from observing, that *two* musical authors (Messrs. King and Shield) had *revised* the doctrines of Marpurg, without the least allusion to the system of Kirnberger.

Part the Third.

P. 83. *Melody*. Its power exemplified by a quotation from Hooker, and some verses written in 1653.

P. 84. *Accompaniment*. The simplicity of many beautiful airs, such as Purcell's "Come unto these yellow sands" (which is here printed &c.) justifies the precept, which, in these cases, rejects artful and complicated harmony.

P. 85. *Recitative*. A quotation, *by name!* from Mr. Brown, the preference of supposed to fundamental basses, the distinction between *recitativo secco* and *recitativo instrumentato*, with four admirable specimens of accompanied recitative, fill up four pages. The three last contain examples of the enharmonic diesis; and to the first, in p. 88, Mr. Shield prefixes the following curious, but very obscure remark.

"A complete band, and a capital finger, rehearsed the following recitative *four* times, before it went to the satisfaction of those who were ambitious of treating their patrons with excellence, and the near approach to perfection, was at last accomplished, by the leader's recommending *the enharmonic diesis* to be played with the *same finger*."

The vocal melody alluded to, is D flat, C flat (a passing note) A sharp.

The accompaniments for two violins and a bass, are thus distributed:

Viol	Imo.	D flat	C sharp
	Ildo.	C flat	A sharp
Basso		F natural	E natural.

The first harmony is the dominant seventh upon D flat, and the last the same chord on F sharp; the thorough bass, is figured F with $\frac{6}{5}$, both flat, E with $\frac{6}{4}$, both sharp: and the modulation proceeds from the key of G flat to B natural, both major. Consequently, from the original key of B flat to B natural, the fundamental bass has removed by a minor semitone.

From these considerations we ascertain, that the D flat ought to fall to the C sharp, by an enharmonic diesis ($\frac{1}{2}\frac{2}{5}$) or nearly two commas, to be perfectly in tune. But this, which must evidently

evidently be Mr. S.'s meaning, he has by no means expressed. The first violin, in playing the diesis *with the same finger*, might retain the same sound; but the necessary descent (although implied) which when made by two different fingers would be too wide an interval, is produced by a slide with the same third finger from D flat to C sharp*.

P. 89. *Cantabile*. Examples from Dr. Arne's Artaxerxes, Haydn's quartetts, op. 65, phrases of five and nine bars (we could have wished to have seen the last part of Mr. Reeves's *Gipsy* glee here adduced, "†Come stain your cheeks with nut or berry") and remarks from "a sensible writer" on the qualifications of a cantabile finger, fill up the page.

P. 90. *Divisions*, from the Italian school.

P. 91. *Duetto*, from Dr. Boyce (see p. 74 of Mr. Shield).

P. 92. *Conrade the good*, a most admirable specimen of a terzetto, accompanied by three tenors and a violoncello; originally set by Sarti, to part of a Miserere in the Russian language, and brought over by Charles Hatchett, Esq. F. R. S. from Petersburg.

P. 95. *Scale of the Horn*. Some copies were at first printed without the word *8va alta* to the different scales, and Mr. S. in his public Advertisement of the work, requested this erratum might be corrected.

P. 96. *Quartetto, Hope linger near me* (we believe original by Mr. S.) with instrumental accompaniments.

P. 97. *March*. B flat clarinets; the parts must be written a tone higher, for the instrument itself is a tone lower.

P. 98. *Divertimento, Ye silver brooks*. This we also imagine to come from the same hand; it is for three equal voices, accompanied by violins, clarinets, and *four horns*. It finishes *con strepito*, a term used by Avison, Mr. S.'s master.

P. 100. *O ponder well*, from the Beggar's Opera, with accompaniments, by the late T. Linley, Sen. Esq. Dr. Burney (vol. iv, p. 635) has given Dr. Pepusch the highest credit for the *basses*, which he furnished to the wild melodies of this Opera; but Mr. S. confounding the *bass* with the *accompaniments*, has attempted to refute the prognostications of our musical historian. But the fact is, that Mr. Linley has not altered the *harmony*, but the rhythm of the *melody*; and that the me-

* Gretry, vol. i, p. 198, speaking of the enharmonic diesis, &c. observes, that in a passage he had written for the second violin, *A. G sharp, F double sharp, and G sharp*, on the bottom string, the performers all attempted to stop the note, and none (without being apprized of the transition) thought of playing the F double sharp with the open G.

† This is a movement of *five crotchets* in a bar.

rits of Dr. Pepusch can never be eclipsed by the introduction of horns and clarinets, when the *base* remains very nearly the same. This remark (we recommend) should be softened in the next edition. Dr. Burney is perfectly right.

P. 101. *O bring me wine*, a song, by the author.

P. 104. *The pretty little heart*, ditto.

P. 106. *Divertimento*, for the violin, &c. &c.

P. 107. *Modulation*. Dr. Pepusch's definition (p. 3, edit. 1731) is given. The signification here given is almost become obsolete. Modulation, in the present acceptance of the term, always implies change of key.

P. 108. *Of the free Capriccio*. This Italian term is preferable to the *Free Fancy* of Mr. Kollman (see our xvth vol. p. 395, October, 1800). We are sorry, as this part is taken from the Essay of Emanuel Bach, and translated by a lady, to observe, that some inaccuracies of importance appear in it.

In the second part, of E. Bach's work, p. 267 (Leipzig, 1797) chapter xli, is contained the dissertation, "Von der freyen Fantasie," parts of which we will literally translate, and give the original in the notes.

"§. 1. A Capriccio is called free, if it contains no measured *division of the bars*, and modulates into more keys, than is usual in other pieces, *which are composed or performed extempore in regular time*.

"§. 2. In these last pieces, a knowledge of *every part* of composition is required; in the former, the fundamental rules of harmony, and some *few directions* are sufficient. Both require natural talents, especially the Capriccio. Composition may have been learned with success, and many good essays produced by the pen of one who may *perform Capriccios indifferently*."

A considerable error exists in the fourth section.

"§. 1. Eine Fantasie nennet man frey, wenn sie keine abgemessene Tacttheilung enthält, und in mehrere Tonarten aufweicht, als bey andern Stücken zu geschehen pfleget, welche nach einer Tacttheilung gesetzt sind, oder aus dem Stegreif erfunden werden.

"§. 2. Zu diesen letzern Stücken wird eine Wissenschaft des ganzen Umfanges der Composition erfordert; bey jener hingegen sind blos gründliche Einsichten in die Harmonie, und einige Regeln über die Einrichtung derselben hinlänglich. Beyde verlangen natürliche Fähigkeiten, besonders die Fantasien überhaupt. Es kann einer die Composition mit gutem Erfolge gelernt haben, und gute Proben mit der Feder ablegen, und dem ohngeacht schlecht fantasiren."

L

"§. 4.

“ §. 4. The harpsichord and organ require in a Capriccio particular attention. In the former, care must be taken to avoid monotony of expression. In the latter, to bind the notes together, and to be moderate in the use of chromatic passages; although these last should seldom be too far extended, as the organ is not often well tempered.

“ The clavichord and piano forte are the most proper instruments for a Capriccio; both of which CAN and MUST be perfectly tuned.”

Mr. Shield pays his friend Mr. Crosdill an elegant compliment at the bottom, in a note.

P. 109. This page, although in a different letter, continues the extracts from Em. Bach; and contains the 8th and 11th sections of the same chapter.

The translation is more correct than the former part.

P. 110. This passage contains part of the 13th, and returns to the 10th sect. (p. 276 and 273 of E. Bach). This requires retranscribing.

“ §. 13. The beauties of variety are likewise perceived in the Capriccio. In this style of music, all possible combinations of long and short notes, and every change of expression must be introduced. Mere running over the keys and full chords, either in Suspension or Arpeggio, tire the ear. The affections are neither excited nor calmed, to effect which is the true design of a Capriccio.”

“ In the *Arpeggio*, modulation must neither be too sudden nor too unequal. This rule admits of exception in chromatic passages. The harmony must not constantly be broken in the same manner. Sometimes both hands may move from bottom to top; sometimes the left hand alone may perform this, and the right hand retain its place.”

“ §. 4. Der Flügel und die Orgel erfordern bey einer Fantasie eine besondere Vorsicht; jener, damit man nicht leicht in einerley Farbe spiele, diese, damit man gut und fleissig binde, und sich in den chromatischen Sätzen mäßige; wenigstens muss man diese letztern nicht wohl kettenweise vorbringen, weil die Orgeln selten gut temperirt sind. Das Clavichord und Fortepiano sind zu unsrer Fantasie die bequemsten Instrumente. Beyde können und müssen rein gestimmt seyn.”

“ §. 13. Das Schöne der Mannigfaltigkeit empfindet man auch bey der Fantasie. Bey der letztern müssen allerhand Figuren, und alle Arten des guten Vortrages vorkommen. Lauter Laufwerk, nichts als aufgehaltene oder gebrochene vollstimmige Griffe, ermüden das Ohr. Die Leidenschaften werden dadurch weder erregt, noch gestillet, wozu doch eigentlich eine Fantasie vorzüglich sollte gebraucht werden.”

“ Durch die Brechungen darf man nicht zu hurtig, noch zu ungleich von einer Harmonie zur andern schreiten. Bloss bey chromatischen Gängen, leidet diese Vorschrift, zuweilen mit guter Wirkung, einige Ausnahme. Man muss nicht beständig in einerley Farbe die Harmonie brechen. Ausserdem kann man zuweilen mit beyden Händen aus der Tiefe in die Höhe gehen; man kann dieses auch bloss mit der vollen linken Hand thun, indem man die rechte in ihrer Lage lässt.

“ (This

“ (* This kind of passage is suitable to the harpsichord, and occasions by an artificial kind of forte and piano, an agreeable effect). He who is able, does well not continually to use natural harmonies, but sometimes to deceive the ear. He whose powers are more limited, must make his harmonies agreeable by variety in the time, which in mere chords would sound tiresome to the ear.

“ In the left hand, most discords may be occasionally doubled. The octaves, *which arise from this mode of accompaniment*, are tolerated in this full style of harmony. The fifths are to be avoided. The fourth, when joined with the 5th and 6th, and the ninths in general are never doubled.

From section 10, p. 273 :

“ §. 10. When it is wished not merely to touch on *remote* keys, but to make a formal modulation into them, it is not sufficient to *employ the sharp seventh of the key*, and then believe that we may go where we please ; it is rather necessary to prepare the ear by some governing harmonies for the new key, by which it will not be disagreeably surprized.

“ We sometimes meet with performers who understand, and can maintain their subject in the chromatic style, but very few can make it agreeable, and take away its harshness.”

“ (* Diese Art des Vortrages ist auf den Flügel gut, es entstehet daraus eine angenehme Abwechselung eines gekünstelten Forte und Piano.) Wer die Geschicklichkeit besitzt, thut wohl, wenn er nicht beständig gar zu natürliche Harmonien brauchet, sondern das Ohr zuweilen betrüget : wo aber die Kräfte nicht so weit hinreichen, so muß eine verschiedene und gute Ausführung in allerhand Figuren diejenige Harmonie angenehm machen, welche durch einen platten Anschlag derselben einfältig klingen. In der linken Hand können die meisten Dissonanzen ebenfalls verdoppelt werden. Die dadurch entstehenden Octaven, verträgt das Ohr bey dieser starken Harmonie ; die Quinten hingegen, sind zu vermeiden. Die Quarte, wenn sie bey der Quinte und None ist, und die Nonen überhaupt verdoppelt man nicht.”

“ §. 10. Wenn man *entlegnere* Tonarten, nicht nur obenhin berühren sondern darein förmlich aufweichen will ; so muß man bey der bloßen Ergreifung des semitonii modi nicht berühren, und alsdenn glauben, daß man nun mehro da sey wo man hin wolte, und daß man so gleich weiter gehen müsse, man muß vielmehr das Ohr durch einige andere eingeschaltete harmonische Sätze zu der neuen Tonart allmählig vorbereiten, damit es nicht auf eine unangenehme Art überraschet werde.

“ Man wird Clavier Spieler antreffen, welche die Chromatik verstehen, und ihre Sätze vertheidigen können : aber nur wenige, welche die Chromatik angenehm vorzutragen wissen, und ihr das rauhe benehmen können.”

* This sentence is omitted in Mr. S.'s book.

It is but fair to add, that we have never seen the early editions of 1762 and 1780, and that some of these errors may have arisen from the copy used by Mr. Shield's female translator, especially as the edition of 1797 professes to be the second, corrected and enlarged by the author.

Mr. S. after this, mentions Mr. Stillingfleet as having objected to modulation on *the harp*. Sir J. Hawkins, v. 377, also attacks Mr. S. on ground somewhat different; but the pedal harp is not the instrument meant by Mr. Stillingfleet, p. 38, §. 90, and therefore all these observations are unnecessary.

P. 111. *Modulations*, from Em. Bach, p. 272, &c.

P. 112. *Capriccio*, from the same, p. 280.

P. 113. *Preludes*, by Mr. S.

P. 114. *Prelude*, by Sebastian Bach, the father.

P. 115. *Cadence*, for four instruments, probably by John Christian Bach, his son, brother of Emanuel.

P. 118. *Air*, performed in Italy, mentioned by Mr. S. before at p. 18.

P. 119. *Rans des vaches*, from Rousseau, &c. &c.

P. 120. *The Soldier tir'd*, a fac simile of Dr. Arne's song, with his manuscript alteration.

P. 121. *Passages of triplets*, for the voice, from Vo Solcando, &c. &c.

P. 122. *Diminished seventh*, modulations introduced by this harmony.

P. 123. *Transitions*, for the violoncello or viola.

P. 124. *Abrupt modulations*, for the violin.

P. 125. Mr. Shield, with personal acknowledgments to Dr. Arnold and Sir W. Parsons, concludes his work, promising in it to continue a similar publication, under the title of *Universal Harmony*. An Index, or rather a Table of the Contents from each page (like that of Mr. Keeble) terminates *the whole book*.

The analysis of this last part may, we imagine, be thus given.

I. Melody	p. 83.
II. Compositions	91.
III. Modulation	107.
IV. Capriccio	108.
V. Diminished seventh	122.
VI. Abrupt modulation	124.

Upon a retrospect of the three parts of this valuable work, we perceive that genius, and not order, has been the ruling power. The irregularity of mixing letter-press and engraved

graved plates, evinces that it has been formed at various periods without any regular plan. However, when the three parts are considered together, and presented to one view, thus :

Part I.	Part II.	Part III.
Scale . p. 1,	Enharmonic Scale p. 37,	Melody p. 83,
Chords 3,	Repertory . . 47,	Capriccio 108,

we perceive the design of the whole, and enter more fully into the ideas of this ingenious composer.

For the many curious passages, for the scientific compositions of Dr. Boyce and Sarti, for the extracts from Emanuel Bach, &c. the most learned English musicians may return him sincere thanks ; and we trust that we shall not be thought prejudiced in favour of our *own countryman*, when we prefer his work to those of Mr. Kollmann, still contending it to be inferior in point of arrangement to any we have yet reviewed. Mr. Shield indeed has had opportunity, which few else have possessed, of making acute observations on musical effects. From an humble situation in an orchestra, his merit advanced him to the rank of composer for Covent-Garden Theatre for many fortunate seasons ; and his travels on the continent have not been useless to his profession, as the present work incontestably demonstrates. We hope soon to see his promised continuation, which we have heard is to appear in the form of a Supplement. If in that he purposes to give a *key* to the many anonymous allusions, and should execute such a design, we shall regret our having anticipated his plan, whenever our information was sufficiently extensive. If not, we trust the public will accept of our present slight efforts to decypher his frequent enigmas ; and we hope to congratulate Mr. Shield on the successful sale of the book, an event which will equally show the musical learning and true taste of the united kingdom.

ART. X. *Gleanings in England, descriptive of the Countenance, Mind, and Character of the Country.* By Mr. Pratt. Vol. II. 8vo. 9s. Longman and Rees. 1801.

IF the reader will turn back to our fourteenth volume, he will find, at p. 346, a favourable account of the first part of this entertaining performance. We bore testimony to the fidelity and accuracy of many of the author's descriptions, and expressed ourselves

ourselves highly amused by the vivacity of all, and the importance of many, of his observations. We left Mr. Pratt at Cromer, at which place we find him at the commencement of his second volume. Here we are again enabled, from our personal knowledge, to declare that his representation of that place and its neighbourhood is highly interesting, not only for its truth, but from the various characters, anecdotes, and remarks, which are agreeably interspersed. The best part of the book is, perhaps, that which treats on empiricism, which, to the disgrace of our countrymen, seems never to have prevailed so powerfully as at present. The naval anecdotes are related with the gallant and patriotic spirit of an Englishman; and the following, in particular, will do honour to our pages.

“ I have often endeavoured at a reason for the almost unbounded, and justly provincial, benevolence that animates the English sailor. It cannot be, altogether, from the general ignorance of what I am constrained to call, in the world's language, the *use* of money; nor from the sudden flush of it when they receive their pay; for these circumstances happen to very many others, who, collectively speaking, are by no means so open-handed or hearted. Probably, various causes may contribute. They pass most of their lives on an element whose waving habitations do not admit some of the most intricate passions; even some of the worst vices can only be occasional intruders, while many of the virtues are residents. The billowy theatre on which they exist keeps them TOGETHER—their being necessarily exposed to the same hazards, embarked in a common cause, the early ideas of good-fellowship and of glory, with which they have been brought up, the traditional history of a sailor's soundness of heart, of heroic deeds performed on the roaring ocean, of their bravely buffeting the storms, of victories obtained in the teeth of them, with numberless glowing tales of dangers escaped, crowned at length with good cheer and the smiles of Old England—moreover, the constant sight of each other, so that the whole crew—a powerful attraction—seem but as one great family, at their daily work of war, conquest, and of adventure. Most of them, likewise, and this too is of great account, bear in their bosoms a fond impression of some object beloved, the memory and absence from whom naturally tends to soften and ameliorate the heart; and we know that such of their songs as are not upon the perils or glories of the sea, celebrate and commemorate their mistresses. Luckily too they are beyond the *temptation*, and of course the practices, of that earth-born avarice which often locks up the hearts of landmen. It would be curious, were it not invidious, to see how far mariners employed in vessels of commerce, and those engaged in ships of war, are similar or distinct in their general habits of profusion, and of economy *when on shore*. But, without any illiberality, it may be presumed, that men devoted to trade, and to the profession of arms, must materially differ in their ideas of both getting and spending money. Let us go somewhat into the comparison; the subject is not worn, and may amuse
us :

us:—The occupation of a seafarer in a trading vessel is an affair of business; that of a seaman in a war-ship is, or soon becomes, a point of honour, and by a generous emulation it grows into a real passion. In the first, a man counts his gains; in the second, he reckons chiefly on his glory—the one calculates, that if his venture is ultimately successful, the perils of the voyage will be recompensed with interest; the other, reckless of such long-sighted policy, mixes, in every thought of profit, when by chance such thoughts cross his mind, the idea of friend, husband, father, lover, king, and country; perhaps, frequent separations from relatives, and from their native land, may supply more ardent fire to feed these sacred characters—If it be so, even the weakness of human nature but adds strength to my argument; and for that weakness, what is to be said? what advised; but to love, forgive, and compassionate one another?

“ But to finish our parallel. It may be farther observed, that an image of wealth attaches more or less to all commercial concerns; and the anticipated profits thence arising are, generally, placed by the *mind*, or at least a great part of them, in some safe fund, long before they can be deposited in a place of real interest or security. Whereas, I am persuaded, that not one ship of war's man, out of at least fifty, ever thinks of placing out his pay or prize-money to any sort of worldly advantage. His affections, indeed, know well how to appropriate the larger share: he sees many a gay ribbon and new gown, with nameless other love-tokens, for the girl of his fancy; and the rest goes lightly down his throat to warm his guileless heart, and perhaps to overheat his head—but even his indiscretions are social; for while the artizan is sullenly taking his solitary draught in some sly corner of the pot-house, honest Jack, as we call him, will invite all within his reach, whether comrades or strangers, to partake of his flip or his grog, and to join him in chearing his young and his old mistress—namely, England and the lass he loves. It is ten to one, indeed, if in his way, even to that lass, he should encounter an object of sorrow or of want, but he would joyfully deprive himself of half that flip, and curtail his beloved of at least the price of one gown, to dry the eyes, fill the stomach, and clothe the nakedness, of the poor creature who had fallen within his immediate observation.

“ If these remarks have any value, you are to make your acknowledgments to poor Tom Cox, from whom I have just parted with many a God bless you on both sides. On this very spot we have exchanged our adieus, after travelling several miles chearily together, he on foot, and your friend at a foot-pace on his gleaning horse; with many a courteous offer of a lift by the way, as courteously refused: and many a pause, that I might beguile my companion, who is lame, either to rest at a gate or on a bank, or even to refresh himself by leaning against the pommel of the saddle.

“ A single passing question, and of the simplest kind, led to what worked an interest in my affections. The very report of it will vibrate on yours, because it will touch the right chord of nature and of truth.

“ Master, will you tell a lame fellow how far it is to Lynn? I have limped all the way with this bundle in my hand from Plymouth, where I have been invalided, and laid up as idle as a hulk these four months; and

and I am now going to the hammock of a friend's at Lynn, and must next day hop off to the *be* part of my family; then, after a buss, and a God be with you or two, I shall make the best of my road to shake hands with the *be* part of my family, who are on board the Diomedé, Capt. Elphinstone, and God be with him also."

"Notwithstanding your lameness, you speak as if you were a contented, and both where you *command* and where you are *commanded*, my friend, a happy fellow, both with your chums on land and your messmates at sea."

"A happy fellow, master! yes, I believe I am, and if I were not, I ought to be hung by the neck at the top-gallant yard-arm; and if you an't in a hurry, as by your way of fair and softly I think you are not, and can walk your horse to my hop, for I am but weakly as yet just here i' the hip, I will shew you that if you are as happy as Tom Cox of the Diomedé, there is little left to pray for you—I see we are both going the same way, so what say you, master?"

"I say, that were I riding for a wager I would forfeit it, rather than lose your history, or your company."

"That's so kind-hearted now, and as like our Captain as if it came out of his mouth—so here we push off our boats."

"He sprang lightly from the bank on which he had been resting, flung his small bundle, tied up in a black Barcelona handkerchief, over his shoulder, took the footpath with a gay air, and then I walked my horse in the road, beside him, as close to the causeway as possible."

"Now then for a slice or two of happy Tom Cox:—"

"Soon after my boys were pressed," quoth he,—"bad work that pressing though—specially at your *crimping*-houses—over the doors of which a shipmate of mine wrote "take notice—*man-traps* set here,"—but let that pass—'all's well that ends well.'—Soon after my boys were pressed,—the crimpers trapped them just as they went to fresh themselves with a draught and away at public house, hot with hard work—I goes to Captain Elphinstone—Captain, says I, I am Tom Cox, own father of two young Coxes your crimp-men carried away in the middle of a job—you must know we were in the carpenter and joiner line—so, as you've taken away my hands, and by the bye you might just as well have taken away my head—the rest of my body is come hopping after them, just to desire you will either *fasten* them on again, or else take said body also—Ha, ha! I always had my joke, merry or sad.—On this the said Captain took measure of me from top to toe."

"But what say the young men to this?" cried Captain Elphinstone."

"Wish for their father, please your honour, to be sure—and to help him to work for mother and sisters in the old shop—but ask them, your honour."

"So said, so done—the Captain quarter-deck'd them directly—up came the Coxes, one, two, and I made the third, you know, Sir,—*they* on each side, I i' the middle. 'Boys, what say you to me, Tom Cox, your father?—here are you, boys, aboard o'ship, and little young she-ones at home, and old one who bore 'em to me, and gave 'em suck,

if they don't die of grief must starve, and *my* heart is well nigh broke already!"

"Love you and love they, father," answered Danny, the eldest, "but the Captain, mayhap, may be a father to them, us, and you too, if we make ourselves right and tight sea-boys;"—"and there's money to be got," cried Nat, putting in his oar, "by water as well as by land, father, and as we shall have less need to spend it at sea, we may save the more for you, mother, and sisters;"—"and, mayhap," said Dan, "get you *ALL* bread, without your working any more for they or for any body."

"So said my eldest, and his brother was not behind hand; and both took all at once such a fancy to the sea and ship life, that Captain said it would be a pity to 'baulk' them.—"Here, friend," said he to me, putting a couple of his majesty's pictures in gold into my hand, "carry these to your family at home, and consider these boys as provided for by King George, a good part of whose bounty will, no doubt, find its way into your pocket to help you at home."

"And why, please your honour, may I not become an humble servant of King George's too, and be provided for in the same way? why may not the old trunk stay and stick to the young branches? They are but half and half things thus cut in two, but we shall make a goodly tree, when put together after this fashion. Ha! ha!"

"Upon this I gave a hand to each of my boys, and the Captain laught, and *we* cried, but all for joy. So, still holding them thus-fashion, I went on with my joke, though I never was more in earnest since I was born.

"Yes, Captain, said I, we do make a goodly tree—root and branches, thus-fashion united—and every inch of us heart of oak!—as all the enemies of Old England shall find, if your honour will but keep us near one another!"

"Enough said," cried our noble Captain; "but what will your wife and daughters say to *me*, for running away with *you*, too, friend Tom?"—only think of his honour calling me friend!—reason good, however, for friends we all were from that moment; as you shall hear:—

"As to wife and daughters, your honour—said I, shyly—I will settle it with them in an hour's confab: Tom's commanding officer there, your honour, as much as you are in the *Diomedé*—Ha! ha!"

"Do so," answered the Captain; "and as I love to encourage hearts of oak, I will advance sufficient to keep your crew on land both in grog and good biscuit till you return to them."

"Hereupon I measured him just as he had done me, and I saw that he would keep his word; and so did I keep mine—for I went and settled business at home, and got back to the *Diomedé* as if I had a pair of legs as nimble as the youngest of my sons: a little scolding, and fondling, and whining, and cooing, to be sure—and I whin'd with them for company—but heart of oak still.

"Well, the week following, we were all merrily out at sea; and though I scarcely knew the main-sail from the mizen, when I first began to swim on salt water, I know what to do now either in a storm, a calm, in peace, or in war, aye, as well as either Nat or Dan."

"It

"It was impossible not to gratify a wish to shew a sense of the pleasure this honest fellow had given me by some small token of remembrance—my offering, however, was refused; and the boatswain of the *Diomedé*, for such it seems he was, after a long hearty shake of the hand to thank me for my love, thus concluded his narrative.

"You are to know, Sir, I got a wound that brought on this lameness, and not being able to do much as a seaman, our Captain—Lord bless his good heart—ordered me to be about his own cabin, attend upon him, and only do such little odd jobs as a child might have done without tiring; and whenever he saw me working at any thing he thought I could not manage without hurting myself, he damned me for an old fool with all the good-nature in the world, and banished me from his presence—a punishment ten times worse to Tom Cox than being brought to the gangway—and he would not, mayhap, let me come within eye-shot of him again for half a dozen hours.

"One morning I took it into my head to clean the Captain's cabin windows, while, as I thought, he was safe in his cot—but from throwing up the middle sash too much in a hurry, it stuck too fast for poor Tom to pull it down again.—Just, however, as I was tugging to do this, down I dropt myself; and his honour, whom the noise had brought out of his birth unseen, demanded, in a voice more terrible to me than a broadside, how I dare be such a scoundrel as to make free with my precious limbs in that manner, and then, on peril of never seeing him again, ordered me to go to my birth, swearing it would have served me right if I had broke my stupid old neck—and a great deal more of that sort of lingo—but all the while he was thus firing away at me, he was lifting me up from the place where I had fallen with as much gentleness as if I had been a sick lamb; and so then he led me to my hammock, as kindly as either of my own sons would have done; and afterwards brought me some comfortables with his own blessed hands, which I put to my lips and kissed with all my heart. And, do you think, while I can walk, hop, or even crawl, I will not follow such a master? yes, d—n me, if I would not work to him on stumps, were hands and legs lying in the four quarters of the world; yes though I was sure, after I got to him, I could only live to say, Captain Elphinstone, I am come to let you hear my dying words, which are these—God bless you, Captain."

"This ambulatory narrative was brought to the apostrophe by which it is closed, just as the well-known scenery of my friend's villa at Runcton, on my return to that, alas! * now dismantled and bereaved place, rose to view. I repeated my acknowledgments to the interesting narrator, and was about to bid him farewell, when we were met by a groupe, at which every traveller must have paused.—A mutilated—it would have been a truer epithet to have said—a mangled soldier, who had landed from an invalid ship, was about to be conveyed to the Lynn hospital, and his numerous family attending his—I had

* See the account of some heavy domestic reverses which have taken place, in a note to the second edition of the former volume of *English Gleanings*, Letter 6th."

well nigh written—remains. And though this was but an individual—an atom out of the bleeding mass—the appearance of the wounded man, and the sorrow of his mourning household, fastened upon the affections and must have created an interest in every beholder. His offspring would not suffer him to be carried in the common waggon, but were drawing him by turns in a kind of easy chair, swarming about him, kissing his pale visage, and demonstrating their grief and love by every possible means.

“What you offered me before, Sir,” said my former companion, “I accept now, and I will put, if I can, as much more to it, for that poor soldier.” No sooner did I give him the money than he turned away, forgetting his lameness, and pressing the invalid’s hand, earnestly, but softly, to his breast, said—“*there*, brother! soldiers and sailors are one and the same thing—so are friends and enemies—and so indeed is all the world, when he who sits up aloft gives the bullet or bayonet an order to do its commission, as we say; and so God help and heal thee, brother, make thee stout to fight again, else lay thee up comfortably for life, otherwise, take *thee* up aloft too.”

“He had scarcely turned from the object of his sympathy, when, as if recollecting himself, he halted back, and opening his bundle, took from it several articles that might be of immediate comfort. I had followed him close, and heard him distinctly utter these words, while he was dispensing his little bounties:—“This cap is as soft as velvet, though you see it is only cotton lined with cat-skin—a cat of our own—poor old Tab; who died o’fits by our fire-side—so wife, out of pure love, had her skinned, and sewed her hide into this night-cap, which has often made me think of her when she used to jump and pur on my knee, or come to keep me company in the old shop, and sit at the end of a plank, or roll herself up in the shavings—there, it will keep you as warm as wool; and this black Barcelona will serve to wipe the salt drops from your pretty eyes, young woman, who I suppose to be the poor fellow’s daughter, though I don’t care who you are for that matter—and when you have done crying you may wear it round your neck in memorableness of Tom Cox.” P. 177.

We greatly approve the disposition which dictated the political portion of the volume; but we fear the idea of uniting all parties, and all descriptions of public men, in the uniform pursuit of their country’s welfare, is as impracticable as it is most certainly amiable.

Mr. Pratt’s poetical fervour is by no means diminished; and we think his taste considerably improved. The following specimen is very pleasing.

“*Written after a late Walk in the Church-Yard of *.****.*

“As late I wander’d from each festive scene
And sought in sorrow’s hour this lone recess,
To Fancy’s eye slow rose my father’s form
Benignly mild as when he liv’d to bless.

Impulsive

Impulsive nature knew the honour'd shade
 And wing'd me to the spot uncheck'd by fear,
 While mute attention hung upon the sounds
 Which seem'd in words like these to meet my ear :

“ Child of my earthly pride, my earthly care,
 But ah ! how diff'rent from the child I lov'd !
 Where is the rosy health, the temper bland,
 The soft content which o'er her features rov'd ?
 These sobs convulsive which thy bosom heaves,
 These burning tears which bathe thy faded cheek,
 Proclaim a heart by wildest conflict torn,
 And all the whirlwind of the soul bespeak.

Why dost thou lonely seek these awful glooms,
 And shun the social circle late so dear ?
 Why with enfever'd anguish court despair,
 And waste the season peace and joy should cheer ?

Forbear fond mourner these impatient plaints,
 Nor let thy self-wove griefs assail my tomb,
 Call not my spirit from allotted rest
 To chide, or witness still, a mortal's doom.

Yet while my form upon thy vision stays,
 Let me this sacred lesson once impart,
 No human misery can subdue the mind
 'Till Guilt's dark colours soil the coward heart.

This truth allow'd, thy high-wrought feelings calm,
 And led by Virtue all her laws obey ;
 Conquer the passion which absorbs thy soul,
 And unrepining yield to reason's sway.”

The vision ceas'd, and o'er my sinking frame
 Lean'd as in blessing ere it join'd the dead ;
 With filial impulse I essay'd to grasp
 The shadowy hand which wav'd around my head.

“ Dear honour'd shade,” I cried in trembling haste,
 O hear the vow my erring heart shall prove ;
 No bribe shall lure my feet from duty's path,
 Or fully in my breast a daughter's love.”

We think, on the whole, this volume is superior to the preceding. There will be found in it a great deal of genuine humour, fine satire, judicious observation, and, above all, examples of the purest benevolence. The places principally described by the gleaner, on his leaving Cromer, are Castle Acre in Norfolk, which boasts of some curious and venerable fragments of antiquity, Thetford, Bury, Newmarket, Cambridge, Oxford, and part of Huntingdonshire. We have, indeed, been so satistactorily amused by this publication, that we shall be disappointed if the gleaner does not pursue his plan so happily

pily commenced. No writer has, as yet, occupied the ground, and we think that very few can tread in the path which Mr. Pratt has chalked out, with greater prospect of success.

It should be observed, that the descriptions of the two Universities, are acknowledged to be from a manuscript work of Dr. Mavor, who has frequently received, as he has deserved, our praise for his literary labours; and who, it seems, has united his talents with Mr. Pratt, in some work, which will soon come before us.

ART. XI *Remarks on the Cassandra of Lycophron, a Minody.*
By the Rev. H. Meen, B. D. 8vo. 54 pp. 2s. Riving-
tons, Elmly, &c. 1800.

THE long and very obscure monologue, in which the prophecies of Cassandra are supposed to be related by a messenger to Priam, has seemed to many able scholars much too formidable to encounter. Since the learned labours of Scaliger, Canter, Meursius, and Potter, were employed upon it, the work appears to have slept almost unnoticed. Mr. Meen, who appears to us, in this short tract, to announce and open the way for a translation of the whole, has not despaired to render it both intelligible and pleasing. Of the execution of this extremely difficult task, the specimens here published certainly give more hope, than from a general view of the design we could have formed; and his remarks prefixed to these specimens inspire us very strongly with the wish to see an edition of the original elucidated according to the plan he has laid down. The design which he suggests is to divide the formidable recitation of 1474 lines into sections, each preceded by an argument. Without this aid, which has never yet been given, the poem, as he very justly says, “appears of an unusual length, and fatigues at once the eye and the understanding. It presents to both a chaos without form, a labyrinth without a clew, a wilderness wild and waste, difficult of access, and dangerous to enter.” Some specimens of these divisions he has given. He seems also to propose, in printing the original, to give such only of the scholia of Tzerizes as are really important to its elucidation.

“To rescind what is superfluous in these scholia, however it may be an irksome, is” he says, “a necessary task. For a prolix account of fables and histories, which every common school-book furnishes; allegories and explanations foreign from the poet’s design; while they
add

add considerably to the bulk of the book, by no means proportionably enhance its value."

Whenever the work is reprinted, we should recommend the Greek epitome of Canter to be continued, and, if possible, divided into sections corresponding with those into which it is intended to divide the original poem. With respect to the English specimens, it must be confessed that, though the translator wisely rejects that antiquated style which rendered Scaliger's version more puzzling than the Greek itself, he has not always found it practicable to remove completely the inherent obscurity of the author. For example:

"SECT. 16. *The Death of Hector by Achilles.*

XVI. When the dun eagle, desperate as he springs,
Cowers on his prey, and claps his battling wings;
When the stern ploughman cleaves the furrow'd ground,
And in the wheel-worn track renews his round;
When singly he his clamorous tongue employs
In shouts of triumph and tumultuous noise;
Then bears on eagle-wing, aloft in air,
Thy best-lov'd brother, Phœbus' fondest care;
Whose mangled corse both beak and claws distain,
Whose blood wide-streaming dyes the distant plain;
How, my sad heart, wilt thou support this ill!
This anguish most acute, that goads thee still!

NOTE.

"Achilles, dragging Hector round the walls of Troy, is here represented under two images. He is a ploughman, marking the ground with his wheel and ploughshare, the *inversa hasta* of Virgil. He is an eagle, mangling the body, and bearing its mutilated parts into the air, with much effusion of blood." P. 26.

The following specimen, however, will sufficiently prove, what the translator ventures to assert, that the Greek writer, amidst all his prophetic obscurity, "is entitled to some praise for those descriptions which give animation to his poetry."

"SECT. 23.

"*The Greeks, for the crime of Ajax, shipwrecked on the coast of Eubœa—through the perfidy of Nauplius.*

XXIII. For one man's guilt shall Greece with tears complain
Of empty tombs, and sons untimely slain;
Whose scatter'd limbs, expos'd to wind and wave,
Shall bleach on rocks, unshelter'd by a grave.
No faithful urn, by pitying friends prepar'd,
Shall guard those ashes which the flames had spar'd.
A wretched name is all that now remains,
And that a sculptur'd cenotaph contains:
Wives, parents, orphans, all assembled here,
Shall bathe th' inscription with a tender tear.

Ophaltes,

Ophaltes, Zarax, whom deep clefts deform ;
 Trychates, Nedon, that defy the storm ;
 And all Dirphossus' and Diacria's sleeps,
 Within whose gutter'd caverns Phorcus sleeps ;
 How will your hollow fides repeat the sound
 Of dying wretches, wreck'd their ships around !
 How will those rocks, which boisterous waves divide,
 Crush your frail barks, and whelm them in the tide !
 Of Greeks what shoals, like dolphins tempest-driv'n,
 Dash'd on your pointed crags, shall there be riv'n !
 Whom, wrapp'd in darkness and a billowy bed,
 Jove's bolts shall pierce, and number with the dead ;
 What time, to baffle every pilot's aim,
 The watchman's wily art shall point the flame ;
 Through night's thick shade shall gleam th' illusive ray,
 And, sunk in sleep and wine, th' unwary Greeks betray.

NOTE.

“ Opheltes, Zarax—] High rocks on the coast of Eubœa ; into whose cavities the sea had forced its way, and formed, as the poet speaks, an habitation for sea-gods.” P. 34.

Let us add, as justice demands, that the English version of Mr. Meen is full of harmony and animation. We know not how to promise him that such a work will ever become popular, yet we sincerely wish to see it executed. The latter part of the present tract is occupied by annotations, which the author had originally published in several of the European Magazines. “ They are not filched,” he says, “ from the commentators” ; and undoubtedly they display much sound learning, and an acuteness very necessary for an interpreter of Lysiphron.

ART. XII. *A Survey of the Strength and Opulence of Great Britain, wherein is shewn the Progress of its Commerce, Agriculture, Population, &c. before and since the Accession of the House of Hanover. By the Rev. Dr. Clarke, Secretary for the Library, &c. to His Royal Highness the Prince of Wales ; with Observations, by Dean Tucker and David Hume, Esq. in a Correspondence with Lord Kaimes ; now first published. 8vo. 240 pp. 5s. Cadell and Davies. 1801.*

THE science of Political Economy, comprehending the four great objects of *Commerce, Agriculture, Population, and Finance*, has, of late years more especially, engaged the attention of many writers of acute penetration and persevering industry ; and, although their ingenuity has sometimes been mis-

misemployed in wild and even dangerous speculations, their researches are, upon the whole, likely to produce important benefits to the community. Among writers of this class, Dr. Clarke seems entitled to a very respectable station. We noticed a former work of his* with approbation; and the present bears the strongest testimony to his patient investigation of these subjects, his accurate judgment respecting them, and, above all, to the zeal and patriotism which prompt him to devote his labours to the advantage of his country.

His intentions, in this work, he states to be twofold: first, "to set before the men of to-day the positive and relative condition of this country with respect to past and present times; next, to unfold to those who shall come after us that system of political œconomy whereby an improving posterity may surpass us, who excel our ancestors before and contemporaries around us. The mode which he pursues, in order to fulfil these important objects, we will endeavour clearly, though briefly, to point out.

The treatise begins with the history, progress, and effects of commerce, and shows how "the national consequence of Britain has grown up with its private industry, probity, and œconomy, and the blessings of our *individual* condition have kept pace with its public power and its commerce." Having stated the origin of commerce in "the feudal days of our ancestors," and made some very just remarks on the increase in the produce of land and labour, which may be inferred to have taken place at different periods of our history, he observes, that the gradual and regular progress of commerce is unknown to us till 1697, because previous to that period there was no official account kept of exports and imports. It appears, however, he adds, that the trade of the country, in 1683, produced an excise of about 540,000*l.* and, in 1696, of about 512,000*l.* whereas, a "century after, in 1797, it produced above eleven millions nine hundred and sixteen thousand pounds. But he submits to inspection the official documents of exports and imports from 1697 to the year 1800, that every man may see clearly how wonderful has been the progress of this nation." By that table it appears that, in 1697, the imports were 3,482,586*l.* 10*s.* 5*d.* and the exports 3,525,906*l.* 18*s.* 6*d.* whereas, in 1799, the former were 26,837,432*l.* and the latter were 35,991,392*l.* and the real value of imports, as given in and paid by the merchants for convoy, amounted, in 1799, to 45,397,317*l.* and the exports to 50,146,080*l.* He notices two

* On the Union, see Brit. Crit. vol. xv. p. 442.

remarkable

remarkable epochs, in the annals of commerce during this century; the first on the accession of the House of Hanover, and the other since the year 1783. The increase of the exports and imports in four years of peace, after the first of these periods, was nearly six millions; but, from 1783 to 1798, they had increased about twenty-two millions; that is, two millions more in the last fifteen years than they had done in the whole preceding part of the century. Estimating according to the real value of the commodities the difference is far greater; and it appears that our commerce has increased, in little more than a century, from seven millions to ninety-five and a half! Another very gratifying circumstance is stated, and indeed proved, namely, that the exports of British produce and manufactures alone have increased, from 1792, from eighteen millions three hundred thousand pounds to twenty-three millions six hundred thousand; and that, since 1783, they have more than doubled themselves; they have increased from about ten to above twenty three millions and a half.

The Letter of Mr. Hume to Lord Kaimes, is only material to show how much, in matters of this kind, the most ingenious speculator may be deceived in arguing *a priori* (for he thought the rapid increase of commerce must soon bring it to its *ne plus ultra*). Dean Tucker, on the other hand, insisted (and subsequent events seem to confirm his opinion) that “no man can pretend to foretel when the improvements of a rich country must necessarily stop,” and, therefore, “no man can put a stop to, or limit the progress of improvements, even in imagination, supposing equal industry to be always continued.”

Great and just praise is given, by Dr. Clarke, to Sir Robert Walpole for his attention to commerce, and particularly for the stat. 8 Geo. I. c. 15, by which so many duties, burthensome to trade, were repealed; but he refers to the authentic documents he has produced (of the immense increase of commerce since 1783) as a testimony to the merits of the late minister, Mr. Pitt.

We have next some striking observations on the advantages derived from commerce to the *liberty and happiness* of Britain. The balance in our favour, in 1798, is shown to have been above fourteen millions, exclusive of the profits of our *fisheries*, of our *revenues*, and of *insurance*; all of which augment the balance considerably; and it is stated that, during the last year, this balance has received a vast increase.

The author then proceeds to give the history and progress of the revenue; in which he shows how little the system of tax-

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ation

ation was understood till the reign of King William, the first prince who showed just ideas of commercial regulations ; but that “ it was reserved for the House of Hanover, and the administration of Sir Robert Walpole, to enrich the country by a general and judicious system of taxation.” He states the revenues of William as amounting to above four millions, those of Queen Anne to above five, those of George I. to seven millions and a quarter, of George II. to eleven millions and three quarters, and of George III. to fifty-six millions, seven hundred and sixty-eight thousand, seven hundred and one pounds. In this last statement, however, he includes the loan of nearly eighteen millions ; but, even with that deduction, the increase is astonishingly great.

He then examines the question, whether we are able to support the taxation which produces this great revenue ; and, by a statement of the principal articles liable to duties, shows that the majority of the English nation are not heavily or oppressively taxed.

After several just and valuable remarks on taxation in general, and the general merits of our modern system (which has deprived taxation of its mischief and preserves its good) the author states the progress and amount of the debt of Great Britain ; by which it appears that, in the year 1800, the total amount of the national debt was 463,833,290*l.* that, after allowing the sums applicable to the reduction of the above gross sum, the total amount of the permanent debt might be fairly taken, on January 5, 1800, at about three hundred and sixty-one millions, and the annual charges on it at about seventeen millions ; which, however, he reduces to fourteen millions, by deducting the interest of the stock purchased by the commissioners for reducing the national debt, and the annual sums allowed for that purpose. This nominal debt, of three hundred and sixty-one millions and a half, if discharged by stock, purchased at 75*l.* per cent. would amount to only 271,120,000*l.* Even this debt, however, being in a course of payment, is only a decreasing annuity, and the annual charges on the nation are not permanent, but will progressively cease.

The writer next investigates the state of our taxes, and shows that the same permanent taxes, which in 1786 amounted to 11,132,250*l.* produced, in 1799, 14,574,300*l.* and the gross receipts of permanent revenues, after deductions, &c. &c. amounted, in 1799, to 26,273,000*l.* that it appeared, in 1799, that the future peace establishment might be taken at above twenty-four millions ; but our revenues at this moment amount, without the loan, to 38,853,024*l.* consequently, that
“ such

“ such gigantic strength will disregard the weight of the peace establishment.”

Dr. Clarke then considers the increase of our resources, and the increase of the debt of Great Britain *since this war*, in order to see whether her ability has kept pace with her burden; and next her state at the close of the last century, when unclogged with her debt; and her state at the present period, with her actual resources and actual debt, in order to determine “ on which side is the favourable balance of condition, in the past or the present times.” He shows, from official authorities, that “ the total yearly increase of *foreign* trade, during the last seven years, is 13,324,000*l.* and of domestic trade 31,089,333*l.* total, 44,413,333*l.*” But the *total* increase of stock or capital in the nation, during this whole period of the last seven years, multiplying this yearly income by seven, amounts to 310,893,331*l.* He compares this increase of capital with the increase of debt during the same period, and makes the surplus of increased national stock, over the whole debt of war, to amount to 193,239,106*l.* Thence he takes occasion to compare the annual operation or yearly profits by commerce, and yearly expences of debt, and finds that the profits of the increased national stock give an annual surplus, over the charges of the debt of war, of 7,613,451*l.* This is calculated at the common interest of 5*l.* per cent. but allowing the proportion supposed to be employed in commerce to produce 15*l.* per cent, the surplus, over the charges of the war debt, is 34,288,451*l.* In the course of his reasonings on this subject, he obviates the common objection, “ that this great commerce is the result of war, and therefore will cease with peace,” by statements which appear to us to be conclusive. Commerce, he shows, has advanced “ *during war*, but not *by war* ;” and the increase is such, as must astonish those who are not in the habit of contemplating subjects of this kind, being more than twenty-three millions, the difference between the amount in the years 1793, and that in 1799.

Having abridged so fully a considerable, and very important part of this work, we must confine ourselves to a more brief notice of the subsequent portion, though it is highly curious and useful. The value of the capital of Great Britain is calculated, apparently with as much accuracy as the subject will admit, and compared with its debt. Great Britain is also compared with itself at former periods, in order to demonstrate the national superiority, in the present times, in opulence and financial strength. She is next compared with other nations and herself at the two extremes of the century; and an experiment is made upon Sir W. Petty’s mode of estimating the

wealth of a nation, by considering the yearly value of their industry, as the yearly value of *a people*; and the purchase of a mass of mankind worth as much as that of land; according to which, the increase in the value of our people, in little more than a century, will be almost two thousand millions.

The history, progress, and state of the funds are then given, briefly, but with great perspicuity; and the stoppage of cash at the Bank (which was considered as the forerunner of ruin) is shown to have been partly the consequence of our prosperity. This point, and also the exactions and plunder committed by the French in different parts of Europe, are illustrated by various tables and calculations, derived chiefly from official documents.

The author next takes a view of the agriculture of this kingdom, in which he evinces the progressive improvement from the great increase of bills of inclosure, and strongly urges the necessity of making that measure still more general, in order to meet our increased consumption. In this part of the work there are also many ingenious and valuable observations.

The progress and state of population in Great Britain and Europe are the next objects of Dr. Clarke's inquiry. He shows the gradual increase in the population of Great Britain from the earliest to the present times, and computes its present population, together with Ireland, at about fifteen millions and a quarter. This, however, will be more correctly ascertained, when all the returns under the late Act of Parliament shall have been received and compared. The population of the different states of Europe is next stated, from the best authorities on that subject; and it appears that, in this respect, Great Britain holds the fourth place; but Dr. C. justly observes, that,

“ in order to estimate the positive or relative rank of nations, we must throw into the balance the whole weight of resources, whether they be in commerce, or in territory, in the east, or in the west; and not only such an estimate of territory, trade, and population, but their revenues, together with their naval and military power, are to be considered. With all these in the scale, we behold the state of Great Britain decidedly preponderate.”

He next states the progress of the naval power of Great Britain (which has indeed been such, as to afford the highest pleasure to every lover of his country) and then takes a view of its military state; which he shows to be so powerful and respectable, as to leave us nothing to dread from any attempts of our enemy. In conclusion, he gives a brief estimate of the condition of Great Britain under the four heads, by which the

merits

merits of all governments may be tried ; namely, *Civil Liberty, Internal Order, Prosperity, and Power.* The Appendix contains some judicious remarks on the high price of provisions ; the chief remedy for which, proposed by this author, is a general inclosure of the waste lands. Although we have endeavoured to do justice to this able writer, by as full a statement as our limits would permit, yet the reader will find in the treatise itself many important facts and arguments, in addition to those which we have stated, and derive much information as well as pleasure from the perusal of this perspicuous, interesting, and patriotic work.

ART. XIII. *A Letter to the Hon. Spencer Perceval, Solicitor-General to his Majesty, in Consequence of the Notice given by him, in the last Session of Parliament, that he would, in the present, bring forward a Bill for the Punishment of the Crime of Adultery. The Second Edition, with a Postscript, containing some Observations on the reported Debates on Taylor's and Addison's Divorce Bills.* 8vo. 60 pp. 1s. 6d. Rivingtons, Cobbet, &c. 1801.

THE proposed Bill of the Solicitor-General, involving one of the most momentous legislative questions that can be discussed, has given occasion to this tract. Though it does not openly bear his name, it is attributed to Mr. Bowles, and certainly exhibits very striking marks of his abilities, in the solemn and forcible style of argument in which the necessity of such a Bill is urged.

In treating, at the opening of his Letter, on the importance of the institution of marriage, the author has, among many excellent remarks, introduced the following observation, admirably calculated to impress the minds of those whom the subject immediately concerns.

“ Marriage is also necessary to give to females their proper rank and consequence in society ; without it they would be looked upon merely as objects of coarse desire and sensual gratification. But by marriage they attain their proper station of respect and usefulness. They have an opportunity afforded them of performing the duties for which they are calculated ; duties not inferior to any that belong to the other sex. It is in consequence of marriage, and in proportion to its sanctity, that they are viewed with respectful admiration, and protected with tender solicitude, while engaged in the interesting offices of maternal care and affection ; that they acquire an influence by which they soften and polish the rougher sex ; and that they are enabled to shed on human life

life its choicest blessings, and to harmonize the whole system of society,"
P. 3.

After stating very ably, and vindicating the severity of the divine law, in its denunciation against the crime of adultery, the author adverts to the singular defect of our own law, in not providing sanctions to oppose it.

"Who then would believe it possible, that, in a country professing Christianity, Adultery should not be liable to any punishment as a crime? This, however, is the case in the country in which we live! where the Adulterer may violate the marriage bed; destroy, for ever, the peace of families; bring disgrace and misery upon an innocent offspring, and introduce among them a spurious brood to share their legitimate rights; all this he may do, and there is no law in the whole criminal code to punish or avenge! none to deter from an act so atrocious in itself, and so mischievous in its consequences! So foul an offence against God and man is subject to no other legal restraint, than the right of the injured husband to civil damages, and the mild, and now wholly inefficient discipline of the Ecclesiastical Courts!" P. 12.

In the opinion of this writer, the provisions indispensably necessary in a Bill of this kind, are, "1st, to make adultery cognizable by the criminal courts, by subjecting it to punishment; 2nd, to prohibit the intermarriage of the criminal parties." On these two points, in their turn, Mr. B. reasons with an ability very seldom rivalled. The effect of legislative sanction, in impressing and diffusing a proper abhorrence of any crime, is justly urged, and the propriety of making this crime in particular the subject of such impression is very clearly explained. In examining the second topic, that of the marriage of the parties, Mr. B. carefully, and as it seems triumphantly, removes all objections that have or can be raised to the prohibition. On the false pity which is endeavoured to be excited for the guilty, he is particularly clear and strong. The conclusion of the Letter, in which the example of France is introduced, is eminently worthy of notice.

"Thus we find that the most polished people in Europe have been distinguished as the most corrupt. They discovered that, by a preservation of appearances, they facilitated the gratification of their passions. Under cover of what they called *les bienséances*, they gave a loose to the most criminal excesses. Among them Adultery was a kind of licensed vice. It had its rules of decorum, and its laws of honour; and, unless it transgressed those rules, or violated those laws, it was connived at by general consent. This profligate system was carried so far, as to amount to a convention, between husband and wife, not to interfere with each others amours, provided they were carried on with external decency. They mutually agreed to smother the sacred flame of connubial love, in the fierce fires of wild and lawless passion. In short, this most vicious people resembled a painted
5 sepulchre,

sepulchre, fair to the view, but within a mass of filth and putrefaction.

“ Sir, it deserves our most serious consideration, whether, though we have not yet, thank Heaven! attained so dreadfully corrupted a state of manners, we are not making fast approaches towards such a state. Of this, I fear, we exhibit the most alarming of all symptoms—a corruption of moral sentiment. It is certain, that Adultery no longer excites among us the same abhorrence as heretofore. It is viewed every day with a more indulgent eye. It is connived at, and encouraged, even by some, whose personal conduct is irreproachable. It is holden out as an object of compassion. It is growing into a system. It is beginning to have *its laws of honour*. All this has been allowed—nay, it has even been *urged* by those who opposed the attempt which has been made to restrain it by law, and who pleaded, as a reason against the probable effect of legislative interposition, *that Adulterers are better received than heretofore!* Thus are we treading in the steps of profligate France. May Heaven inspire our legislators with wisdom and resolution to interpose, while it is yet time, to check our perilous career; lest we share the fate of our Gallic neighbours, who would not have been the victims of Revolution, if they had not first been the slaves of vice.” P. 30.

The Postscript abounds in passages as remarkable for their importance and their energy, as those which we have cited from the Letter. The author, much to his honour, contends for the right of a wife to a divorce, on the plea of the husband's infidelity; and in every point shows himself as much the champion of the virtuous, as he is the opponent of the guilty. His indignation is justly raised by the idea, somewhere thrown out, of making the intermarriage of the parties the legal punishment of their offence. Such a degradation of marriage cannot be too strongly reprobated. Nor can any thing exceed the force and clearness with which this author argues against the notion of considering marriage merely as a civil contract. Between this extreme, and that of representing it, with the Papists, as a perfect Sacrament, Mr. Bowles, with the utmost clearness, draws the proper line.

It will be plainly seen, from the account here given, that nothing can be more important than the topics handled in this tract, nor any thing more judicious, able, or impressive, than the manner in which they are discussed.

ART. XIV. *Thoughts occasioned by the Perusal of Dr. Parr's Spital Sermon; being a Reply to the Attacks of Dr. Parr, Mr. Mackintosh, &c. By William Godwin.* 8vo. 82 pp. 2s. 6d. Robinsons. 1801.

IN times of danger, mischievous publications require as much critical care as the ablest works. John of Leyden was, for a moment, a more important author than Erasmus; and this sort of "bad eminence" arises much more from circumstances than from talent; for Montesquieu would have been impotent, when Marat was irresistible. In such times, a critic is in a situation somewhat like that which we read of in the accounts of travellers in the forests of Guiana, who must sometimes make as great an exertion to crush a reptile as to slay a lion.

For reasons such as these, we have thought it right to bestow some attention upon this sorry pamphlet, which might have been entitled "The History of the Rise, Decline, and Fall of a second-hand Sophister, who, after having written himself into some notoriety, by stolen paradoxes, has written himself down by original nonsense." At the beginning of the French Revolution, this writer thought he had an excellent opportunity of rising from a book-maker to an author, by ministering to the diseased appetite for novelty which then prevailed. For this purpose he resolved to collect together all the immoral and impious absurdities, which he found dispersed through the French writers of the last half-century*.

Au peu d'esprit que le bon homme avait,
L'esprit d'autrui par supplement servait.

Among other positions which he found in these writings were the following: that to love our parents, our children, or our country, is contemptible superstition; that to make or to observe promises or oaths, is immoral; that gratitude is a vice, marriage an odious monopoly, remorse a prejudice, and crimes mere *mistakes*; that the murderer is no more an object of indignation or punishment than the dagger with which he

* See the original texts of Rousseau, Diderot, Helvetius, Lametrie, and the anonymous pamphlets which issued in such multitudes from the *Hotel d'Helbach*, collected in the 5th volume of *Les Lettres Helviennes*, published at Paris in 1784, by which it will at first sight appear that our author's whole labour consisted in translating these *valuable truths* into bad English.

kills ; finally, that all property is usurpation, all government tyranny, all laws oppression, and all religion imposture. He applied himself, in short, with great labour, to rake together the scattered offal of all the pestilential sophists of the age into one noisome heap, which he called a Treatise on Political Justice. His positions were indeed borrowed (except the admirable discovery of the volunteer ploughs, which were no longer to need the tyrannical coercion of ploughmen) but no man before him had obliged the English public with a complete digest, and a convenient manual, of the whole theory of vice. To prevent the detection of plagiarism, he so disfigured and disguised what he had stolen, that it was difficult to recognize the original writers in his translation. He cast off the literary merit, and preserved only the immorality. Diderot*, though a ferocious and almost frantic zealot of Atheism, was a man of extensive knowledge ; Rousseau was a lunatic of great genius and eloquence ; and Helvetius was a shallow coxcomb, but a clear and lively writer. It was scarcely possible to distinguish the opinions of such writers in the pedantic, dull, cloudy jargon of a heavy compiler, who delivers bad metaphysics in bad English, who chills the reader whenever he makes an effort to be animated, and darkens the subject whenever he labours to be precise. With this poor stock of stolen goods he set up for himself as a modern philosopher ; and, scanty as it was, he contrived to turn it to some account in the " monster-breeding" years of 1792 and 1793.

So rushing tides bring things obscene to light,
Foul wrecks emerge, and dead dogs swim in sight ;
The civil torrent foams, the tumult reigns,
And G——n's prose comes up, and M——rr——y's strains.

We gather from this pamphlet, as well as from report, that he perverted some women and boys ; and that even a few men, whose taste ought to have been better, admitted him into their

* It has been said that the famous wish, "*Que le dernier des Rois soit étranglé dans les boyaux du dernier des pretres !*" was ascribed to Diderot by his enemies. But, in a poem called *les Eleuteromanes*, written by Diderot, and published by his friend, M. Nageon, in a complete edition of his works (Paris, 1798) we find the following couplet :

" Et ses mains ourdiroient les entrailles d'un pretre
Au défaut d'un cordon pour étrangler les Rois"—

which M. Roederer, in his *Journal d'Economie Politique*, says is quite excused by lyric enthusiasm.

'company ;

company; some from accidental connexion, some from idle curiosity, some from false liberality, but most from a love of mischievous drollery: and this transient notice, which, in a capital gaping for novelty, every mountebank may obtain, Mr. Godwin mistook for admiration and fame. But the fashion of a sophist soon passes away; and he was fast descending "to the family vault of all the Capulets," even if he had not accelerated his fate by his subsequent publications. In an evil hour for him, he gave up translations of French immorality, and thought of original composition. A book, which contained criticisms on the greatest English writers, with scarcely a sentence of good English; a biographical attempt to canonize prostitution; and a *tragedy*! in which it was obvious that the author did not know the number of syllables in a verse, were more than sufficient to ascertain the talents of this teacher and reformer of the world. In a few years, he found himself without a single disciple, whose name even he would not be ashamed to pronounce; and, after his wonderful tragic exploits, he was pretty much in the condition of the poor man in Horace:

Qui se credebat *miros* audire *tragedos*
In *vacuo* lætus sessor plausorque theatro.

From this condition he endeavours to emerge in the present pamphlet, which, as we have already said, is no bad sketch of "the adventures of a dealer in stolen paradoxes." He begins with an attempt to give some importance to his first book by connecting it with the French Revolution, though few men have laughed more heartily at the book than the most strenuous partisans of democracy, and though, to say the truth, that revolution, bad as it is, had little more connection with "Political Justice," than the great fire of London might have had with the exploits of a pickpocket—the confusion being in either case favourable to the sophist or the thief. He next goes so low as Benjamin Flower (so undistinguishing is his ravenous appetite for plagiarism) to borrow from him an accusation against those who have been cured of the revolutionary madness. He charges all those, who have abandoned democratical principles, with having adhered to them till their success became desperate, which took place, according to him, in 1797. To maintain this charge, he assumes that no man changes his opinions till he publishes his change to the world; a position, which it may be worthy of this author to adopt, but which it cannot be necessary for us to confute. He also assumes, that the years 1797 and 1798 were so peculiarly favourable to the ancient order of society, as that they were likely to be very fertile in *selfish conversions* from democracy; a proof that his knowledge

knowledge of the state of the world around him is almost equal to his skill in abstract reasoning. He seems to be utterly ignorant that in these two years (undoubtedly the most gloomy of modern history) rebellion and mutiny shook the British empire to its centre, the continent of Europe trembled under the iron sceptre of the French tyrants; that the revolution had then reached its highest point of wickedness and strength; that, delivered from the danger which had formerly been employed to palliate its crimes, it was as faithless and merciless in the security of victory as in the hour of the most imminent danger. He appears not to know that such an event as the conquest of Switzerland is recorded in history! Indeed, this borrowed calumny would be utterly unworthy of notice, if it was not a specimen of those artifices which *we know* to be employed to deter men from the avowal of their real sentiments, and of that sly malignity which is peculiarly characteristic of the modern professors of philanthropy, and bigots of liberality.

He afterwards proceeds to make various bitter complaints against Mr. Mackintosh. He complains that he *was not named* by that gentleman in his Lectures; as if Mr. M. in his attack on the immoral principles of the age, had been bound not only to name their original authors, but to give a catalogue of every English and German plagiarist who had the depravity to adopt, without the ingenuity to invent, them. The next complaint against Mr. M. is, that he handled dogmatical immorality rather roughly, without considering that it had been consecrated by this author's adoption. He, it seems, has the privilege of taking up and laying down, of publishing and recanting at pleasure, such opinions as that *gratitude, family affection, and patriotism, are vices*, without being subject to any other sort of refutation, than if he had made some mistake about the properties of *hydrogen gas*, or the genuineness of a medal of *Caracalla*. While he is thus *preaching vice*, he conceives himself entitled to the respect due to a scientific enquirer. The promulgators of theoretical immorality, whom all former advocates* for unrestrained discussion have allowed to be *without the limits of toleration*, this writer supposes to be entitled not only to impunity, but to public gratitude. "I believed," says he, "that if I were opposed—I should at least be opposed in that style of fairness and respect, which is due from *one li-*

* Bayle, and even Voltaire, as well Bishop Taylor and Mr. Locke, "The great rules of morality, grounded on the experience of all ages, and seen to be essential to the happiness of mankind, are not fit subjects for disputation. It is not on these that men are to exercise their strength and sharpen their wits." *Balguy's Discourses*, p. 227.

terary enquirer to another." P. 12. And so he will be, wherever he is, only a literary enquirer. But when he writes ridiculous tragedies, he must expect to be laughed at; he must expect that they will, indeed,

" Make our eyes water, but more merry tears
The passion of loud laughter never shed :"

and when he dogmatizes against morality, he must no longer imagine himself to be a mere "*literary enquirer*." He should remember, that the preachers of vice must always expect some degree of the odium which falls on the practisers of vice. It would be hard measure, indeed, if a single act of robbery were to lead the *practical disciple* to the gallows, while a whole theory of rapine was to conduct the master to respect and honour. Yet if Mr. Mackintosh, or any other disputant, instead of confining his animadversion to the *tendency* of doctrines, had charged his adversaries *with evil intentions*, we should have thought him wrong, not because we should have doubted the justness of the charge in the particular instance, but on account of the tendency of the example, to introduce personal altercation into controversy. We have accordingly enquired of many of the hearers of Mr. M.'s Lectures, whether he ever made any such charge, and (notwithstanding the anonymous hearsay evidence produced by Mr. G. to the contrary) the result of our enquiry is a firm conviction, that Mr. M. not only abstained from such imputations, but expressly, repeatedly, and anxiously disclaimed them. But though this be true, yet it must be owned, that neither Mr. Mackintosh, whom the author calls "a Dominican and an Inquisitor," (p. 16) nor Mr. Hall, who, he says, "treated toleration with **infuriated contempt*" (p. 10) nor Dr. Parr, to whom he imputes "gall, intolerance, and contempt" (p. 22) (as if contempt for him were synonymous with intolerance) have regulated their conduct by the new canons of controversy which he has adopted. They have not treated morals with the same coldness as if they were settling the arrangement of shells or mosses. They have not considered the rules of morality as the subject of amusing theory, or as matter of doubtful disputation. They have spoken of them with reverence, as the laws of God, and they have contended for them with zeal, as the bulwarks of the happiness of man.

* The reader will very naturally ask in what language this author writes.

This article has already become too long for the importance of the publication, though not for the importance of the subjects. We must therefore be short in what remains. The author makes an attack on Dr. Parr, partly personal, and partly metaphysical. In the part which is *personal*, there is one passage which deserves notice.

"*I have always found him*" Dr. Parr, "*the advocate of old establishments, and what appeared to me old abuses.* But the generosity of his sentiments, and the warmth of his temper, have led him to express partialities as honourable to him, and wishes as little likely to please our political superiors, as if his creed had been more favourable to those objects I am accustomed to love." P. 20.

The plain English of which is, that he always found the deliberate opinions of wise and virtuous men adverse to his; but that, in moments of unguarded warmth, they sometimes approached more nearly to him; an important lesson to those, who, from their temporary political resentments, from exaggerated and absurd ideas of liberality, are led to give an apparent countenance to men whom they cannot esteem, and to doctrines which they must abhor. Perhaps when such men thus find their unadvised conversation produced in judgment against them, they may learn the unreasonableness of appearing to coalesce with those from whom they differ in every question, that relates to the perpetual interests of mankind, who despise whatever such men revere, and detest all that they love; yet tolerate them for the purpose of opposing others, with whom their differences are few, slender, and relative only to the fleeting politics of the hour. On the metaphysics of the pamphlet we shall only observe, that the author makes a vain attempt to negotiate a compromise between such irreconcilable enemies as his political justice and common sense. The glimmering of truth, which seems lately to have been forced upon him, has only led him to exchange consistent for inconsistent absurdity. It will be apparent to every one skilled in such controversies, that he has taken away his foundation, while he hopes to maintain his superstructure.

The attack on Dr. Parr is followed by an attempt to protect the theory of perfectibility, from the objections of Mr. Malthus, in his "*Essay on the Principle of Population.*" Some of his expedients to check excessive population are too ridiculous for serious discussion, and others too atrocious for calm examination. When the general happiness of the philosophical millenium shall threaten to overstock the earth, this author proposes a *law to limit the number of children which may be begotten by each wedded (or unwedded) pair, which by laborious calculation he finds may be two, three, or even four, but which must by no means exceed the latter number!* The means of

executing this hopeful law, the way of punishing offenders, the mode of exempting the poor husband from punishment in case of cuckoldom, the nature of the licenses to be granted, and the regulations respecting the transfer and sale of such licenses, will make an amusing chapter in the next edition of Political Justice. A philosopher, we presume, on account of his eminent services, of his skill in education, and of the probability of his propagating wisdom, might justly claim the privilege of having twice or thrice as many children as an ordinary citizen.

But if this law should fail, the author has other expedients in reserve. Though, in the prejudiced and superstitious countries of Christendom, CHILD MURDER, and the PROCUREMENT of ABORTION, are regarded with abhorrence, yet they have been, and are, practised in extensive regions of the globe, and if they are carried to a sufficient extent, they will no doubt be a most effectual check on population. We are aware (for on this subject we must be serious) that he professes to "*hope*" that such a practice may never become necessary in this or the neighbouring countries. But if the other parts of his language be well considered, the value of this reservation will be easily understood. He tells us, of himself, "*I do not regard a new-born child with any superstitious reverence.*" P. 65. Now let it be observed, that the contumelious epithet, "*superstitious*" is applied to parental affection, in the very place where the author (to say the least) adopts a scheme of reasoning, which tends to diminish our horror of CHILD MURDER! Let it also be remarked that, in the page before, the author, after confessing that child murder "*is very harsh and repulsive to the imagination of persons educated as we are,*" i. e. *does not quite suit our fancy*, goes on to say, "*Yet if we compare IT with misery and vice what shall we say?*" P. 64. From which passage (as things which are to be compared must differ from each other) it evidently follows that, in his opinion, *child murder is not vice*. But, most of all, let it be remembered that he says, "*these harsh and displeasing remedies,*" namely, *child murder and the procurement of abortion*, "*are BETTER THAN MISERY AND VICE!*" P. 68. That nothing can be better than itself; that whatever is better than any other thing, must at least be different from it, are mere identical propositions. Therefore child murder, which is better than vice, must, according to the author, be different from vice, or, in other words, CHILD MURDER IS NOT VICE. Any attempt to make an elaborate display of the atrocity of such a position, would be an insult to the moral feelings of the public.

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If the bare statement of it were not sufficient to produce general horror, we should indeed despair of the fortunes of our country. But we cannot refrain from addressing one serious observation to the author himself. What would be his feelings, if one of those foolish women who form the major part of his few remaining disciples, formerly instructed to consider chastity as a prejudice by the doctrines which he taught, and by the examples which he celebrated, were now to be animated by his speculations, to destroy the fruits of her licentious amours, and were to suffer the merited punishment of so atrocious a crime? That such speculations tend to produce such effects, by furnishing the passions with pretexts, and by aiding them to throw off the authority of conscience, it is impossible for him to deny. If the state of his mind be such, that he considers the defence, of what he must own to be a doubtful theory, as a sufficient motive for venting speculations capable of producing such effects, he must have completely shaken off the yoke of the *prejudices of conscience and remorse!*

To speak of the style of a pamphlet, in which we read of "*chains—the least mollified and relieved by any infusion of liberty*" (p. 2) can hardly be necessary, till the author explains the process by which liberty is *poured* into chains. It would besides far exceed our limits, to give a fair specimen of the clumsy combinations, broken metaphors, and false English, which crowd every page. We shall, therefore, conclude with two short observations. This author professes a great love of virtue, and yet he does not think it the chief duty of the moralist (i. e. of himself) to inculcate "the ordinary and most practicable motives of virtue." P. 31—32. Indeed he confesses that "he threw an undue degree* of slight and discredit" on these motives, which he considers as a venial fault. On the other hand, he professes a great abhorrence for revolutions (which is indeed a part of the love of virtue) and yet all his works inculcate "the ordinary and most practicable motives" of revolutions. How we are to understand this singular inconsistency between the *ends* which he professes to pursue, and the *means* which he appears invariably to choose, we must leave it to him to explain.

In the peroration of the pamphlet, which is an attempt to represent the author as the martyr of liberty, he tells us, that,

* What is the *due degree* of slight and discredit which ought to be thrown on the motives of virtue? To speak of an *undue degree*, clearly implies that a *due degree* may exist.

"if they are not thus checked," i. e. if zeal against impiety and immorality be not checked, "I am persuaded that the contempt, the obloquy, the scurrilities which are now circulated, will speedily be exchanged for those more formidable adversaries of discussion, imprisonment, pillory, banishment, and what its promulgators will call an ignominious death." P. 79.

(By the by, what is "the promulgator" of "a death?") The English of this rant seems to be, that a man cannot be universally laughed at, without being in danger of being speedily hanged; which this author might from his own experience have known to be false. He might have seen the same thing in the case of other men. His fellow labourer in the attack on property, *Mr. Spence*, who like him complains of being universally deserted, even by *the friends of liberty*, was sentenced only to twelve months imprisonment. Under the government of Jacobinism (with which Mr. G. makes common cause, p. 7 and 21) the fate of *philosophers* is indeed sometimes different. *Babeuf*, his fellow student in the school of Rousseau and Diderot, though he quoted to his judges the authority of these writers, his masters and theirs, was sent to be confuted by that "formidable adversary of discussion," the *guillotine*; which has, in fact, silenced more *philosophers* in eight years, than have been devoured by those monstrous animals called Kings and Priests since the creation of the world.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Auspicia Sæculi post Christum natum Undevicesimi celebrat. Johannem Luneburgense verba præeunte Joh. Frid. Wagnero Scholæ Directore.* 8vo. Luneburgi Literis Sterneanis, Anno 1800.

We have before understood that Mr. Wagner very much deserves the respect and attention of the learned world. The present composition is in very spirited and elegant Sapphics. A very just and well-turned compliment to our Gracious Sovereign is followed by this to the King of Prussia, which, to an Englishman, will at least be thought dubious.

Ornat Europam Fredericus ingens,
Qui tuens rectum, tumidique belli
Gloriam spernens, voluit vocari
Pacificator.

It is singular enough, that this is the very worst stanza in the poem. Some German verses, on the merit of which we do not undertake to decide, are subjoined upon the same subject.

ART.

ART. 16. *Poems on several Occasions, including the Petitioner, or a Review of the Red Book, with a Dedication to the Right Hon. W. P. By J. J. Vasser, Esq.* 8vo. 7s. Rivingtons. 1799.

We really cannot recommend this volume to our readers as worth seven shillings. The first poem, most unfortunately, is termed *Symptoms of Poetry*. We very much fear that there has been, somewhere or other, before *Symptoms*, or before *Poetry*, an omission of the little monosyllable *no*, and that we should read *No Symptoms of Poetry*, or *Symptoms of No Poetry*. With this insertion, the title of the introductory poem will do for the whole book.

ART. 17. *Poetry of the Anti-Jacobin. Fourth Edition.* 4to. 1l. 1s. Wright. 1801.

It is not usual with us to notice repeated editions of works, unless they come recommended by some extraordinary marks of novelty, or some obvious alteration and improvement. In the present instance, we deviate without scruple from our ordinary rule, to make mention of this volume of poetry, as the most beautiful specimen of typography that has perhaps yet appeared even from Mr. Bulmer's press. It combines every excellence that the art of printing can exhibit; and with these considerations, and to such as have this kind of curiosity, we think this a cheap publication. As to the Poems themselves, we have again and again spoken of them in the highest terms of praise; and the large and numerous impressions of them which have found a ready sale, sufficiently proves that the opinion of the public is entirely congenial with our own.

ART. 18. *Lyrical Tales. By Mrs. Mary Robinson.* 12mo. 5s. Longman and Rees. 1800.

This we believe to have been the last poetical production of this celebrated, but unfortunate female. Mrs. Robinson unquestionably possessed talents and accomplishments which might have adorned and improved society. We have had frequent occasion to commend, though incidentally just reason to censure, various publications of her pen, both in prose and verse. She had a lively imagination, and much practice had taught her the art of writing with great facility, and some elegance. This volume is distinguished by both the above-mentioned qualities, and we regret that there is not among these Tales one that its length will allow us to insert as a specimen. We think the last Tale, which is called *Golfre, a Gothic Swiss Tale*, by far the best.

ART. 19. *Persian Lyrics; or, Scattered Poems from the Diwan—J. Hafiz, with Paraphrases in Verse and Prose, a Catalogue of the Gazels as arranged in a Manuscript of the Works of Hafiz, in the Chetham Library at Manchester, and other Illustrations.* 4to. 15s. Debreit. 1800.

Sir William Jones first taught us to revere and love the name of Hafiz; since which, many of our countrymen have amused themselves,
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and the lovers of Oriental poetry, with partial translations from his works. Mr. Hindley has now still further contributed to our gratification, by selecting some of the Gazels, or Lyric compositions of Hafiz. Mr. H. modestly calls his performances Paraphrases, but they will be found to be very elegant and harmonious specimens of versification. We insert the first.

“ PARAPHRASE.

“ In roses veil’d the morn displays
Her charms, and blushes as we gaze;
Come, wine, my gay companions, pour
Observant of the *morning* hour.

“ See, spangling dew-drops trickling chace
Adown the tulip’s vermeil face;
Then come your thirst with wine allay,
Attentive to the *dawn* of day.

“ Fresh from the garden scents exhale,
As sweet as Eden’s fragrant gale:
Then come, let wine incessant flow
Obedient to our *morning* vow.

“ While now beneath the bow’r full blown,
The rose displays her em’rald throne,
Let wine, like rubies sparkling, gleam
Refulgent as *morn’s* orient beam.

“ Come youths perform the task assign’d:
What! in the banquet-house confin’d?
Unlock the door; why this delay,
Forgetful of the *dawn* of day?

“ Shall guests at this glad season wait?
Come, keeper, open quick the gate:
’Tis strange to let time pass away,
Regardless of the *dawn* of day.

“ Ye love-sick youths, come, drain the bowl:
Thirst ye for wisdom? feast the soul;
To heaven your inorning homage pay,
With hearts that glow like *dawn* of day.

Kisses more sweet than luscious wine,
Like HAFIZ, sip from cheeks divine;
’Mid smiles as heav’nly *Peries* bright,
And looks that pierce like *orient* light.” P. 32.

Some introductory observations are prefixed, containing an apology which hardly seems necessary for this undertaking, and explanatory of its difficulty. The *Gazel* is a sort of unconnected composition, and compared by Hafiz himself to *pearls when strung at random*. We are much pleased with the publication altogether, which will prove a very elegant and acceptable addition to all libraries, of which there are now many, where a space is reserved for specimens of Oriental literature.

ART. 20. *Lacrymæ Hibernicæ ; or, the Genius of Erin's Complaint : a Ballad, with a Prefatory Address to the Right Hon. the Earl of Hardwicke, the reported Viceroy elect of Ireland ; and a Pair of Epigrams. By Laurence Halloran, D. D.* 4to. 19 pp. 1s. 6d. Jordan. 1801.

The Divinity that stirs within this angry *Doctor*, is not at all apparent in the present publication. If we mistake not, we have lately seen him in a milder form*, but here all is rage and wrath. What his provocations may be, we know not ; but certain we are, that he bears them more like a man of war, than a preacher of peace. In his attacks upon persons whom we believe, on better evidence than his assertion, to deserve very different language, the threat of personal vengeance is not obscurely intimated, amidst much coarse and violent abuse. His Ballad breathes the spirit of implacable disaffection to the English government ; and his *Pair of Epigrams* are truly a pair, for one is as bad as the other.

ART. 21. *Unio sive Lamentatio Hibernica. Poema Macaronico-Latinum ; and an Ode to Peter Pindar.* 4to. 1s. Wright, Cobbett, &c. 1801.

From the Ode to Peter Pindar, and from the glimmering of light which pervades even the cloud of macaronic poetry, we are inclined to believe this writer capable of better things. It ought surely to be understood, at this day, that to write *macaronic* verses is to write nonsense. It is so easy, that to write nothing is hardly more indolent, and certainly is more creditable. It is neither ingenious in contrivance, nor pleasing in effect. The Poem is ironical, the Ode is epigrammatical ; both are well intended, and, we hope, announce superior efforts to come.

ART. 22. *Harvest, a Poem : containing some Observations especially adapted to the present Season. By Mason Chamberlin.* 8vo. 14 pp. 6d. Clarke. 1800.

This little Poem seems to have been written at the commencement of the harvest of last year ; which at first was supposed to be a good one. It applies, however, much more to the present time, when the harvest is manifestly one of the most plentiful that has been known for many years ; consequently the writer's well-meant admonitions to be thankful to Providence come with additional force. He also very properly warns us against abusing the blessing of returning plenty, by improvident waste. His morality and piety deserve praise ; and we wish it was in our power to speak as highly of his poetry, or give such a specimen as should recommend it. The first part of the Poem scarcely rises above mediocrity, and the conclusion falls below it.

* Vol. xvii, pp. 319, 320.

- ART. 23. *Parodies on Gay. To which is added, The Battle of the Bufts; a Fable Attempted in the Style of Hudibras.* Small 8vo. 52 pp. 1s. J. Hookham.

The author of these Parodies and imitation, appears to have more love of humour than talents for it. His versification is generally smooth and neat; but the turn of thought has not enough of point and vivacity. Of the Parodies, the first strikes us as the best. The Battle of the Bufts (so far as we understand it) is formed upon an idea nearly similar to Swift's Battle of the Books, but is far from being carried on with the same ingenuity. The Hudibrastic rhythm and terminations are, however, not ill imitated.

- ART. 24. *The Fate of Bertha. A Poem. By William Lucas.* 4to. 29 pp. Westley. 1800.

The Preface to this Poem is so modest, that we are not inclined to treat the Poem itself severely. The tale is a melancholy one; but some of the chief circumstances are too improbable (not to say impossible) to create a strong interest. The author seems to have a tolerable ear for versification, but not much genius for poetry.

DRAMATIC.

- ART. 25. *The Dash of the Day, a Comedy, in Five Acts; as performed, with universal Applause, by his Majesty's Servants of the Theatre Royal Norwich. By Francis Lathom, Author of Men and Manners, Mystery, &c. &c. The second Edition.* 8vo. 102 pp. 2s. Payne, Norwich. 1800.

We form no great expectations of provincial dramas, and consequently the present has not disappointed us. It is moral and decent; "further this deponent saith not:" for ingenuity of plot, vivacity of dialogue, brilliancy of wit, and archness of humour, are out of the question. It has, however, one negative merit; that of being less farcical and absurd than most of the pieces called comedies, which have lately been produced in London.

- ART. 26. *King John, an Historical Tragedy, altered from Shakespeare, as it was acted at Reading School for the Subscription to the Naval Pillar, to be erected in Honor of the Naval Victories of the present War.* 8vo. 82 pp. Smart and Cowslade, Reading; Bremner, &c. London. 1800.

In an Advertisement to the altered Play, the respectable editor, Dr. Valpy, informs us, that, on perusing Cibber's *Papal Tyranny* (which is also an alteration of Shakespeare's *King John*) the more he compared it with the great original, "the less he found himself inclined to depart from Shakespeare, and to adhere to Cibber;" for that (besides another reason stated) he wished "to preserve all the fine passages, of which Cibber had scarcely retained a line." He also adds, that "he wished

wished to correct and modernize the versification of the former, whenever he could do it without offending the ears or the taste of his admirers." In his rejection of Cibber's alterations, we have no doubt he was perfectly right; but (whether it arise from prejudice, or the habit of contemplating Shakespeare's excellencies, without attending to minute defects, we know not) we confess that, on comparing some passages, Dr. V. appears to us to have unnecessarily weakened Shakespeare's powerful, though not quite harmonious, expressions. The concluding lines, in particular, fall off in the spirit and energy of the original. We doubt also, whether the first Act of the original might not have been, with some alterations, preserved; as the character of Falconbridge, without such an introduction, loses much of its interest. Upon the whole, however, the alterations are judicious, and well adapted to the use for which they were designed, and the occasion which produced them.

The Play is preceded by a spirited Prologue, written by Mr. Pye.

NOVELS.

ART. 27. *The Microcosm. By the Author of Vicissitudes in Genteel Life. In Five Volumes. 12mo. 1l. Mawman. 1801.*

There was a time when these five volumes would have been comprized in two, and the bookseller would perhaps, in his bargain with the author, have allowed his copy to be enough only for two small volumes. We exceedingly disapprove of this sort of imposition on the public, who are made to pay twenty shillings, where ten would have been amply sufficient. The work itself is entitled to no extraordinary praise, nor liable to much severe criticism; the story is tolerably well told, and the characters not ill supported. On the whole, it is somewhat above mediocrity.

ART. 28. *Clara. A Tale. Two Volumes. 12mo. 8s. Kearsley. 1801.*

This is a most terrible and melancholy tale about Roderigos, and Rodolphos, and Baron Montalts, and St. Aubignys, and Alberts, and the whole catalogue of such *novel* names. There is, however, proof of a lively imagination, which might be better directed, and more usefully exercised.

ART. 29. *Martin of Fenrose; or, the Wizard of the Sword. A Romance. By Henry Summersett, Author of Leopold Warndoff, Jaqueline of Olzeburge, &c. &c. Three Volumes. 12mo. 13s. 6d. Cobbett and Morgan.*

Did any of our readers ever meet with Jaqueline of Olzeburge, or with Leopold Warndoff, or with this author's etceteras? If they have, they may be glad to peruse Martin of Fenrose. We have been given to understand that, in the fabrication of these goods, the author's principal care is to contrive and invent a good name for his work. We
totally

totally dissent from this mode of book-making. We think the author should finish his work, and then be anxious about a *good name*. When this is the case we shall probably be more agreeably employed, than in merely giving the title of a book, and lamenting that we can do no more.

MEDICINE.

ART. 30. *Observations on Mr. Home's Treatment of Strictures in the Urethra, with an improved Method of treating certain Cases of those Diseases.* By Thomas Whately, Member of the Royal College of Surgeons in London. 8vo. 112 pp. 2s. 6d. Johnson. 1801.

Although the author of this tract holds opinions different from those published by Mr. Home, on the method of treating strictures in the urethra, and particularly advises practitioners to be sparing in the use of the caustic, being of opinion that, in many of the cases in which recourse is had to what he calls that harsh medicine, milder means would be equally or more efficacious, yet we observe, with pleasure, that he every where treats his opponent with candour, and readily pays him that homage which his genius and talents, so eminently deserve.

The author begins with giving a brief account of the mode of treating strictures with the common bougie, which has prevailed since the time of M. Daran, who made considerable improvements in the structure, as well as in the method of using that simple instrument, and is large in his extracts from the works of Mr. Sharp and the late Mr. Hunter, who further extended the knowledge and utility of the bougie. These great men were not unexperienced, he observes, in the use of the caustic, but they only employed it in extreme cases, that could be successfully treated by no other means. Mr. Home, on the contrary, has extended the use of the caustic to less desperate cases, and by his skilful management has frequently found, while its effects were more certain and permanent, the application of it was less painful than that of the common bougie. In opposing this opinion, and with the view of showing that the application of the caustic may not be so safe and harmless as represented by Mr. Home, the author gives an account of experiments he made by touching the inside of the mouth, and of the orifice of the urethra, in persons in health, with the lunar caustic. These however, we pass over, as the results from them, even had they been unfavourable, could not have been admitted in opposition to actual experiments on strictures, made by Mr. Home and other practitioners, in which the caustic has been found to be both safe and efficacious.

The author next examines a part of the cases related by Mr. Home, in his *Practical Observations on the Treatment of Strictures in the Urethra*, and shows that, even under his management, pain, spasm, hæmorrhage, and other inconveniences, were sometimes produced by the application of the caustic. But it should be observed, that the instances here given are taken from the second series of Mr. Home's cases, which are actually related with the view of guarding practitioners against the too indiscriminate and general use of the caustic. "That I may not,"

Mr.

Mr. Home says, *Practical Obsl.* ed. 1795, p. 73, "be supposed unduly prepossessed in favour of this mode of practice, and may not be understood to recommend a general and indiscriminate adoption of it, under all circumstances; I shall now produce cases to illustrate some of the cautious limitations and objections, which ought to be kept in view."

We come now to the last part of the book before us, in which the author describes a method of treating strictures in the urethra, which he wishes to introduce, as liable to less inconvenience than that recommended by Mr. Home. He begins by directing that the part should be first dilated, where practicable, by the cautious and gradual introduction of a common bougie. This, however, he acknowledges Mr. H. has likewise advised. He then directs, "that the practice of applying the caustic be altogether confined to such strictures of the urethra as are either utterly impervious, or so contracted as to be incapable of dilatation by the common bougie." P. 65. That the cure should always be first attempted with the bougie is, we believe, on all hands allowed; and, that the caustic may with propriety be tried when the bougie fails, the author had before admitted. "In strictures of long standing, which can only be dilated to a certain extent, and if the bougie be discontinued, the disease returns in a short time, it is allowable," he says, "to apply the caustic, if there be nothing in the patient's habit to forbid its use." P. 65. He next describes his method of arming the bougie. The process appears to be ingenious, but is operose; and, we should think, must often fail in producing the intended effect. It seems also to require as much nicety in managing it as that it is intended to supersede. "It is evident," the author says, "that the success of applying the caustic by this method will depend very much upon the nice manner in which it is performed." P. 72. For the particulars of it we must refer our readers to the work, as it is too long to be inserted entire, and will not admit of being abridged. Five cases are related of persons treated by the author's method. In three of them he was completely successful; in a fourth the patient was relieved, but the complaint was too inveterate to admit of a cure. The subject of the fifth case died of sphacelus of the scrotum, &c. This case is inserted "with a view of giving a history of the progress of a strictured urethra, and exhibiting the morbid state of the parts." It is further illustrated by an engraving. The case is curious, and deserves being recorded; and, on the whole, some useful information on the subject of stricture may, we think, be obtained from the perusal of this treatise.

ART. 31. *Practical Observations on the Cure of Gonorrhœa virulenta in Men.* By Thomas Whately, Member of the Royal College of Surgeons. 8vo. 120 pp. 2s. 6d. Johnson. 1801.

Gonorrhœa, though a disease of frequent occurrence, has been found to yield to such a variety of treatment, that much doubt has prevailed, and continues to prevail, as to its nature and origin; some contending that it was a species of the venereal disease, and not to be cured without the administration of mercury; others denying its venereal origin, and insisting that the cure in recent and milder cases may be safely trusted

trusted to more simple medicines. But even those are found to have recourse to mercury, in cases that are inveterate and difficult. This author considers it as a species of the venereal disease, and supports that opinion by the authority of many of our best medical writers, as well as by observations deduced from his own practice. From this opinion of the author, as to the nature of the complaint, it might be expected that the internal exhibition of mercury would be considered by him as indispensably necessary in its cure. This however is not the case, for although he frequently employs mercury in that way, to relieve certain symptoms of the disease, the completion of the cure is usually effected by injecting a solution of muriated quicksilver into the urethra; and in a majority of cases, after appeasing the inflammatory symptoms by bleeding and other antiphlogistic remedies, the cure is entrusted to injections alone. For the arguments supporting this, and other points of practice, not generally followed, we refer our readers to the work, which appears to have been written with care, and to contain much valuable instruction on the subject.

ART. 32. *Observations on the Utility of Inoculating for the Variolæ Vaccinæ, or Cow-Pox.* By Edward Gardner. 8vo. 29 pp. 1s. 6d. Johnson. 1801.

Plain and solid arguments in favour of vaccine inoculation, deduced from actual facts, adapted to general readers as well as to the professors of medicine: showing the points in which its great excellence consists, which gives it a decided superiority over small-pox inoculation. These are, the lightness of the indisposition attending it, scarcely one patient in four hundred being obliged to be confined for it a single day; its never occasioning any pustules, except on the inoculated part, consequently its not being communicable any other way than by inoculation, or by applying the matter of the pustule to a fissure, or to some part where the skin is abraded or rubbed off. Women in every stage of pregnancy, and infants at the moment of their birth, may be inoculated with the matter of the cow-pox with perfect safety; or one or more individuals in a family may be inoculated with it, where there are others of them who have not had the disease, without the smallest hazard of infection being communicated to them. The author concludes by paying a high and deserved eulogium to the character of Dr. Jenner, to whom we are indebted for the introduction of the practice; and wishes, in which we sincerely join him, that he may receive some substantial mark of the approbation of the public.

ART. 33. *Instructions relative to Self-Preservation during the Prevalence of contagious Diseases.* By a Physician. 8vo. 14 pp. 6d. Callow, Crown Court, London. 1801.

A few plain rules for preventing the propagation of infectious fevers, consisting of cautions relative to the management of the patients, and of the persons permitted to visit them. The apartment in which the sick person is confined should be kept clean, and well ventilated, the linen and bed coverings changed as often as can conveniently be done, and the excretions from the body removed immediately after
being

being voided. Few visitors should be allowed, and those who are permitted should, before going into the room, drink a glass of wine, or of tincture of bark mixed with water; should remain there as little time as possible, and not approach too near the bed of the patient. The rules are taken from Dr. Haygarth's, and other publications on the subject; are concise, and well adapted to answer the intended purpose.

ART. 34. *Observations on the Bile and its Diseases, and on the Oeconomy of the Liver, read at the Royal College of Physicians, as the Gulsonian Lecture of the Year 1799. By Richard Porcel, M. D. Fellow of the Royal College of Physicians, &c. 8vo. 180 pp. 4s. Rivingtons. 1800.*

The author gives a very minute and exact description of the liver, its situation, vessels, and connection. Strictures being sometimes observed in the gall-bladder, he inclines to think it has something of a muscular texture, although no regular muscular fibres have been found. Its inner surface, he observes, is highly vascular and rugose, resembling the inner coat of the stomach, and, like that, it is probably a secreting organ. Treating of the œconomy or functions of the liver, the author supposes the secretion of the bile to be performed by the hepatic artery, and not by the vena porta, as generally imagined. This, besides being analogous to the usual mode of secretion, is strongly supported by a fact related by Mr. Abernethy, of an animal dissected by him, in which the vena porta was wanting, and yet perfect bile was found in the gall bladder. The vena porta being thus divested of its office, as a secreting vessel, the author assigns it that of a reservoir, or receptacle for the superfluous blood from the other viscera, particularly the lungs, when they are obstructed, and incapable of allowing the whole of the blood to circulate through them. This opinion is strengthened by observing, that the liver has been not unfrequently found enlarged in phthical patients, merely by its vessels being gorged with blood, without any accompanying disease. "The liver, in this point of view," he says, "will rise in its importance in the animal œconomy; it is not to be considered as a mere glandular mass, suited to the secretion of a particular fluid, but as ministering to, and in a certain degree regulating, the circulation of the blood. Perhaps these opinions," he adds, "do not from their nature admit of perfect demonstrative proof; it will be enough if, in the present instance, they carry with them probability, and lead to the further investigation of those physiologists, whose reflections bring them to the same conclusion with Haller, *non possum non suspicari, præter bilis secretionem esse hepatis peculiarem utilitatem.*" P. 35. The author then enters into a minute examination of the bile, and describes a numerous series of experiments, by himself and other writers, instituted with the view of discovering its nature and component parts. But they are not, as he acknowledges, "sufficiently various or established, to justify conclusions respecting the relation of bile to the blood." P. 53. He then treats of the diseases of the liver. These are accurately described, and pertinent methods of treating them are suggested. On the whole, this specimen of the author's physiological talents is calculated to do him credit, and may be read with considerable advantage by the medical student.

ART. 35. *The Medical and Chirurgical Pharmacopæia, for the Use of Hospitals and Dispensaries.* By Richard Reave, Chesham. 8vo. 88 pp. 3s. 6d. West and Hughes. 1801.

Gleaned principally from the London, Edinburgh, and some hospital dispensaries; but not with such discriminating selection, as to give it a preference over the performances from which the materials are taken.

ART. 36. *Remarks on the Situation of the Poor in the Metropolis, as contributing to the Progress of contagious Diseases: with a Plan for the Institution of Houses of Recovery for Persons infected by Fever.* Published by the Desire, and at the Expence, of the Society for bettering the Condition of the Poor. 8vo. 47 pp. 1s. Hatchard. 1801.

These remarks, and the plan which accompanies them, could not have been submitted to men more zealous or more judicious in the execution of benevolent designs, than the Society for bettering the Condition of the Poor; a Society which, if our wishes could prevail, would include in its list of members every charitable person in the kingdom. The author, Dr. Murray, proposes to confine himself, in these Remarks, to the relation of such circumstances as have occurred under his own immediate notice; but what he has stated and proposed, has also the entire sanction of many gentlemen distinguished in their profession; particularly of Sir W. Farquhar, Doctors Saunders, Garthshore, Willan, and Ferriar. The situation of the poor in the metropolis, as it is here described without exaggeration, will make any mind shudder that is not destitute of feeling. Crowded apartments, fresh air excluded, want of cleanliness, and scanty sustenance; all these causes combined, may well be expected to generate disease and misery, communicated by each sufferer to others, and multiplied beyond calculation.

An institution, in the year 1796, for diminishing the number of contagious fevers among the lower classes at Manchester, under the direction of Dr. Ferriar, has produced effects truly astonishing, but proved, by authentic documents, at a very inconsiderable expence. That similar institutions in London would produce similar benefits, is unquestionable; and the plan (at p. 17) for establishing houses of recovery for persons infected by contagious fever, seems to be perfectly unexceptionable. One objection is very properly obviated, arising from "an apprehension that the contagion would be as it were concentrated on the spot where a house of recovery should be established; so as not only to expose to hazard those who might be immediately connected with it, but also to infect the whole surrounding atmosphere, and endanger the safety of all the neighbourhood. This apprehension, however, has been long since abandoned as ill-founded, being wholly inconsistent with a knowledge of the facts ascertained respecting the communication of infection, all of which concur to prove that the contagious atmosphere is rendered perfectly innoxious by being *diluted* in a sufficiently large quantity of pure air. The experience of Manchester is particularly to this effect; the house of recovery, although in the centre of that populous town, is perfectly airy, in all respects comfortable,

fortable, and free from the appearance of infection; and the number of contagious fevers in its immediate vicinity has been diminished to an astonishing degree." P. v. We could wish to expunge a single passage at p. 46, which extols *hospitals for contagious diseases* above most other hospitals. Let us never recommend one mode of charity at the expence of others. They may all prosper together. There is wealth enough in the kingdom, and there is benevolence (we are persuaded) more than enough, to relieve nine tenths of the miseries under which the poor labour. *Attention* only is too often wanting in the rich; and that attention we shall never fail to solicit, whenever books like this present to us an opportunity.

DIVINITY.

ART. 37. *A plain and practical Exposition of the Commandments, &c.*
By Samuel Glaspe, D. D. 8vo. 3s. Rivingtons.

We have now before us a work, very important in its design; an exposition of the Commandments, for general use: and we feel justified in recommending it, as executed with great ability. However modestly the author may disclaim any idea of erudition and profound research, this work exhibits powers of mind and understanding well adapted to the importance of the undertaking.

We would recommend the Introduction to our readers, as containing a clear and intelligible account of the nature of the Christian covenant; blending and explaining very judiciously the inseparable duties of faith and good works: and also for the comprehensive manner in which the connection is preserved between the moral duties of the Jewish and Christian dispensations.

But, in the Introduction, p. iv, the observation, "that the Commandments are calculated to enable us to pass through the various scenes of this life with ease and comfort, with credit and satisfaction," should perhaps be a little guarded; and the words should be taken chiefly in a spiritual, a religious sense; the ease and comfort of a conscience void of offence. Relatively to the opinion and praise of the world, the discharge of our duty does not always, and necessarily, secure us that return we could wish. Still, with regard to the judgment of all good persons, the effects of our keeping the commandments will be such as the pious author has expressed them.

In the exposition of the duties of the first Table, our thoughts are raised towards the supreme object of our love and adoration, by very reverent yet animated exhortations. The expressions, without enthusiasm, or over-heated imagination, awaken the finer feelings of the soul; and are "fervid, pious, and rational:" tempering the warm affections of love and exultation with the calmer consideration of the moral duties; which must be the proof of the sincerity of those affections. As our blessed Lord said, "If ye love me, keep my commandments."

Where the author enumerates the reasons for the Christian Sabbath being observed on the first day of the week, and mentions (p. 70) its preserving the remembrance of our redemption from sin, it would have

have strengthened the argument to have shown (Deut. v. 15) that, among other uses, the sabbath of the Jews tended to keep alive in them a sense of their deliverance from the bondage in Egypt.

In the duties of the second Table, the author has left us to regret that he did not enlarge his observations on some parts of them. In the fifth discourse, he has treated the subject of our political obligations in a very able manner. But the situations of families in all their relations, are so interesting, and involve so much of the welfare and happiness of life that we cannot help wishing he had appropriated one entire discourse for the mutual obligations of persons in those situations. We will not enlarge our remarks upon the various parts, which have particularly engaged our attention; but we cannot pass by the seventh discourse without noticing that, in the duties which attach to early manhood, the exposition is warm to the feelings, and level to the understanding, with expressions on a very delicate subject, of peculiar propriety.

Great praise must be bestowed on the accurate distinction which is preserved through this work, in defining the duties towards God, our neighbours, and ourselves; and though certainly many persons will not derive fresh information from it, yet to numbers it will convey most important instruction.

ART. 38. *A Sermon, preached in the Chapel of Stamford-Hill, Middlesex, on Thursday, November 29, 1798, being the Day appointed by his Majesty's Proclamation for a General Thanksgiving, for the glorious Victory obtained by his Majesty's Ships, under the Command of Rear-Admiral Lord Nelson of the Nile, over the French Fleet, and for the other Success of his Majesty's Naval Forces. By John Robert Scott, D. D. Chaplain to his Grace the Duke of Lincolns. Published at the Request of the Congregation who heard it on that Day. Second Edition. 4to. 22 pp. Bateman. 1801.*

THE exordium of this discourse, on Psalm cvii, 31, is a panegyric, in general terms, upon the Psalms of David; which are said to "abound in the noblest strains of poetry, which would suffer no diminution, when compared with the sublimest productions of heathen genius." P. 5. This is a feeble and degrading sort of praise; much like that which we noticed in our 15th volume, p. 558, where the oratory of *St. Paul* is said to "display a dignity and pathos, not inferior to the noblest passages of Cicero's or *Erskine's* eloquence." In the body of his discourse, the preacher undertakes to show the grounds of the duty of thanksgiving, as it is incumbent on individuals, and on societies; namely, "the power and the providence of the Supreme, in the debility and the dependance of man; in the consciousness of blessings enjoyed; and in the overflowing bursts of gratitude for their abounding measure." P. 7. The last particular seems to be rather the very exercise of thanksgiving, than one of the grounds of it. The style of this Sermon, in many instances, offends our taste; as, "however infinite in thought the mind of man may be, yet—"the torrid flames of a burning fever may calcine all its ideas" (p. 8)—"acquire fresh impulses of cogency" (p. 11)—"worshipped a painted prostitute picked up from the stews." P. 20. The whole discourse is a slight piece of rhetoric.

ART. 39. *A Sermon, preached before the University of Cambridge, on Sunday, November 2, 1800. By Robert Luke, B. D. Fellow of Sidney Sussex College.* 4^{to}. 1s. Rivingtons. 1800.

At p. 446, of our sixteenth volume, the reader will find notice taken of a former discourse from Mr. Luke. The author seems in some respects to have followed the advice which was there given, and to have adhered with greater closeness to the subject which he undertakes to illustrate. Still we observe nothing of peculiar energy, which rendered the publication of this Sermon necessary. The credit of good meaning is most unquestionably due; but having said this, we are rather inclined to deprecate the publication of single Sermons, unless recommended by some peculiar circumstances of situation and character, some local connection, or some solicitation not easily to be refused.

ART. 40. *A Sermon, preached at the Assizes held at Wisbech, August 7, 1800, before Henry Gawillim Esq. Chief Justice of the Isle of Ely. By Cæsar Morgan, D. D. Vicar of Wisbech, and Chaplain to the Lord Bishop of Ely. Published at the Request of the Magistrates present.* 8vo. 21 pp. 1s. White, Wisbech; Rivingtons, London.

The preacher discourses, through several pages, with no small show of metaphysical learning, concerning the efficacy and utility of *volition*, or *choice*, in matters of small moment; and the duty of caution and circumspection in all others. To this part of the Sermon, the hearers (one or two excepted) probably listened with great admiration, and with little comprehension and edification. The text (Psalm cxi, 10) is then adverted to, but is soon dismissed from notice. Much of the remainder of the discourse is occupied by a panegyric upon "the learned and worthy Chief-Justice;" with which, if we do not greatly mistake, he would willingly have dispensed. To bestow due praise in a right manner, is in all cases a matter of some delicacy and difficulty; to bestow it thus in a man's presence, is incomparably more difficult; and in a church also, consummately difficult. Dr. M. does not appear to us to have encountered all these difficulties with much felicity. That the encomium here delivered is just, we very strongly attest; but is in our judgment much too broad and direct, to have been pronounced under all the circumstances we have mentioned. The whole discourse has many more of the qualities of an ingenious essay, than of an edifying Sermon.

ART. 41. *A Sermon, preached at Scarborough, on Sunday, September 28, 1800; and published by the Request of the Bailiffs and Burgesses of the Corporation of that Town. By J. A. Busfield, A. M. of Clare-Hall, Cambridge, and Chaplain to Major-General the Right Honourable Lord Musgrave.* 8vo. 1s. Johnson. 1801.

At p. 688, of our sixteenth volume, we noticed a Sermon by this well-intentioned author. We think this discourse much less liable to the objections which were there made, and to breathe a manly sense of piety and devotion.

- ART. 42. *A Sermon, preached at the Parish Church of St. Mary in Beverley, on Wednesday, March 12, 1800, being the Day appointed for a General Fast. By the Rev. Robert Rigby, Vicar.* 8vo. 15 pp. 1s. Turner, Beverley; Scatchard, London. 1800.

Good and useful exhortation, from Joel ii, 13, with much plainness of style and argument.

- ART. 43. *An Argument concerning the Christian Religion, drawn from the Character of the Founders.* 8vo. 2s. Robinsons. 1800.

This is the translation from the French of M. Verret, of Geneva. The arguments in favour of Christianity are not indeed novel; but they are advanced with great force, perspicuity, and precision. The conclusion of the author will be admitted, not only by every true believer, but by every man who feels the force of logical discussion. He who disbelieves the truth of Christ, must admit paradoxes contrary to every thing we know of man and of his nature, and contrary to all the examples with which we are furnished from history.

LAW.

- ART. 44. *A Practical Treatise upon the Law of Annuities: wherein the different Securities for Annuities, and the Remedies for the Recovery thereof are fully exemplified. Together with the Determinations of the Courts on the Construction of the Annuity Act. To which is added, a large Collection of Precedents, drawn and accurately settled in the Course of Practice, and adapted to every Species of Property that can be made an effectual Security for an Annuity; with Memorials thereof, whereby the same may be prepared with Ease, Precision, and Dispatch. By Robert Wihy, of Craven-Street, Solicitor.* 8vo. 526 pp. 1cs. 6d. Butterworth. 1801.

Mr. Wihy's view in publishing this book is, as he says, "to increase the present depreciated value of annuities, and remove that odium which has hitherto attended such transactions." P. 104. It is not a little doubtful, whether any learned labour could accomplish the Herculean task proposed by the author, or whether it would not work a mischief if it were attained. The mode of borrowing money upon annuities, strictly so called (that is) where the security is merely personal, is nothing but a successful device to evade the statutes of usury. Upon the principle, therefore, that the latter are politically wise, it might have been better to have prohibited the former altogether, unless granted according to a prescribed table of value, rather than attempt to strangle them by technical and unavailing regulations. The melancholy experience of Courts of Justice shows, that some of the fairest transactions of this sort have been overset, and the widow and the aged stripped of their only support, from being entangled in these statutory provisions; while the usurer, against whose contrivances they were intended to guard, eludes its operation, but doubles his premium, under the pretext of guarding against the risk of a defective security, which
he

he takes care to prevent, and of which no honest man would (so far as he was personally concerned) take advantage of, if it did exist.

Considering Mr. W.'s work as a treatise on the law of annuities, as established by 17 Geo. III. it is not ill executed, and shows that he is well qualified, at least so far as an intimate knowledge of the subject can render him so, for the managing this sort of transactions. We suspect this to be the chief design of his publishing, and that we have paid him the most substantial compliment in our power, when we have acknowledged his capacity for this sort of agency. The book itself does not supersede the use of Mr. Hunt's more scientific treatise; and it is become almost necessary, in charity to the legal profession, to discourage the growing practice of multiplying books upon the same subject, when nothing new is added in point of matter or arrangement. The precedents, however, which occupy the greater part of the volume, seem well chosen and correctly drawn.

ART. 45. *A Summary of the Law of Set-Off: with an Appendix of Cases argued and determined in the Courts of Law and Equity upon that Subject.* By Basil Montagu, of Gray's Inn, Esq. Barrister at Law. 127 pp. 6s. Mawman, and Butterworth. 1801.

Mr. Montagu collects and combines, in the body of the work, the several points and distinctions which are to be found on this particular branch of the law, and gives, in the shape of notes, an abridgment of the various cases in which the positions that he lays down have been established or recognized. His subject is but of recent origin, and of course his remarks could not be either deep or extensive. Whatever it did admit of, Mr. M. has performed with accuracy and diligence. He has paid particular attention to his arrangement, which is well formed, but rather too ostentatiously displayed. We wish indeed to suggest to him on this head, that he would have made his subject more easily comprehended, if he had postponed the consideration of his division, entitled, "Set-off at Common Law," until he had treated of that which he entitles "Set-off by Statute." The former has evidently grown out of the two Acts of Parliament which created the latter. No case is to be found on the books respecting it, until some time after they had passed, and it is no more than an equitable application by courts of law, of the principle established by statute to matters peculiarly within their discretion, such as the setting-off reciprocal judgments and costs against each other. To professional men, however, for whose use this summary is principally designed, this slight defect will not detract from its utility. The several reported cases determined upon this subject, are brought together in the shape of an Appendix to the work itself. As they had all been previously abridged with sufficient accuracy in the notes, to insert them a second time is at best a piece of useless tautology. Mr. M. might have taken his choice, either to insert his own abridgment, or the case itself, as it appears in full in the books; but to encumber his book with both, serves only to swell the size, and thereby enhance the price of the publication, without adding any thing of real value to the purchaser.

POLITICS.

ART. 46. *A View of a Course of Lectures, to be commenced on Monday, May 11, 1801; on the State of Society, at the Opening of the Nineteenth Century; containing Inquiries into the Constitutions, Laws, and Manners of the Principal States of Europe.* By Henry Redhead Yorke, of the Inner Temple, Student at Law. 8vo. 45 pp. 1s. Clement. 1801.

With what success the Lectures here referred to have commenced, and how far they have proceeded, we have not yet been informed. But the subject which Mr. Yorke has undertaken to illustrate, is unquestionably of high importance; and, from the perusal of this introductory treatise, we are induced to form sanguine hopes of the ability and judgment with which all the topics it embraces will be discussed.

The author begins with a very candid admission that, although we have "an honest prepossession in favour of our own national institutions, we should not be unmindful that, under forms of polity materially different from our own, the several communities of Europe have enjoyed a degree of relative happiness, proportioned to their education, their habits, and their moral condition."—"The common object," he adds, "of every European government, and indeed of all government, is the PUBLIC GOOD; but the comprehensive views which are exerted in its attainment, and the *mode* in which it is to be exercised, when attained, depend on a variety of circumstances totally distinct from any notions of metaphysical perfection." He pursues this train of reasoning further, and argues strongly against "unsettling the opinions of any people, and exposing their happiness to the sport of chance." Yet by this reasoning, he very properly adds, it is not meant to "weaken the partiality we bear, and the preference we justly give, to our own over the polity of every other nation of the habitable globe." We augur well of a work, the author of which sets out upon principles so rational and just.

Mr. Yorke proceeds to answer the question, which may be put by an objector, "how, if public good be the object of all government, are we to reconcile to it those undisguised violations of justice, and those wanton acts of cruelty which are often perpetrated on the continent of Europe?" The above question is obviated in the most satisfactory manner; and this part of the Introduction (though not expressly directly to that object) affords an admirable reply to those who have alledged instances of misconduct in regular governments, in order to palliate the atrocities of revolutionary France.

The next object of Mr. Yorke is, to show that the new century opens with events of such extraordinary magnitude, as to require that kind of previous knowledge which he proposes to communicate; in order that we may be "fortified and prepared against the consequences which are likely to arise from them." Here he gives a just description of modern metaphysical politicians, and points out the chief error of their systems. In remarking on the changes that have taken place in the ideas of mankind, he most forcibly paints "the feature so prominently

minently disgusting in the history of modern Europe, that mockery of all public law, which by one stroke of the pen transfers whole nations, without their consent, to foreign masters, partitions the fairest portion of civilized society to a few ambitious dynasties, dissolves the reciprocal bond of protection and allegiance by which a government and people are held together, scatters widely the seeds of contention and unceasing revolt, and establishes the plea of military government; which being rendered permanent, genius droops and withers, the best forms of social order moulder to decay, and peace, justice, and freedom, are banished from the earth."

"This consideration," he adds, "is of itself sufficiently powerful to justify his inquiries," considering it as "an amusing as well as instructive lesson, to review from an eminence the lot of those nations before they are extinguished from the page of independence, and to contemplate those laws, governments, and manners, which once raised them to a proud equality in the scale of European communities, and which have since proved too feeble to resist the inroads of corruption, the shocks of adversity, and the violence of usurpation." After thus unfolding the nature of the objects on which he would fix the public attention, the author next explains the manner in which he means to proceed; which is, first, "to present an outline of the progress of society and government, from the earliest ages to the period under consideration" (on which topic he dilates very ably) then "to describe the genius of modern policy, to mark its progressions, and to contrast it with the spirit of those nations which exist only in the page of history" (in this part he proposes to explain the nature and application of the feudal system) and, lastly, to analyze the properties and effects of laws and government, by considering *Man as he is*, without indulging "any speculative topics, and abstract reasoning." On this last branch of his Lectures he also expatiates with much ingenuity and force, and lays such a ground-work for his reasonings, that we have the greatest hopes of finding the superstructure raised upon them at once beautiful and solid. He concludes, with stating his motives for the present undertaking, alluding, without asperity, to the prepossessions entertained against him on account of his former political conduct, and citing, with full approbation, the striking panegyric delivered by one of our ablest crown lawyers (as Mr. Yorke justly terms Mr. Serjeant Hawkins) on the laws and constitution of this kingdom.

We have already spoken with approbation of a * political treatise by this author, and shall soon have occasion to examine a more elaborate work which he has lately published, on the important subject of education. Whatever objections we may hereafter state to some of his opinions upon *that* topic, we do not hesitate to declare of the tract before us, that it gives such a view of his proposed (or rather commenced) political Lectures, as induces us to believe his fellow students will derive from them much rational amusement, and solid instruction.

* A Letter to the Reformers. See Brit. Crit. vol. ii, p. 554.

ART. 47. *A Letter to his Grace the Duke of Portland on the Subject of Catholic Emancipation in Ireland. By a Gentleman who has resided in that Country for a considerable Time.* 8vo. 22 pp. 1s. Stewart. 1801.

This writer, who signs himself *Bull Dog*, states that he was an eye-witness of the conduct of the Irish Catholics during the late rebellion, and objects strongly to their being invested with the same privileges as the Protestants, to their "enjoying the high offices of state, being admitted into our Houses of Parliament, or becoming counsellors to the King." His opposition to the measure is founded chiefly on his knowledge of their bigotry and hatred of the Protestants. He seems very zealous, and, we doubt not, is sincere; but he should not have used the term *catholic emancipation* (an expression, adopted insidiously by the advocates for the Catholics) without reprobating, or, at least, qualifying it.

SCARCITY.

ART. 48. *Observations on the enormous high Price of Provisions; shewing, amongst other Articles, that the overgrown Opulence of the Husbandman, or Farmer, tends to subvert the necessary Gradations of Society; is inimical to the Interests of Morality in General; and, if not salutarily corrected, will be the perpetual Bane and Misery of the Country. By a Kentish Clergyman.* 8vo. 54 pp. Locket and Frampton, Dorchester; Collins, Salisbury. 1801.

From writers apparently well-intentioned we differ with regret; and yet, as in the present case, we sometimes differ very widely. To our understanding, "the unkind seasons, and the (general) deficiency of crops," *did* appear very clear, and not at all problematical. It appears to us almost equally clear, that "a *maximum* of four pounds per quarter for wheat," or any maximum whatever, would be a measure full of difficulties in execution, and most pernicious, if executed. The *selling by sample* is declaimed against in a way that brings little conviction to our minds. The proposed *penalty for withholding corn*, proportioned to the length of time withheld, and to the quantity hoarded up, would, probably within three months, convert scarcity into famine. Doubtless, many *gentlemen-farmers* may be seen as absurd as they are described to be, generally, at pp. 41, &c. but any uneducated and vain man, who suddenly becomes rich, will be equally absurd; and perhaps for one such character among farmers, twenty might, in these days, be found among merchants. But it is not either farming or merchandize, that makes such characters; they are produced by the strong operation of great prosperity upon weak or vulgar minds. The supposition that opulent farmers must of necessity be coxcombs, is just as sensible, as the supposition of a certain facetious senator, that farming clergymen are of course *Trullibers*. These are errors, in vision, of minds which have a very contracted ken.

ART,

ART. 49. *Two Sermons, on the Alarm of Scarcity, and on the proper Improvement of the late general Fast; preached at the Chapel in West-Gate, Wakefield. By Thomas Johnstone. Svo. 49 pp. Johnson. 1801.*

Two very feeble declamations; tending to make us at least as much dissatisfied with our political condition and our rulers, as with our own religious and moral state, pp. 42, 43.

ART. 50. *Practical Economy; or, a Proposal for enabling the Poor to provide for themselves: with Remarks on the Establishment of Soup-Houses; and an Investigation of the real Cause of the present extravagant Consumption of fine Wheaten Bread by the People of this Country. By a Physician. Svo. 55 pp. 2s. Callow, &c. 1801.*

The Proposal, which is placed first in the title-page, as most captivating, is last in the book; where the order of the several subjects is, Soup-houses—Tea—Cheap and healthy Food. On the first point, we find a much greater degree of captiousness, than of candid argument. The second point may be conceded to the author, that the consumption of fine wheaten bread has been greatly increased by the habitual use of tea. We, some of us, know country work-houses in which the poor have seriously complained that they were not allowed *tea-bread*. But by the author's general declamation against tea itself, we are not convinced. His statement at p. 25, attributing the increase of palsy to tea, proves no such thing. In 30 years (he says, p. 26) from 1717, palsy increased, within the Bills of Mortality, about two to one. But he had just before said, that tea was not a general article of diet till after 1750. In the next fifteen years, it increases from 621 to 1021; but in the fifteen following, it stands at 1020. In 1792 it is 1062. But what do all these figures prove, without an accompanying table of the population? Nothing at all. If this could have been added, and spirituous liquors were admitted to take their share of the blame, we doubt whether tea would not stand acquitted of palsy; at least, it would not be convicted on this evidence. The last, and most important topic, is also the most satisfactory. "Enabling the poor to provide for themselves," is indeed rather too large a promise. This is better stated in another place, "a mode of preparing food, so that no part of the nutriment contained in it shall be wasted, as at present; and by which the possibility, as well as the necessity of using adulterated grain is precluded," P. v. This is no other, than eating grain *boiled*, instead of baked. On this point, we find many useful suggestions; and for the sake of this alone, two shillings will not be thrown away by the purchase of this book.

ART. 51. *A calm Investigation of the Circumstances that have led to the present Scarcity of Grain in Britain: suggesting the Means of alleviating that Evil, and of preventing the Recurrence of such a Calamity in future. By James Anderson, LL. D. F. R. S. F. S. A. E. &c. Editor of Recreations in Agriculture, &c. Svo. 94 pp. 2s. 6d. Cumming. 1801.*

This is perhaps the last article which the scarcity will present to our examination; and it is certainly not the least important. Dr. A. goes

deeply into the question, concerning the expediency and necessity of a well-regulated bounty on the exportation, and a duty on the importation of corn; and he maintains these two points against Adam Smith and his disciples, not only by strong arguments, but by an appeal to actual experience; showing, that "the alarming change in the state of this country, which has been taken notice of by so many writers of late, viz. that of having become a great importing country, in order to supply the wants of our own people, instead of a great exporting country as it was fifty years ago, is to be entirely attributed to the changes that have taken place in our corn-laws." P. 30.

A very comfortable chapter succeeds to this, "On the practicability of raising corn in Britain sufficient to support a much greater degree of population than its present amount." Although the same prolixity and garrulity pervade this tract, which have lately rendered agricultural books a sort of literary nuisance; yet we must attest that Dr. A. has, in this instance, been garrulous to a good purpose; and has placed before the public facts and observations, very deserving the attention of those who legislate, as well as of those who speculate, *pro bono publico*, in the business of feeding our countrymen.

MISCELLANIES.

ART. 52. *The Western Mail: being a Selection of Letters made from the Bag taken from the Western Mail, when it was robbed by George ———, in 17**.* Now first published. 8vo. 282 pp. 4s. Mawman. 1801.

The plan and idea of this publication, though rather uncommon, are not new; something of the same kind had appeared both in France and in this country. The French book, we think, was called *La Poste Dévalisée*. The title of the former English work was *the Post-Boy robbed of his Mail*; and it was, like this, a collection of supposed letters, from persons of different ranks and characters. The epistles in this collection are of various kinds, and have various degrees of merit. Of those which have a serious cast, the Letter from an Aunt to her Niece, *on Marriage* (p. 64) and the concluding Letter, *on Adultery*, struck us the most. But we were highly amused with the truly characteristic, yet instructive, Letter of the Servant-Girl to her Parents (p. 178) and scarcely ever remember to have met with more simplicity, and, we fear, justness of description, than in that Letter. Upon the whole, the collection forms an ingenious and instructive work, and does credit to the author's knowledge of men and manners, as well as his ability to display and impart it. We would give a specimen of the performance, but that these Letters which are best written are too long for insertion.

ART. 53. *A Parochial Plan for ameliorating the Condition of the Labouring Poor.* 8vo. 40 pp. 1s. 6d. Debrett. 1800.

The causes of that depravity, into which many of the labouring classes have sunk, are stated to be "a want of attention to civilization; the

he not making a *public* distinction between the good and the bad; and suffering the crimes of the latter to go unpunished." P. 4. The plan, mentioned in the title-page, consists principally in making a public distinction between the good and the bad, by rewards and honours conferred upon the meritorious poor, at general meetings of the inhabitants of each parish; and by punishing, according to law, the idle and vicious. That very good effects would flow from the adoption and steady execution of such a plan in any parish, is evident to us; and if this tract had been much less declamatory than it is, and in some particulars less objectionable, we should have recommended it, without reserve, to the attention of the public.

ART. 54. *Thoughts on Poor-Houses, with a View to their general Reform, particularly that of Salisbury, comparing it with the more improved Ones of Shrewsbury, Isles of Wight, Hull, Boldre, &c. And Deductions drawn, useful to other Poor-Houses. To which is added, an Account of the Population of Salisbury, with Observations thereon. By Henry Wansey, F. A. S.* 8vo. 48 pp. 1s. 6d. Cadell and Davies. 1801.

That poor-houses require much reformation some of us can strongly attest, from diligent enquiry, attentive observation, and an experience not very confined, during many years. By reformation, we mean a removal of manifest abuses. The original purpose of these houses (like that of the poor-laws in general) is excellent. But it is most lamentably perverted, merely by the negligence and supineness of those persons whom self-interest might impel, if benevolence could not lead them, to pay some attention to the condition of their poor neighbours. For we think it highly probable that by much attention, united with common judgment, the poor-rates throughout the kingdom might be diminished one third, to the far greater comfort of the poor themselves. In the great town of Hull even more than this has been accomplished; as appears from a respectable tract reviewed by us, volume xvii. p. 663.

The chief design of Mr. Wansey in these *Thoughts* is, by stating the expences of the poor of Salisbury, to contrast the management of them with that in other places; and so furnish hints for a better plan.

"In the year 1787, the poor-rates there amounted to 2126l. and in 1800 to 7249l. though the population of the place remains nearly the same, which is a point never to be overlooked in estimating the increase of poor-rates. The effect of certain regulations, made under an act of Parliament obtained in 1796, in the Isle of Wight, has been a lowering of the expences from 4s. 3d. per head per week, to 1s. 10d. and 2s.—at Shrewsbury the poor-rates have been lowered one third;—at Hull to about half;—at Boldre and Dublin about one third. Are not these examples sufficient to rouse and animate the charge-bearers, not in Salisbury alone, but in all other parishes within the kingdom?"

ART. 55. *Conversations and amusing Tales, offered to the Youth of Great Britain.* 4to. 385 pp. 15s. Hatchard. 1799.

The size and price of this volume are wholly unsuitable to the use for which it is designed. Childrens' books should be cheap and portable.

ble. Neither are the contents so ingenious and elegant, as to palliate this impropriety. They consist of Conversations between an Aunt and her Nephews and Nieces, who are all represented as children; in which the good lady gives the young people much well-intended, though rather trite, advice, interspersed with some attempts to exercise their minds in definitions, and to inform them of the leading facts of history. These are the most valuable parts of the work. The Tales, which are frequently introduced, do not appear to us well conceived or *amusing*; and the Verses, which are chiefly translations of German Fables, are, in general, execrable. Upon the whole, however this publication, though inferior to many of the same kind, cannot be deemed uninstruative. The respectable List of Subscribers at the end, accounts for the form and price of the book; which, probably, will prevent its having a more extensive circulation.

ART. 56. *Literary Miscellanies, including a Dissertation on Anecdotes. A New Edition, enlarged. By J. D'Israeli. 12mo. 4s. Murray. 1801.*

We gave an account of the first edition of these *Miscellanies* in our eighth volume, p. 159. It is now republished in a less elegant form, but with considerable alterations and additions. The commendation which we then gave, although perhaps it may not satisfy the author, we think ourselves justified in repeating. We recommend the perusal of the volume, which has given us much amusement, to the attention of all who are satisfied with miscellaneous reading; with that kind of reading, where there is no necessity for previous study or for severe thinking in its progress.

ART. 57. *The Bakhtyar Nameh; or, Story of Prince Bakhtyar, and the Ten Viziers. A Series of Persian Tales, from a Manuscript in the Collection of Sir William Ouseley. 8vo. 14s. Debrett. 1801.*

To those who are fond of the Arabian Nights' Entertainments, and Oriental Tales, this will be an acceptable present. It is really a very entertaining Story, or rather collection of Stories. We do not see the use of subjoining the Persian at the end, as they who can read the original cannot require the translation, and to those who can only read the translation the original can be of no use. This swells the book to the enormous price of fourteen shillings. If it had been published in a neat duodecimo volume, there would be no doubt of its meeting with extensive circulation.

ART. 58. *A Letter, addressed to John Whitmore, Esq. Member of the Committee of the House of Commons, on the Coal Trade. Pointing out the Impolicy of the proposed Measure of obtaining a supply of Coal from the manufacturing Districts of the Metropolis; the Causes of the high Price of Coal, and the Means of an immediate and continued Reduction of Price. By Henry Grey Macnab, M. D. 4to. 52 pp. Griffiths. 1801.*

Dr. M. objects to the proposed measure of allowing inland coals to be brought to the London market, by canal-conveyance *duty-free*, on the

the *circumstances of the case*, and not on the measure as an abstract principle of political economy (p. 3). He maintains, "that should large supplies of inland coal be drawn from the present channels, a most ferocious blow will thereby be given to all manufactures in the vicinity of the mines from which the supply will be obtained; that the total destruction of the greater part of the mines of inferior coal at Newcastle-upon-Tyne will follow; that the superior collieries will ultimately monopolize the trade; that the overburthened inhabitants of the metropolis will be loaded, as has been, regularly, and almost unexceptionably the case, with the extra charges arising from the various struggles in the trade, and frequently exposed to the hardships and impositions arising from a scarcity of fuel; and, that the measure will have a tendency to throw two of the most turbulent and ungovernable classes of men in Great Britain into confusion, namely, the miners and labouring manufacturers in Staffordshire, Shropshire, and Warwickshire, and those also employed in the mines on the bank of the rivers Tyne and Wear; are the consequences which I am sorry to be of opinion, will follow the measure of permitting large quantities of coals to be brought to London duty free." P. 4. Dr. M. then shows the necessity of keeping the mining interest apart from that of the carrying trade; reprobates the practice of mixing the inferior with the superior coal, and that of *screening* coal, and maintains, "that a want of a sufficient demand for coals at market, has been invariably the cause of all the embarrassments and frauds which have been so frequently complained of, as existing in the coal trade." P. 12. "The consequence was, that the expediency of a general agreement to vend a proportional quantity of coal in a given time from each colliery, was universally assented to. Hence the foundation of what is commonly called a contract, or combination, in the coal trade." P. 13. The causes of the high price of coal are stated to be, 1st, the *high duties*—in the room of which an additional income-tax is proposed (p. 20). After much digression, we come, at p. 48, to the remaining causes; namely, "the continuation of northerly winds, during last year; the severity of last winter; the large proportion of the shipping of the coal trade, which were employed by government in the expedition against Holland, during the season of the year in which the winter stock of coal is generally laid in; the war price of the wages of seamen; the various petty mal-practices in the trade, which were increased in their consequences by a threatened scarcity; the rise of the price of labour, of the necessaries of life, and of the materials used in mining; are causes which have more or less produced the present high price of coals." The third, and the pleasanter topic, mentioned in the title-page, "the means of an immediate and continued reduction of price," is either forgotten by the author, or perhaps postponed only; for another Letter is promised on the subject. Leaving to persons, more conversant than ourselves in the mysteries of the coal trade, a positive judgment upon the merits of this tract, we shall only say, that Dr. M. is by no means a contemptible advocate in behalf of the coal owners in the North.

ART. 59. *A Letter to the Rev. T. Bere, Rector of Butcombe. By the Rev. J. Boak, Rector of Brockley.* 8vo. 1s. Hatchard. 1801.

It is very painful to us to have to notice controversies between gentlemen, clergymen and neighbours. We must, however, in justice to Mr. Boak observe, that he tells his tale very temperately, that he fairly makes out his deductions from his premises, and that he proves, beyond the possibility of doubt, that Margaret Thorn, on whose evidence so much stress was laid by Mr. Bere, in his dispute with Mrs. H. More's schoolmaster, is not entitled to the greatest degree of credit.

ART. 60. *A Statement of Facts relative to Mrs. H. More's Schools, occasioned by some late Misrepresentations.* 12mo. 1s. Hatchard. 1801.

As this controversy appears to have excited a considerable degree of the public attention, we shall give this small pamphlet more attention than it may at first sight seem to deserve.

With respect to ourselves, it certainly is of some importance, for it exhibits a complete justification of every thing which we asserted in our Review for April last, concerning Mrs. More's schools. We then observed, that these schools were placed under the direction and controul of the resident and officiating clergyman. We scrupled not to say, that nothing was taught, and that no regulation was made, without his express approbation. We said that the schools were guarded, with extreme vigilance, against the intrusion of fanaticism; and that where they have continued for any length of time, the Methodists have generally lost their influence, sometimes have quitted the place; and, finally, that these schools have always augmented the congregations in the parish churches, as well as the number of communicants; the best of all proofs of their efficacy, where they have been permanently established.

Nevertheless, in opposition to all this, the public have been told in a Letter, printed without the signature of name or place, that, in all these deliberate assertions, we have been guilty of wilful misrepresentation. These assertions have, however, been confirmed, not only by *one*, and we were challenged to produce even *one* evidence, but by *NINE* resident clergymen, who voluntarily, and without application, have signed their names and places of abode. Can there, we would ask, be any possibility of evading the concurring and positive testimony of so many clergymen of character and credit?

Even Mr. Bere acknowledges one of these clergymen to be a most respectable character, and speaks of him in terms of no common regard.

Independent of the confirmation of our own assertions, this publication represents many particulars highly creditable to Mrs. More's institution of charitable schools. It states, that their beneficial operation is visible in the gradual diminution of vice and irreligion, in the progress of industry, in the improvement of morality and genuine piety; and, what is of more consequence to the immediate object in dispute, that nothing is done in these schools, but in strict conformity to the doctrine and discipline of the church of England. Mr. Drewitt solemnly

lemly affirms that, in the parish of Cheddar, the congregation has, by the means of Mrs. More's schools, increased from 50 to 700, and the number of communicants from 15 to 120. In this place, perhaps, it may be proper for us to observe, that the charge of Methodism is often much too hastily and inaccurately made. If an individual shows any thing like zeal in the cause of piety and religion, any more than ordinary regard for the purity of morals, any ardour to check the profligacy and restrain the dissipation of the age, such a one is immediately denominated a Methodist. Whereas the true tenets of real Methodism are of a different kind. Sudden and irresistible impulses of the holy spirit; a peculiar kind of grace, which makes a man holy and devout whether he will or not; the rankest Predestinarianism; salvation by faith without good works; and, above all, a rooted and systematic abhorrence of the church of England. If Mrs. H. More's writings and conduct are to be tried by this test, the imputation of Methodism against her is absurd and preposterous. We may safely defy those, who are most hostile, to substantiate any of the above-recited distinctions of Methodism against her character and writings. Upon the subject of Mr. Bere, and the pamphlets which have appeared on that disagreeable occasion, we have received various letters, entitled to greater or less respect; but to this little pamphlet we may safely appeal, in justification of all that we have said. This tract is well worthy the perusal of those who wish to know the real merits of the controversy.

It is what it professes to be—a plain, simple, concise statement of facts, written with remarkable coolness of temper; and forming a striking contrast to the intemperate and acrimonious language of the pamphlets published on the other side of the question.

ART. 61. *Abrégé de la Bibliothèque Portative des Ecrivains Français, ou Choix des Meilleurs morceaux extraits de leurs ouvrages. En Prose et en Vers. Par M. Moyfant, Professeur émérite de Rhétorique, &c. Et Londres, chez A. Dulau et Co. Soho-Square, et chez l'Auteur, No. 3, Little Vine-Street, Piccadilly. Square 8vo. 363 pp. 5s. 1801.*

Mr. Moyfant is very eminently distinguished for his superior attainments in all the delicacies of French literature, as well as for his general taste and learning. The public, we are happy to find, has confirmed the decision of the British Critic upon the work, of which this is an elegant abridgment, particularly intended for the use of schools. The author seems to have selected, with very judicious skill, those pieces most adapted for the information of youth, and most likely to animate their diligence, and improve their morals. In his orthography and accents, he has followed the last edition of the Dictionary of the French Academy.

ART. 62. *Memoirs of the late Mrs. Robinson, written by herself; with some Posthumous Pieces. In Four Volumes. 12mo. 1l. Philips. 1801.*

We treated the performances of this well known female, when alive, with a certain complacency inspired by her misfortunes, and justified by

by the degree of talents she possessed. These Memoirs have nothing to do with the one, and exhibit no proof of the other. The editor pretends they were published from motives of filial piety; in our opinion, the greater proof of filial piety would have been to have suppressed these volumes altogether. The Memoirs of the lady tell very little, and cease at the moment they begin to excite curiosity. They extend only to two volumes; the remaining two are occupied by some Essays, &c. written for some public paper, and some Poems, addressed principally to the authoress when in the bloom of youth and beauty. One of these is exquisitely ridiculous; it recites, wonderful to tell, a pithy dialogue between, what dost think, gentle reader? why nothing less than between Mount Skiddaw and Poet Coleridge. The unhappy Mount cries, and sobs, and laments, that Mrs. Robinson never went to see his Highness, then, again, Poet Coleridge cries, because Mrs. Robinson is not present to hear the Mountain *bring forth* these sublime things. The whole is little better than a catch-penny.

FOREIGN CATALOGUE.

FRANCE.

ART. 63. *Entretiens sur la pluralité des mondes; par Fontenelle, avec des notes, par Jérôme de Lalande, ancien directeur de l'Observatoire.* Paris, 1800. Pr. 1 fr. 50 cent.

“ I have never met with a woman,” says the author, “ who has entered into any conversation with me concerning astronomy, that had not read the *Mondes* of Fontenelle. Since therefore this book is so generally known, it will, in all probability, still continue to be so. I conceived therefore that it might not be unuseful to point out its defects, and to add those modifications, without which it would be calculated to mislead its readers with respect to the *vortices*, &c. and to give some account, not only of later discoveries, but likewise of what other authors had written, before Fontenelle, on the plurality of worlds. But I have not touched the text, regarding the author in the light of an ancient classic, respectable even in his errors.”

This book has been very often reprinted. The beautiful edition of the *Oeuvres* de Fontenelle, in fol. published at the Hague, in 1728, with cuts, by Bernard Picard; the still more beautiful edition of the *Mondes* only, given by the younger Didot, in 1797, likewise in fol. are unquestionably chef d'œuvres of typography; but they contain the text only.

Mr.

Mr. de Lalande presents us also with a life of *Fontenelle*. In 1699, he began his *Histoire de l'Académie des Sciences*, which he continued for forty-two years, to 1740 inclusively, with the greatest success.

To the whole is added, an account of the authors who have maintained the system of the plurality of worlds, the objections, and answers, in such a way as might be expected from Mr. L.

Magas. Encyclopéd.

ART. 64. *L'Astronomie poème en trois chants; par le C. Gudin, membre du lycée de l'Yonne, associé de l'Institut national et de l'Académie de Lyon.* Auxerre et Paris, An. 9.

This poem, by Mr. Gudin, though it consists of 600 verses only, is perhaps the most complete that has hitherto been produced on the subject of astronomy, inasmuch as it comprehends the history of this science, from the time of the Chaldeans to our own days, and the state of the heavens, such as it is in reality. It contains many fine verses, which may be learnt by heart, for the instruction of young persons; with notes, revised by a professional astronomer, though indeed the author's own intimate knowledge of the science rendered this precaution unnecessary.

Even phænomena which are less generally known, have not escaped the sagacity of Mr. G. He thus, for instance, describes what is by Mr. de Lalande called the *déplacement* of the sun.

“ Cet astre, me dit-il, ne garde point sa place,
Et tournant sur lui-même, il nage dans l'espace;
Changeant de lieu sans cesse, il entraîne avec lui
Ces orbes dont il est et le maître et l'appui:
Ces globes asservis aux lois qu'il a prescrites,
Gardent, en le suivant, leurs rangs et leurs orbites.”

Ibid.

ART. 65. *Voyage dans le Jura, par le C. Lequinio.* 2 voll. in 8vo. Paris.

We cannot, to use his own words, reproach Mr. L. with having merely *arpenté les chemins*, without making the necessary observations; that with him the *art de voyager* is only *celui de semer son argent dans les hôtelleries*; or that he has *simplement couru du pays*. He traverses the mountains and the valleys, the woods and the fountains, in order to exhibit in his work *une multitude de vues physiques, de perspectives naturelles, représentées dans une optique littéraire*. The first part contains all the optical points by which the author was fixed, and of which he traces *les délineamens avec exactitude*; *elle est purement recitative; elle n'est point hérissée de règles et de minutieux procédés, qui ne sont rien pour le plus grand nombre des hommes; ses couleurs sont étendues avec vérité, sans ternir les tableaux*. The second part is entirely consecrated to details of the arts, to agricultural practice, and to whatever *porte un cachet plus certain d'utilité publique*.

Placed successively in different stations of the Jura, Mr. L. does not pass unnoticed any *site inspirant et doux*, any *ruine romantique et solennelle*, any *ruisseau limpide et argenté*; the roughness of the mountains, the

the nakedness of nature, the gloom of the deserts, are embellished by his brilliant imagination; and the traveller very properly observes, that *le génie brave les règles, et s'élève à ces conceptions sublimes qui roulent dans la sphère de l'imagination, avec l'éclat et la rapidité des astres.* He himself affords a proof of it in the details which are found in his work. The thirty-six days employed by Mr. L. in his excursion through the Jura, form not merely the chapters of a journey; they are so many cantos of an epic poem, presenting descriptions, inspirations, episodes, &c. in short, somewhat of every thing. In the midst of these poetical embellishments, however, the author shows himself to possess no common knowledge of other more important matters, as Natural History, Botany, Mineralogy, Mechanics; and we must own that we are indebted to him for much useful information: though we should certainly not recommend it to future writers of Travels to adopt the manner of Mr. *Lequinio*. *Ibid.*

ITALY.

ART. 66. *De origine et usu obeliscorum, ad Pium VI. P. M. auctori* Georgio Zoega, *Dano.* Romæ, 1797; 1 vol. in fol. of 700 pp. with 10 vignettes, and 8 engravings.

This work, which was expected with the greatest impatience by those who were acquainted with its plan, and able to judge of the qualifications of the author for such an undertaking, appeared only in the latter part of 1800. Those who know the author from his former writings, such as his *Description of Roman Medals struck in Egypt*, which was likewise published at Rome some years ago, may form some estimate of the importance of this work, and of the profound archæological erudition with which it is enriched.

GERMANY.

ART. 67. *Analec̃ta Critica in Anthologiam Græcam cum Supplemento Epigrammatum maximam partem ineditorum. collegit* Imm. G. Hufschke. *Jenæ et Lipsiæ. Sumtibus Friderici Frommanni.* 8vo. 310 pp. 1800.

The author of this valuable production, Mr. *Hufschke*, whose talents for conjectural criticism have been rendered conspicuous by his *Epistola critica in Propertium ad Laurentium van Santen.* Amstelod. 1792. 8vo. gives here a new specimen of his learning and sagacity. Having acquired at Amsterdam the friendship of Mr. *Bosch*, the editor of the *Anthologia Planudea*, with the latin translation of *H. Grotius*, and being admitted into the rich library of that scholar, he renewed his acquaintance with the Greek Anthology, and collected a great number of observations of different kinds. Having received, afterwards, a collection of Epigrams not yet published, extracted from the *Apographum Gothicum* of the Vatican MS. he resolved to publish them, together with his observations on some other Epigrams in the *Analec̃ta* of *Brunk*. His work, therefore, is composed of two different parts; the first,

first, containing illustrations of a large number of obscure or corrupted passages in the Anthology; the other, the above mentioned collection, with the remarks of the editor. We shall give a particular notice of each of them.

Mr. *Hufschke* has destined the *first* chapter to the illustration of some circumstances in the life of *Sophocles*, beginning with an obscure Epigram of *Discearides* (Plan. L. III. 25, 41. Anal. Br. I. p. 500) on the monument of that famous tragic writer. According to the notice given by the biographer of *Sophocles*, his tomb was adorned with the statue of a *Stren* or a *swallow* (Στεν καὶ οἱ δὲ χελιδόνα χαλκῇν). Mr. *H.* is justly surprised at that very singular composition of different things, which he believes to be owing to the error of a copyist, who wrote *χελιδόνα* for *Κηληδόνα*. On the occasion of this truly ingenious conjecture, the author treats of the *Κηληδόνας*, a species of musical deities, invented, as it seems, by *Pindar* (*Pausan.* Phoc. V. p. 810. *Eusebius*. Od. M. p. 1709.) in imitation of the Sirens, and re-establishes their name in a passage also of *Lucian*. *Nigrin.* T. I. p. 41. ed. *Reiz.* where the vulgar reading is *τοσαύτην τινα μου λόγων ἀμβροσίαν κατεσκεύασεν ὥστε καὶ τὰς Σειρήνας ἐκείνας, εἴ τινας ἄρα ἐγένοντο, καὶ τὰς Ἀηδόνας καὶ τὸν Ὀμήρου λῶτὸν ἀρχαῖον ἀποδείξει.* The obvious depravation of this passage has been indicated by *Moses Sylanus*, who was not able, however, to find out the true reading, which, after the observation of the present critic, was *κηληδόνας*. We cannot but congratulate the author on this happy emendation, which would do honour to the sagacity of a *Bentley* or *Hemsterhays*. From this digression, Mr. *H.* returns to the Epigram above-mentioned, which speaks of a *holy virgin* (ἱγὴ παρθένη, as the reading of the MS. is) placed on the tomb of *Sophocles*, with a tragic mask in her hand. Mr. *Hufschke* is inclined to believe, that this virgin was a *Keledon*, standing there together with a statue of *Bacchus*, a conjecture which, though not destitute of probability, is not so satisfactory as that first mentioned. We pass over some other corrections, which it would be difficult to appreciate justly without entering in too great a detail; and confine ourselves, therefore, to the citation of such as may be valued at first sight. An emendation of this kind we meet with, p. 71, in the XX. Ep. of *Melager* (Anal. T. I. p. 8.) where a lover is said to follow the object of his inclination: αὐτόματος δ' ἄκων ποσσὶ ταχὺς φέρομαι. This is the reading of the MS. The learned President *Buberius*, from whose MS. notes Mr. *Brunk* has quoted some observations, would write αὐτόματος δ' ἦκων—a very flat reading, too hastily approved by the editor of the Anthology. Mr. *Jacobs*, in his Commentary on the *Analecta* (T. I. P. I. p. 39) defends the reading of the MS. “*Quidni*,” says he, “is, quem cupiditas impellit, meliore sui parte frustra reclamante et repugnante, sponte sua quidem, sed tamen invitus, ire dicatur?” Though this be the true sense of the author, there is something so hard in the oxymoron αὐτόματος ἄκων, that scarcely permits us to believe it the true reading; and we must, therefore, approve the easy conjecture of Mr. *H.* αὐτομάτοις δ' ἄκων ποσσὶ ταχὺς φέρομαι—which, besides, is confirmed by a passage of *Propertius*, L. II. 25, 19: *Utro contemtus rogat et peccasse fatetur, Laesus et INVITIS ipse redit REDIVS,*

No less evident is another correction in the LXXII. Ep. of the same *Meleager* (Anal. T. I. p. 21.) where the poet, reposing in the arms of his love, inveighs against a cock, that by his crying announced the dawning of the day. Mr. *Jacobs* has observed (T. I. P. I. p. 88) that the words ἄδε φίλα θρεπτεῖρα χάρις are corrupted, and proposes an emendation, ἄδε φίλα θρέπτρων χάρις ἦν—adding, fortasse tamen alii melius quid reperient. That better reading is found by the sagacity of the present author, who reads, ἄδε φίλα θρεπτῆρι χάρις. Hæccine di gratia, quam nutritori tuo refers? In the preceding verse of the same Epigram, he reads, ὅτι μοι βραχὺ τοῦτ' ἔτι νυκτὸς Παιδα φιλεῖν, or Παιδοφιλεῖν, instead of καὶ τὸ φιλεῖν. In an Epigram of the Sidonian Antipater (Planud. IV. T. IX. 5. Anal. T. II. p. 18.) upon the destruction of the children of Niobe, the vulgar reading is, Τίπτε, γύναι, πρὸς Ὀλυμπον ἀναιδέα χεῖρα νέμεις. This singular, or rather nonsensical expression, is by no means vindicated by the examples produced in its favour in the *Sylva crit.* of Mr. *Wakefield*, T. IV. p. 64, and we cannot doubt that Mr. *H.* has justly corrected, χεῖρ' ἐνέμεις. With no less elegance he corrects, in another Epigram of the same poet (Anal. T. II. p. 13) v. 5. Ἰθῆς' ἀνῆς instead of Ἰθῆς, where Mr. *Brunk* gives ἡμιάνωρ. The story is of a priest of Cypre, who was a eunuch, Ἰθῆς. of *Suidam*. V. ἄρῃν. These few specimens will sufficiently prove the sagacity and erudition of the author, whose emendations are all stamped with the impression of true critical genius, and exquisite taste. We are not altogether so much satisfied with the manner in which he proposes them. He begins sometimes a disquisition, abandons it for some other object that attracts his attention, and returns to the first after long digressions. Hence results some diffuseness and obscurity, though in general the style of the author is clear, concise, and elegant.

The second part of this work contains LXXVI. Epigrams, the greatest part of which appear now for the first time. It is sufficiently known that Mr. *Brunk*, not being provided with a complete copy of the Vatican MS. has omitted some valuable Epigrams of *Leonidas*, *Antiphilus*, *Crinagoras*, *Philippus*, *Dioscorides*, *Antipater*, *Bianor*, and other famous epigrammatists, the publication of which will not be considered as an indifferent present made to the public. It is only to be complained, that some of them have been so ill-treated by the copyists, that, though nobody was better enabled to perform the duties of an editor than Mr. *H.* all his acuteness has not been sufficient to re-establish them. But in this part too we meet with a great number of happy and easy corrections, one of which we cannot pass over in silence. In an Ep. of *Palladas*, p. 261, the MS. gives καὶ μέρμηκα χολὴν καὶ ἐρίφω φασὶν ἐνέειναι, Mr. *Hufschke* corrects most evidently καὶ σέρφω, which is confirmed by a passage of *Suidas*, V. σέρφος.—καὶ παροιμία, ἐνέστι καὶ μέρμηκα καὶ σέρφω χολή. In a distich of *Theodoridas*, p. 204, the true reading has escaped the sagacity of the editor. The MS. reads,

Ἐκ δολιχοῦ τὸ βυσσογῆλατόν ὃς τάχει κρατήσας
 Παῖς Ἀριστομάχειος ἀνείλε τὸν χαλκεῖον λήβητα.

The editor adds these words: “Legendum esse βὰ σφουγῆλατον, quilibet intelligit, nisi in τὸ βὰ aliud quid latet. Dubito an hoc integrum sit

lit Epigramma. As there are in the Greek Anthol. many other Epigrams of the same simplicity, we do not believe that any thing is wanting to the integrity of that little poem. But in the first line must be read, Ἐκδολιχῷ γέρας σφυγλάτιν, ὡς τ. Amongst these Epigrams we find a dozen of riddles; some of them are given without an explanation. From the latter we shall transcribe one, which we are able to resolve :

Κτεῖνα κάσιν, κτάνε δ' αὖ με κάσις, θάνομεν δ' ὑπὸ πατρός·
μητέρα δ' ἀμφότεροι τεθναότες κτάνομεν.

i. e. "I killed my brother, and was killed by him; we die by our father, and dying we both kill our mother." The poet means the sons of Œdipus, who murdered one the other in consequence of a malediction of their father; and Jocasta, their mother, stabbed herself upon the corpses of her sons. The rest of these riddles, we hope to see explained by Mr. Chardon de la Rochette, who is preparing a new edition of the Greek Anthology, of which he has given now and then some specimens in the Encyclop. Magazin, where he has also published and illustrated some of the Epigrams contained in Mr. H.'s collection.

It will not be superfluous to observe, that Mr. H. in the course of his work, treats occasionally of some other objects of classic literature; ex. gr. p. 28 of the verba neutra used as transitiva; p. 217, of the ánteros; p. 87, 99, of the pronunciation of the Greek women; p. 172, 199, of a comedy of Menander, quoted under different titles, &c.

ART. 68. *Vitæ duumvirorum doctrina et meritis excellentium, Tiberii Hemsterhusii et Davidis Ruhnkenii; altera ab eodem Ruhnkenio, altera a Daniele Wittenbachio scriptæ, nunc vero ob argumenti præstantiam et similitudinem junctim repetitæ.* Leipzig.

We are here presented with a correct reimpression of these two classical biographies of two of the most distinguished philological scholars of our day, forming one volume in 8vo. The first is taken from the second original edition, with considerable additions, published at Leyden, in 8vo. in 1789.

Jena ALZ.

ART. 69. *Caroli Morgensternii oratio de literis humanioribus sensum veri, honesti et pulchri excitantibus atque acuentibus, publice habita in auditorio Maximo Athenæi Gedanensis, die 29 Novembris, quum ordinariam eloquentiæ ac poëseos professionem auspicaretur.* Lipsiæ et Gedani, 1800; 75 pp.

The author begins his discourse by developing this idea, that the study of philology serves to cultivate all the faculties of the mind, whereas mathematics serve only to cultivate our understanding. Mr. M. divides his oration into three parts, in which he shows how the study of the belles-lettres forms, 1, our sentiment of the truth; 2, that of moral conduct; 3, that of the beautiful. The author explains, among other,

others, the observation why the reading of the ancient writers excites greater attention and meditation, than that of the moderns; he makes some excellent reflections on the difference between the moral system of the ancients and that of the moderns; on the contrast between the spirit of humility among the Christians, and the masculine courage (*ἀνδρεία*) of the Greeks, as well as on the causes by which the former has been produced.

Ibid.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We will take an early opportunity of examining the subject upon which *Dr. Montucci* has favoured us with two or three Letters.

We acknowledge the receipt of *Mr. Huet's* Note and Pamphlet, relative to the Newtonian System.

We are sorry that *Mr. Molleson* is displeased with our criticism on his work; but we may safely appeal to the specimen we have given for its truth and justice.

LITERARY INTELLIGENCE.

Mr. Nichols has enlarged the plan of his edition of *Swift*, and has added another volume, containing some valuable pieces, not inserted in *Mr. Sheridan's* edition. In consequence of this, the work will not be ready for publication until next month.

A new edition of *Dr. Glasse's* work, on the *Festivals of the Church of England*, is in the press.

A second edition of *Mr. Edward Whitaker's Family Sermons*, is in the press.

A fourth edition of *Mr. Kett's* work on the *Prophecies*, is also reprinting.

Mr. Todd's edition of *Milton*, will appear in a few days.

A third edition of *Dr. Samuel Carr's Sermons*, will speedily be published.

Mr. Reed has completed one half of the new edition of *Shakspeare*, from *Mr. Steevens's* corrected copy.

THE
BRITISH CRITIC,

For SEPTEMBER, 1801.

“Mediocria, et in turbam nascentia, sæpe fortuna producit; eximia vero, ipsâ raritate commendat.” SENECA.

Moderate productions, formed to please the multitude, frequently appear; those that are excellent are admired for their rareness as well as their value.

ART. I. *Etymologicon Magnum; or, Universal Etymological Dictionary, on a new Plan. With Illustrations drawn from various Languages: English, Gothic, Saxon, German, Danish, &c. &c.—Greek, Latin,—French, Italian, Spanish,—Galic, Irish, Welsh, Bretagne, &c. The Dialects of the Sclavonic; and the Eastern Languages, Hebrew, Arabic, Persian, Sanscrit, Gipsy, Coptic, &c. &c. Part the First.* 4to. 576 pp. 1l. 1s. Cambridge printed: sold by Robinsons, &c. London. 1800.

ETYMOLOGY has often proved a snare to ingenuity; and we will not promise that it has not done so in the present instance: though the book has a most sounding title, and the author manifests throughout a kind of elevated importance, trusting in himself that he is wise, and despising others. This disposition appears in the very title-page, in the motto taken from Homer.

Ἀγλὸν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλκον, ἢ πρὶν ἔπῃην.

P

“I have

BRIT. CRIT. VOL. XVIII. SEPT. 1801.

"-I have removed the mist which was before your eyes." But it is displayed much more in the text of the work, in which the greatest names escape not without a sneer, but especially etymologists and grammarians; because, unfortunately, they did not see what this author has either discovered or fancied, in the theory of human speech. Which of these terms the more properly applies to the case, we shall not perhaps at present undertake to decide; but, by giving a clear and candid account of the author's principles and plan, we shall endeavour to incite those who have more ability or more leisure than ourselves, to bestow on both, a careful and complete examination.

The praise of ingenuity we should be inclined very amply to bestow, at the beginning of our account, were not the author himself so evidently satisfied upon that subject. It is superfluous to praise those authors who think themselves above all commendation, and take every opportunity to show that they despise all opinions but their own. The present writer has either made a great discovery, or he has very copiously and curiously supported a groundless fancy. But, even if we suppose the former, what right has he to insult those men of learning, who, if they missed the truth, err'd only from the want of that leading-idea, the successful seizure of which, has enabled him to do what they had left undone? This is a fault extremely common with such discoverers, but involves a palpable absurdity. For, either the discovery was difficult, and then no contempt can possibly attach itself to those who did not find it; or it was plain and easy, which removes the principal cause for triumph, and an exulting assumption of superiority. The circulation of the blood was as real and important a discovery as was ever made in physiology, yet it could not have authorized Harvey to speak slightly of those great men, anatomists and others, who, before his time, had reasoned falsely, from ignorance of that leading principle. Acquainted with the usual progress of the human mind, a truly wise man will rather applaud his fortune than his sagacity, for discovering what multitudes have overlooked. That he cannot be superior in intellect to *all* who have gone before him is indubitable; but he has been led by circumstances to see things in a point of view which others had not caught, and which turns out to be the right. We praise the man who devises a conclusive experiment, but we do not despise those, who, uninformed of the fact, have failed to draw the inferences it suggests.

Mr. Whiter, however, in the pride of his discovery, which is true or false, as remains to be proved hereafter, has no good word to bestow on any etymologist; and hardly on any grammarian. He is perpetually telling us, after bringing together things
which

which hitherto have universally been thought remote, "the etymologists know nothing of all this,"—"our etymologists have no suspicion of these things."—He has also such sarcasms as this always at hand—"and here it should seem, the learning of our English and Latin etymologists on this subject, is closed and exhausted." P. 51. "I shall leave the discovery of this important word, as an exercise for the genius of our etymologists." P. 87. "If we had produced no other example to exhibit the profound ignorance of etymologists in the first rudiments of their art, this instance alone would have abundantly confirmed the fact." P. 92. "As *those good people, who write about languages*, have been accustomed to teach us." P. 437. Such favours he has for writers in general of this class; but to Dr. Johnson and Mr. Bryant he is still more harsh. After noticing a real mistake of the former, he says,

"it is somewhat curious that this *anecdote of superlative ignorance* should afford me the *only occasion* in which I have thought it necessary to repeat, on a point of etymology, the name of Dr. Johnson—a writer who has composed the most voluminous and celebrated Dictionary of the English Language. Alas! such, gentle reader, is the fate of our language and our literature." P. 40.

The assertion is, at the same time, erroneous; for, after an equal number of pages, he quotes Dr. Johnson again; and, what is surprising, with approbation. "Cheap (as Dr. Johnson observes) is undoubtedly an old word for market." P. 80. Mr. Bryant escapes no better. "But the conclusion of Mr. Bryant from this string of facts, with which Cluver has supplied him, is *false and futile, like his other conjectures*." P. 104. This is a tolerably sweeping accusation! The truth is, in the mean while, that Mr. Bryant possesses, like the author who thus accuses him, a most surprising facility of supporting and apparently confirming assertions, in which, after all, the mind knows not how to acquiesce.

Nothing surely can be more indecent than all this distribution of unmerited contempt. Nor does it give us, *à priori*, any confidence in the soundness of an author's mind, who, on such grounds, can think himself warranted to insult the greatest names. We shall show hereafter that he speaks with equal contempt of critics; one excepted, whom, with some degree of affectation, he terms "*an obscure writer, who, in a Specimen of a Commentary on Shakspeare, has laboured to enlarge the boundaries of criticism*," &c. P. 300. This writer is no other than himself, who has applied the doctrine of the *association of ideas* to the elucidation of poetical imagery, which he calls "*a new vein of illustration*;" though the fact is, that

it is not new, except in those points where he has carried it beyond all bounds of reason and probability. Before the term association was invented, every one could see that a particular train of thought was likely to introduce expressions connected with it, and occasionally to extend them beyond this direct application. But on these notions we expressed our opinion when the book in question appeared*. We have not changed it; nor has the author, as it seems, relinquished that supposed discovery; but we have heard very little of its meeting with either approbation or adoption.

But though we are unavoidably hostile to a self-confidence with respect to self, and an injustice with respect to others, which by no means recommend the present work, or strengthen its hypothesis, we have no wish but to treat it with the utmost fairness. The cause of knowledge is in fact deeply interested in it; for if the author shall have seized the true key, it must in time develop all the secrets of etymology; a science interesting in itself, and, in this view of it more particularly, connected with the history of the human mind. Disregarding therefore all personal peculiarities of the writer, let us proceed with care to explain what he has communicated; evidently the result of much study, an extensive knowledge of languages, and a singular power of collecting and combining various facts. Such an attention the author demands, and indeed with reason.

“ The reader will, I trust, proceed with care—with patience and candour in the prosecution of these enquiries. If we have reason to be satisfied with the plans and the devices of the artist—If his principles are sound and his foundations sure—we should look forward with an eye of favour and of confidence to the progress of the work; and we may indulge perhaps the assurances of hope, that the fabric will at last arise, finished, if not perfect, in all its parts—disposed by the proportions of art—and arranged in the symmetry of order.” P. xl.

The foundation of this author's system, stated clearly and fairly, is this:—*that consonants are the only elementary, and radically significant parts of words; and that from certain simple combinations of consonants, interchanged according to a few general rules, and disguised by the accidental accompaniment of different vowels (or, as he terms them, vowel breathings) have arisen whole classes of words, of kindred significations, in all languages.* We have been obliged to put this general enunciation of the theory into words of our own, because we nowhere find it thus briefly and simply enunciated by the author. But,

* Vol. v, p. 280.

amidst the involution of his words, we trust that we have caught his real meaning, and expressed it accurately. In pursuance of this notion, the whole of the present volume is employed to develop the various effects of the combination, or, as he terms it, *element* CB, in all the languages examined by him, which, as the title-page sets forth, are a considerable number. In his Introduction he extends, and perhaps with reason and propriety, the number of consonants which are ordinarily interchanged, and which therefore are termed *cognate consonants*. These are enumerated by the generality of grammarians thus :

P. B. F or Ph.
K. G. Ch.
T. D. Th. } which are considered as respectively inter-

changeable in the three lines ; that is, P. B. and F. for each other, K. G. and Ch. and, in like manner, T. D. Th. These changes are chiefly noticed by the Greek grammarians, and illustrated by the mutations and inflexions of that language ; but the letters being really related, in the organs of enunciation, must preserve the same affinity in all languages. To the first three consonants, P. B. F. Mr. W. adds M. and Mh. and brings some proofs, from the Greek and Welsh languages, that the latter are also *cognate* to and interchangeable with the former. The second and third set of consonants he joins together, and pronounces that T. D. Th. Z. K. C. G. are all cognate letters, and accordingly are perpetually passing into each other. It is not necessary to examine, at present, whether this latter extension be not rather too bold ; it is sufficient at this time to state the theory as it stands. To the former list of consonants he also adds, in practice, V. though it is not expressly mentioned in his Introduction. His *cognate*, or interchangeable consonants, therefore stand thus :

P. B. F. Ph. M. V. in the first list.

C. G. D. T. Th. K. Z. in the second list.

By these steps his *element* CB. the subject of this volume, takes all the following forms :

CB, CF, CP, CV, GB, GF, GP, GV, KB, KF, KP, K ,
which are arranged at the head of the book, thus :

CB, CF, CP, CV.

$$G \left\{ \begin{array}{l} B \\ F \\ P \\ V \end{array} \right. \quad K \left\{ \begin{array}{l} F \\ B \\ P \\ V \end{array} \right.$$

They might perhaps be more conveniently arranged, thus :

C, G, K. joined with $\left\{ \begin{array}{l} F \\ B \\ P \\ V \end{array} \right\}$ respectively.

But

But it is evident, from his two lines of interchangeable consonants, that the mutations may be in fact much more numerous, if the position be right ; and the table might stand thus ;

C. G. D. T. Th. K. Z. joined with $\left\{ \begin{array}{c} P \\ B \\ F \\ Ph \\ M \\ V \end{array} \right\}$ respectively,

making a very much larger number of combinations. Thus it will easily be seen how, from so contracted a subject as the element CB. so large a book may be formed.

This then is the general doctrine of the new etymologist ; that all words, in every language, of which any two of these various consonants form a principal part, may be considered as derived, not from each other, but from the general, or rather universal, idea attached to those letters in combination. It must be owned also, that the author brings together, with a skill and readiness perfectly astonishing, a prodigious number of such coincidences, sufficient to confound, if not to convince, the most incredulous. But may it not be asked in turn (and would not the experiment, if tried, be fatal to the system ?) “ could not an equal number of words be collected from the same languages, in which these supposed elements bore an equal sway, and which are yet in no degree connected with the significations assigned ? ”

But without going into this process, almost as operose as the work itself, is not this implied by the doctrine, that such general signification is, *some how*, so naturally attached to those combinations, that if children were now turned adrift to form a language for themselves, without any teaching, they would unavoidably fall into the same track ? The author certainly means to assert, that the same combinations will be found to produce the same effects in all existing languages. But if this be the case, his collection, extensive as it is, and much as we may admire his facility in making such a progress, is by no means sufficient ; and he has many steps to make before he can establish his position. For, if any language shall be found which totally resists his doctrine, there is an end of the principle. If a single people have ever deviated wholly from it, there is no foundation for his theory in nature. For this reason, the Chinese language, and those fragments of languages of the natives of the South Sea islands, and other new-found countries, which have been produced by Cook and other voyagers, should certainly have been brought into view ; for if they do not, so far as they apply, support the author's theory, they must excite a strong sus-
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picion

picion against it. It must be observed also, that the list of languages given in the title-page, though numerous, is in part fallacious; for many of them, being derived directly from others in the same list, give no extension of authority. The author, though he contends for his general principle of etymology, certainly will not deny that languages are *also* derived from each other; and, in that case, the Greek, Latin, Italian, French, Spanish, Portuguese, &c. must, in many respects, be considered as only one; since a certain word exists, in all the derivative languages, only because it had been established in the original. Thus the various *families* of languages, as they have been called, shrink respectively into so many individuals, the Northern, the Celtic, the Eastern languages, &c. and thus his display of numerous languages answers no end but to surprise and confound, being reducible in truth and propriety to three or four. For this reason it is that, as soon as we understood the plan of this work, we wished particularly to see illustrations of its principle, drawn from those languages which have the best chance of being independent; from the speech of those remote and obscure tribes, situated in solitary islands, whose connection with any known people is difficult and almost impossible to be traced. The Gipsy language, of which Mr. Whiter makes great use (if it be in truth a language, and not a collection of terms, invented by a very different process from any complete language) must probably be nearly connected with some of the Oriental dialects. But the speech of New Zealand, or the Friendly Islands, is so remote from any traceable genealogy, that coincidences there discovered would have much more weight than any here adduced, towards establishing a general and pervading principle.

But it may be asked with reason, though this etymologist studiously eludes the question, what general or natural connection can possibly be conceived between two consonants, such as CB. and any particular idea, such as *cavity*, *height*, &c.? To this he will be ready to reply, that at present he seeks only the fact, whether such a secret connection (on whatever depending) may not actually be traced. He deals, as he often tells us, "in facts alone, not in conjectures." To account for the facts will be a subsequent business. But to this it may be rejoined, on the other hand, that if the supposition itself is impossible or absurd, the seeking to support it by an induction, which must infallibly be very imperfect, is a dreadful loss of time.

Let us enquire then why the letters CV (or CB, which he considers as equivalent) should be *naturally* connected with the idea of hollowness, as in *cave*, *cove*, *cover*, &c.? On this question

tion, the author has attempted to throw some light, in the only passage directed to this fundamental and indispensable enquiry, which we find in his whole book.

"It is, in my opinion," he says, "one of the most extraordinary facts in the whole compass of literary history. We shall discover in every language the term for a *hollow* expressed by the simple breathing of C^A or K^A; and perhaps *those readers who amuse themselves with conjectures respecting the origin of primæval speech*, may be disposed to imagine that the inarticulate and unmeaning sound *Harv—Hau*, or when hardened into a guttural, *Carv—Cau*, might have at first expressed that which was most important to attain, the *hollow* or *den* which should shelter the naked savage from the inclemency of the elements, and the attacks of wild beasts. The mouth cannot be closed in the enunciation of *Cau*, without the expression of the consonant sound *Cauv—Cav*; and this might be the first progenitor of that great race of words *Cave—Kavv—Kaff—Kav—Carnus*, &c. &c. which are now the objects of our discussion. *But these speculations belong to theory and not to facts, which alone I have undertaken to explain and establish.*" P. 105.

We may perceive that this passage is at once very guarded, and very arisul. The author discourages such enquiries, and throws a slur upon those who should make them, by saying "those readers who amuse themselves with conjectures;" and he pretends that he is conversant only in facts. But are not all these facts sought out to support *the theory*, that simple consonant elements are the origin of all languages? And is it not fair to ask whether this theory (which he compares for simplicity to the general principle of Algebra*, the proposition on which

* We may observe, in this place, a remarkable instance of the propensity this author has to consider his own opinions as original discoveries, and beyond the reach of others. Of Algebra he says, "the datum on which algebra has been established is simply this, that *equals added to—subtracted from—divided or multiplied by—equals, are still equal to each other*. On this principle *alone* is the doctrine of algebra founded: the rest is nothing but the adoption of a new and concise language expressing this fact; and in all the various changes and operations of the equation, with which its wonders are performed, this principle and this *only* is applied." P. iii.

This is certainly a truth, and a curious and useful truth; but is it so unsuspected by mathematicians in general as Mr. Wh. supposes, when he adds this sneer against them? "*The ordinary mathematician, who has confounded others and himself by attaching to the calculations of algebra the idea of something mysterious or profound, will be astonished perhaps to understand, that in the highest exertion of his faculties, in the most perplexing moments of his deepest cogitation, it was his duty only to remember and apply this simple principle, and that*

all

which equations depend) be in its own nature absurd or not? Guarded as he is, therefore, and careful not to offer the supposition as his own, but to bestow it upon those *who amuse themselves* with conjectures, we can plainly see in the passage how he supposes both language and society to have originated; namely, from the *naked savage*, who first formed inarticulate sounds, like a beast, to express his wants, and then by degrees modelled them into language. But, against this, is there not the strongest of all arguments, the authority of the only genuine history of man, which declares that he never was a helpless and beastly savage*; but was formed for society at the first, and gifted by the Almighty himself with the power of speech, and the use of some original language? We say nothing about the probability of the conjecture, as the author lays so little stress upon it, but we desire it to be fully noticed that this account, slight as it is, and almost disavowed as it is, by the manner of giving it, is the only attempt made to show that his system has any foundation in the nature of things†. He shows indeed abundantly that similarities exist, which may, if this origin be reasonable, be referred to it, but which may also be accounted for in other ways.

We cannot, at this time, give further space to our account of this curious volume; but we shall be able probably to show, in a future article, how the author might have given to his system a more stable foundation, and on what foundation it must ultimately rest, should it be found, which is very doubtful, to have some connection with the truth.

(To be continued.)

all his involutions—evolutions—substitutions, &c. &c. were employed for the sole purpose of profiting by this single maxim; and of bringing his various operations within the sphere of its action.” Do any such *ordinary mathematicians* exist at this day, as to be *astonished* at this information? We believe not; and we are rather astonished how the author should suppose it new; as we were in the case of his imaginary discovery about the *association of ideas*.

* Where he has subsisted as a savage it has been accidentally.

† Were we to discuss the probability of this conjecture, we might ask, whether it can be supposed that children yet unable to speak, and left in a desolate place, where they would find and want the *cave* for the purposes here mentioned, would infallibly come to the *carw-carw*, and thence to the *carve*, or some equivalent modification of their original cry? In our opinion, the supposition is ridiculous. The *carw-carw* would be more likely to be uttered for want of food, as it is by the young ravens, than for want of lodging.

ART.

ART. II. *A Supplement to Reflections on the Political and Moral State of Society at the Close of the Eighteenth Century**; in which the Political State of Society is continued to the Month of June, 1801. By John Bowles, Esq. 8vo. 31 pp. 1s. Rivingtons.

WITH equal spirit and propriety does this author continue his progress, still marking the characteristic events of the new period, and still applying them in reflections to the heart as well as the head of his readers. He thus goes on, throwing a light upon the political hemisphere, part of which we shall reflect to our readers, as peculiarly qualified to illuminate their minds.

“After robbing them of their dominions,” he says, concerning the German Princes on the *left* side of the Rhine, “the humanity of French revolutionists could not endure the thought of leaving them, without compensation, to the pity of the world. But where could compensation be found for losses like theirs? Certainly not within the widely extended range of French frontiers, not among the immense conquests made by France, not even in any of the affiliated republics, which depend for their very existence on the nod of the mother republic. The territories, which came within any of the above descriptions, were too sacred to be charged with the smallest incumbrance in favour of the dispossessed princes. Such however was the justice of revolutionary France, that, eagerly as she desired the sweets of repose, she would not suffer herself to taste those sweets, until she could provide indemnities for the unfortunate sovereigns, who had suffered in consequence of her discovery of her *natural boundaries*. Where then could those indemnities be found? Her ingenuity alone could solve the difficulty. The German empire, though exceedingly diminished, still contained many fine provinces.”

This plan of indemnifying the Princes on the *left* side of the Rhine with principalities on the *right*, while it left the Princes on the right totally unindemnified was, in the French,

“admirably calculated to promote their grand designs. Under the mask of justice, it violated every principle of justice; under the pretext of peace, it opened new and inexhaustible sources of contention; it provided endless causes of dispute and hostility among all the parts of the empire, and scattered the brands of discord and revolution all over Germany.—In short, the plan of compensation, if persisted in, will in all probability produce a civil war, before it can be carried into effect; and, should it ever be fully executed, it will weaken all the ties of German union, and produce a complete dismemberment of the empire.”

* See the *Reflections*, vol. xvii. pp. 144, 299.

Mr. Bowles has thus laid open the project of indemnities, with a stronger ray of intelligence than has been hitherto made to bear upon the point, by any writer whatever.

“ From” this and a subsequent, though “ cursory review of the principal political occurrences of the last six months,” adds Mr. Bowles, near the close,

“ it appears that Bonaparte, far from evincing any disposition to permit mankind again to enjoy the blessings of peace, order, and security, has given the most unequivocal proofs that he still adheres, with inflexible perseverance, to that system of universal subversion, which for above ten years has rendered France the scourge of the world. Nay, so pertinaciously, and, alas ! so successfully has that system been pursued by him, during the above period ; so skilfully has he availed himself of all the means by which it could be promoted ; and so powerfully has he been aided by some, whose duty and whose interest it was to give him the most strenuous opposition ; that in all probability no reasonable hope would at this time have remained, of his being any longer effectually resisted, unless the exertions of Great Britain, in the defence of society, had been alike distinguished by perseverance, ability, and success. Happily for the whole human race, the efforts of this magnanimous country in the cause of order have been as resolute, as gigantic, and as prosperous, as those of France in the cause of anarchy. The late achievements of the British arms have filled the world with astonishment, given fresh confidence to the friends of lawful government, and inspired its enemies with dismay. Those arms have recently performed prodigies, which are scarcely to be equalled even in the history of their own renown ; and which, no less beneficial than glorious, have defeated both in the north and the east the deep and dangerous projects, on which the crafty and desperate adversary relied chiefly, for the success of his schemes of universal devastation. Thus does the present most tremendous contest still maintain the character, by which it has from its commencement been distinctly marked. To this hour it continues to be a fierce and desperate conflict, between *the Genius of Good* and *the Genius of Evil*. The latter, under the sanguinary banners of revolutionary France, and aided by all the powers of darkness, assaults with implacable malice and inextinguishable rage all the religious and civil establishments of mankind ; which the former, under the tutelary standard of Britain, defends with an ardour and intrepidity adequate to the fury and desperation with which they are attacked. Unfortunate as it may seem, to be cast upon times so disastrous as the present ; painful as it is to reflect on the scenes which are now passing, and to survey the prospects which the future presents to the imagination ; yet if a Briton, solicitous only for the honour which has hitherto been inseparable from that appellation, were to choose for the period of his existence in this world that part of his national history, in which the British name has shone with the greatest splendour, and established the strongest claim to universal admiration and immortal renown, he would not hesitate to select that in which his country has stood forward, as the intrepid defender of all that is valuable in social life, as the dauntless champion of religion, of order,

order, and of lawful government; and in which, by steadfastly opposing, amid seemingly unsurmountable difficulties, the destructive attempts of Jacobinism and Anarchy, she has prevented those hellish fiends from extending their ravages over the whole habitable globe."

Mr. Bowles thus speaks in a strain, to which our hearts beat responsively. We feel it vibrating on the strings there, while our intellects approve and applaud it. It is just, it is cheering, it is animating.

Having taken these two passages from so small a pamphlet, we should think we had done sufficient justice to Mr. Bowles and our readers, if the present posture of politics did not require from us one extract more. It is equally strong, equally original, with the two others: but it turns upon a nicer point.

"It does not admit of a doubt," Mr. Bowles observes, on the grand subject of peace, "that the foe to society would long ere now have accomplished its destruction, if he had not met with the most determined and vigorous resistance from Great Britain: and such, alas! is his present ascendancy, that, if our resistance were to be withdrawn, the whole of Europe would lie at his mercy. To deprive him of that ascendancy, or (in other words) of the ability to effectuate, when no longer opposed by us, his undoubted purpose of universal subversion, is therefore essential to the general security, and consequently to the security of each individual state. But this can be done only by a restoration of the balance of power; for nothing else can enable the continent to resist in future his attacks. If we were to make peace on terms the most advantageous to Great Britain, separately considered, that our love of glory could desire; if insulating ourselves from our neighbours, we could prevail on the enemy to treat with us on the principle of *uti possidetis*, and to leave us in full possession of all our colonial acquisitions, immense as they are; we should not thereby avert destruction from the rest of Europe, nor ultimately from ourselves. For no colonial acquisitions made by us would, while *we* should be in a state of peace with the French republic, prevent the progress of revolution on the continent; nor, when that progress should be completed, preserve us long from the fury of the enemy, who would then have it in his power with a single hand to direct the whole force of the continent against us: and it is absurd to suppose that, if the safety of Europe cannot induce us to continue the war, it would impel us to the infinitely more difficult operation of reassuming hostilities after they had been terminated. The balance of power, or (which is the same thing) the *status quo ante bellum*, is the only principle on which we can treat for peace; without abandoning the object for which we have so long and so strenuously contended; nay, without ensuring that general destruction, which we have made such astonishing efforts to prevent."

These arguments are as new to us as they are powerful in their appearance: nor know we how to oppose them. We therefore yield to them, only observing that, if we *thus* act, we shall
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act with a transcendent generosity to the nations concerned ; we shall become the fostering fathers of half mankind ; and gain even more glory from the peace than we had acquired before from the war.

ART. III. *Remarks on Local Scenery and Manners in Scotland, during the Years 1799 and 1800.* By John Stoddart, LL.B. Two Volumes. 8vo. 2l. 2s. Miller.

THE examination of Scotland, its natural history, antiquities, and manners, has of late years become very frequent, so frequent indeed, that there seems to be but a narrow field left to exercise the diligence or ingenuity of future travellers. Nevertheless, we never wish to restrain propensities like those which produced these two volumes, which are remarkably elegant in their form, and entertaining in their matter.

The author went by Sea to Leith, and proceeded to Edinburgh. This and its vicinity are agreeably described, and represented in elegant engravings. Leaving Edinburgh, the traveller went on foot to Dalkeith, and along by the Banks of the Esk to Gorton, Rosline, &c. &c. As Rosline, or Rosslyn, has given a title to the late excellent Lord Chancellor, we insert the following account of it.

“ From Hawthornden, we took a path across the fields, by the House of Gorton, and through the woody bank opposite to Rosline, of which lovely spot, as I visited it more than once, I shall speak at some length. The village, which is seven miles from Edinburgh, and about one mile to the left of the Peebles road, is much frequented in the summer by parties, who come to stroll among the rocks, and ruins, and to feast on the strawberries, which are cultivated here in abundance. No part of Great Britain affords such quantities of this fruit, as the villages near Edinburgh, especially Rosline. They yield on an average 18l. per acre, and have been known to produce 50l. yet they are very cheap, the Scotch pint, which is equal to four English pints, being sold at 8d. in 1799, a scarce year ; and of these pints 100,000 are calculated to be sold annually in Edinburgh. The inn affords tolerable accommodation to these parties, which are sometimes very numerous : I dined, and passed a most agreeable afternoon here with Professor Dugald Stewart, and several of his friends and pupils. The barony of Rosline is said to have been granted, early in the twelfth century, by Malcolm Canmore, to William de Sancto Clere, a Norman, from whom it has descended to the present Sir James St. Clair Erskine. The chapel, which adjoins to the garden of the inn, is a most beautiful specimen of florid Gothic, enriched with buttresses and pinnacles, like the chapels of King's College, Eton, Auckland, &c. Among many erroneous accounts, which are given on the spot, they tell you, that it was
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built in 1306, by William St. Clair, Earl of Caithness, and Prince of the Orkneys, who married the daughter of King Robert Bruce; but it is evidently of a much later date. The pointed arch, the characteristic of that species of architecture, which is improperly but generally termed Gothic, may be of Arabic, Persian, or even Indian origin; but it seems that this style did not unite lightness and beauty, in the highest degree, by its pinnacles, and other ornamental parts, until long after its introduction into Europe. In the beginning of the thirteenth century it was practised (at least in England) in its greatest simplicity; and I cannot refrain from paying a tribute of praise to the earliest complete specimen which we possess, Salisbury cathedral. From my childhood, I have been accustomed to admire the dignified lightness, and chastity of character, which that noble edifice possesses. The more ornamented style, which succeeded it, was still beautiful; until the licentious desire of variety, after introducing the flatted arch, the heavy fret-work, and all the other corruptions of the Gothic architecture, at length, in the sixteenth century, entirely destroyed it, by an heterogeneous combination with the Grecian. Rosline chapel was not certainly completed until the beginning of the fifteenth century; it is said to have been intended only as the choir of a large collegiate church, and at the west end appear traces of an intended extension. The minuter parts of the ornaments, both internal and external, are very highly wrought; the buttresses have double pinnacles, with niches for statues, &c. and the whole is in fine preservation, though not used for religious purposes. The interior is very simple, consisting only of a straight aisle, with side aisles, formed by two rows of pillars. The pillars, five in each row, have rich capitals, some of them underwrought, all dissimilar; and around one of the pillars (which, like all the rest, is an aggregate one) a remarkable wreath is twisted. At the east end, the middle aisle is divided by two arches; and in the south corner is a flight of steps descending into the sacristy. The roof is semicircular, formed entirely of stone, which in the inside is divided into square compartments, with roses. The only monuments remaining are those of an Earl of Caithness, who died A. D. 1582, and of a Knight Templar, said to be Sir William St. Clair. I did not find that the chapel had been dedicated to any saint; but at a small distance are some traces of a church, called St. Matthew's, the ground about which is still used for burial.

“ Descending the hill, you find the ruins of the castle seated on a projecting rock, near a bend of the river, from whence its name was probably derived; *ross*, in Gaelic, signifying a peninsula, or point of land, nearly surrounded by water, and *linne*, a pool or deep. The little which remains of this castle shows it to have been formerly a place of great strength, moated, and accessible only by a drawbridge. At the bottom is an arched gateway, whence the building appears to great advantage, founded on the rock, and rising immediately from the river. It is built of a reddish stone, similar to that of the neighbouring banks, and is probably coeval with Craigmillar; both these castles having been burnt by King Henry the Eighth's army in 1554, but soon afterwards rebuilt. If any part be prior to that period it is the round tower, which is much decayed, as is the whole building, except a set
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of apartments, occasionally inhabited in the summer months, for the sake of the country air and romantic scenery. A singular instance of a kind of chivalrous superstition was related to me by the Hon. Mrs. Mackay, who, with her amiable daughters, resided here a few seasons ago. As these ladies were sitting together one morning, they were surprised by the arrival of a party of soldiers, who requested permission to explore some of the subterraneous chambers, where they had learnt, from tradition, that a knight was kept confined by enchantment. It would have been a pity to balk the enterprising spirit of these young heroes, and they were accordingly suffered to descend with torches: it is scarcely necessary to add, that the adventure terminated as unsuccessfully as Don Quixote's visit to the cave of Montesinos. A little way up the river is a wooden bridge, after crossing which you obtain a striking view of the castle, the chapel, and the bend of the stream, broken by huge rocky fragments. Continuing to scramble through the woody banks on this side, you catch many partial glimpses of it highly interesting; but any one, who wishes to obtain a full feast of admiration, must not hesitate to wade through the channel of the stream itself. There he will find points, inaccessible by any other means, and indeed not to be attained at all without great caution, where the scene is at once beautifully wild, and awfully sublime. The shattered rocks afford but a narrow passage to the dashing stream below, while their projecting brows, darkened with wood, nearly meet together above, and the ruined turrets are faintly seen between the branches. Immediately below this wild broken scene another, of more simple but not less impressive grandeur, is formed by the lofty wooded crags, which shooting up perpendicularly seem to bar from all access the water, which suddenly becomes deep, gloomy, and tranquil. Among the many admirable subjects for the painter, which Rosline affords, I had never seen these attempted; I therefore, sat myself down, close to the water, but sheltered from the falling shower, by the roof of a yawning cavern, and made some faint memorandums of them, with my pencil. Rosline is celebrated in history by three successive victories, obtained in one day, the 24th of February, 1303, by Sir Simon Fraser, and Sir J. Cuming, with 10,000 men, over 30,000 English invaders. It is not surprising, that such scenes and such events should call forth the enthusiasm of the musician, and the poet. *Rosline Castle* is the subject of a well-known plaintive air: it is described in Mickle's *Poilio*, and in an unpublished poem, to which I have more than once alluded, Mr. Campbell's *Queen of the North*." Vol. i. p. 130.

Mr. Stoddart next describes the upper and lower parts of the Clyde, and introduces some lively observations on the cotton works, and some agreeable anecdotes of Wallace, the great Scottish hero. The reader will also be amused with the representation of Hamilton House, Bothwell Castle, Milton Mills, Dumbarton, &c. In the eighth division we are brought to Lochs Lomond and Long, and progressively to the Lochs Fyne, Awe, and Etive. In this part of his work the traveller discusses the subject of the poetry of Ossian. The last part of
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the first volume is employed in the account of the Islands Mull, Staffa, &c. &c.

The second volume commences with a description of the manners of the Western Islanders, and is very entertaining; Mr. S. next visited the Line of the Forts, and gives an amusing narrative of his journey to Fort William, Tor Castle, Fort Augustus, Urquhart Castle, till he brings his readers to Inverness. Many pages are agreeably employed in the account of the Coast of Culloden, Nairn, Forres, Kinloss, Elgin, &c. till we are conducted to Gordon Castle. From Fochabers Mr. S. pursued the course of the Spey, after having made a circular excursion to Portsoy, Banff, Huntley Castle; and from this part we have many inducements to make two short extracts. The Gordon family seem to have honoured the writer with considerable marks of attention, and he properly avails himself of the opportunity here afforded him, of showing his gratitude.

“ Continuing up the glen, we came to one of the level roads, cut by the Duke, in the manner of those in Glen Røy, and leading on each side to his Grace's hunting lodge. This is a simple pile, not unappropriate to its situation, or use. It does not afford accommodation for a numerous retinue; but is barely calculated for a very small party, to enjoy the sports of the field, or to explore the wild mountain scenery, far from public roads, or a cultivated neighbourhood. The sides of the steep narrow glen, almost meeting, inclose this secluded dwelling between their woody screens; but the ancient oaks are much destroyed by the red deer, which abound here. Numerous herds of those animals are discovered even from the lodge windows: I counted at one time between two and three hundred, from a neighbouring hill, which re-echoed with the roaring of the bucks, and the rattling of horns in their furious contests. The shooting huts, which are scattered here and there, are of the simplest construction, and give additional wildness to the scene.

“ Such a retirement, within a few hours ride of a more public residence, enables its possessor to combine, with great effect, the advantages of society and solitude. Every morning the Duke received accounts from Gordon Castle; and I was not a little surprised to see them brought by a Highlander, who walked above twenty miles before breakfast. It was, indeed, a period particularly interesting. The gallant Marquis of Huntly was suffering, in a foreign land, the consequences of a dangerous wound received in the unfortunate affair of the 2d of October. I was a witness to the paternal feelings of the Duke, and to the general anxiety of the whole country; and, though a personal stranger to the Marquis, I could not but sympathize with affections so strong and so universal.

“ A few facts will show how well grounded was the esteem, in which this brave young nobleman was held. Disregarding the temptations to ease and inactivity which his high rank afforded, he had anxiously sought an opportunity of serving his country, in a station

no less dangerous than honourable. He commanded a regiment, to which his attachment was no less than theirs to him; and never was a commander more beloved. At the head of 600 brave men he went into a battle; where their valour attracted the admiration even of the enemy; he exposed himself to the hottest of the fire, and, though more than once repulsed, returned obstinately to the charge. The unfortunate issue is too well known. The Marquis himself was wounded, and the regiment lost in killed, wounded, and prisoners, fourteen of its officers, and nearly 300 of its men. In the midst of his torture, he was mindful of his friends at home. He dispatched several different letters, signed by himself, though he could with difficulty hold a pen. Of his own suffering he spoke but little, but of his regiment he said, with just and patriotic exultation, "They behaved as Highlanders should do." Their attachment to their commander was no less forcibly testified. A friend of mine, who was present, declared, that he never heard a cry so expressive of horror and revenge, as was set up by the whole regiment, when they saw the Marquis fall: and one of the soldiers, who brought him in wounded, hung over him in an agony of despair, exclaiming that he would rather have perished himself, with twenty of his comrades, than have beheld so mournful a sight.

"The return of the Marquis to his native country excited a sensation of joy, neither less general nor less strong. All ranks of people crowded to behold him at Gordon Castle; they celebrated his arrival with every expression of transport; and their fond attachment to his name and family was redoubled by his personal bravery and sufferings. Such scenes as these are the noblest testimony of an exalted character. Great talents, or brilliant events, may command admiration; but the gratification of the mind is then only complete, when love is added. This sentiment cannot be purchased, nor can it be mistaken. In the present instance, I write only from observation, but from an observation which cannot easily err. I read the character of the Marquis in the undisguised, and undistorted feelings of a whole country. It is scarcely necessary to add, that those great personages, who had the best means of estimating his services, were most sensible of their value. His Royal Highness the Prince of Wales testified his sentiments, by the appropriate present of a Highland mull, set in gold, decorated with valuable Scotch pebbles, and inscribed with a handsome compliment to the Marquis, in the Gaelic language.

"I shall easily be pardoned by a real lover of nature, for a digression which I could not well avoid, when speaking of the local scenery with which these recollections were associated. If any apology be due, it is to the Marquis of Huntly himself, for the very inadequate manner in which I have delineated the impressions of my mind, on so interesting a subject.

"From Glen Fiddich, I accompanied the Duke of Gordon, and Sir George Abercrombie, on various short excursions, among the hills. The scenery was wild and uncultivated, but it possessed little variety. From the top of the Dune, a hill in front of the lodge, the windings of the Fiddich present a good effect. A few miles to the west, is a hollow, called Alaster More's Pantry, it having served as a storehouse

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to a noted outlaw so named. This Gaelic appellation was given to him on account of his size, and signifies, as a countryman explained it to my companion, "muckle Sandy," or, in Fluellin's phrase, Alexander the big. In a farther part of our ramble, we passed the Glacks of Balloch, noted in the well-known song, "Roy's Wife of Aultivallich." Aultivallich, or the Ruffian's Brook, lies on the Deveron. Roy's wife, whose name was Eppy Stewart, is still remembered in this part of the country; I met with an old man, who described her to me, and said, he was in Roy's house, when a boy, during the rebellion of 1745. The word glack, a common Scotticism for a hilly pass, answers to the Latin *furca*, being derived from the Gaelic *galloch*, a fork; hence the swallow is picturesquely denominated *galloch an gaigh*, the fork of the wind; and hence too the earwig is vulgarly termed in Scotland, *gollocher*.

"Cultivation and human society seem usually to have begun near the mouths of great rivers, and proceeded gradually toward the springs, which feed them. Hence, we found an extent of dreary and desolate country, in those parts, where the streams seemed doubtfully wandering different ways; those with an easterly direction joining the Deveron, and those with a westerly one, the Spey. The cottages were few in number, and wretched, and the misery of the inhabitants was augmented by the excessive poorness of the crop, a great part of which they were cutting down green, to serve as fodder, having no sun to ripen it. In the year 1782, when a similar evil befell the country, it was greatly alleviated by the exertions of the opulent proprietors. The liberal and judicious measures of relief, adopted at that time by the Duke of Gordon, are not yet forgotten. They mark those feelings, which have ever attached him to his tenantry, and which are the surest pledge of a return on their part. I observed with pleasure the personal regard, which they expressed for him, and I was not surprised at it, when I beheld him enter a miserable hut, among these moors, inquire with familiar kindness into the family affairs, and at parting put into the hand of the old *gude wife* some money, to relieve her necessities; this brought tears into her eyes—"Blessings on him!" said she, "he was aye gude till me and mine." P. 140.

"From Rothemurchus to Kinrara, a distance of about two miles, is a walk as simply beautiful, as any part of the Highlands can be, where the objects are on so grand a scale. The Spey flowing under a long wall of mountain crags and fir plantations, embraces in its sweep a verdant plain which is close shut in, on the opposite side, by the hill of Tor Alvie. Thus is formed a lovely retirement, where taste itself would have wished to plant its favourite abode. In this very spot, on a knoll commanding the small plain, and itself sheltered by the loftier hill, stands the cottage of her Grace, the Dutchess of Gordon. Around it are the birch woods, which creep gently up the sides of the hill. The house was a mere Highland farm, no better than the others of this country. Her Grace has taken it, as it stood, its thatched roof, its out-houses, its barn and byre, and with the addition only of a single room, and with some alteration of arrangement in the others, has

converted it into a summer residence. Those, whose notions of enjoyment are built only upon a city life, and who know the spirit and animation, which the Dutcheſs of Gordon infuſes into the circles of faſhion, will probably be aſtoniſhed at her being able to derive enjoyment from ſo different a ſource. They will not believe, that a mind habituated to all the poliſh and ſplendour of courts, can find gratification in the ſimple pleaſures of nature, or that “ball-rooms and hot theatres” can give place to the calm and cool air, the ſoft and tranquil ſhade of a Highland cottage. The combination of taſtes ſo different, and apparently oppoſite, is owing only to ſuperior mental activity; and the ultimate prevalence of natural ſimplicity, over all the elaborate refinements of art, proves an innate delicacy of diſcrimination. I eſteem myſelf fortunate, not only in having viſited this lovely ſpot; but in having remarked the effect, which its beauties produced on ſo poliſhed a mind. Had I needed any proof, that Nature is the primary ſtandard of true taſte, this would have afforded conviction. Faſhion and ſyſtem have, indeed, a ſecondary influence; and circumſtances often oblige us to ſacrifice to them more than is their due; but we feel a real ſatisfaction, whenever we are enabled to give ourſelves up to the guidance of pure, unvitiated feeling.

“A reſidence in Badenoch, one of the wildeſt of the Highland diſtricts, neceſſarily cuts off many of the accommodations of poliſhed life. The want of coals was ſupplied by a large peat-ſtack; and no baker being at hand, our bread was brought either from Inverneſs, thirty-five miles diſtant, or from Perth, which is eighty, by the daily carriages on that road. Add to this, that the houſe itſelf was by no means well built, and the conſtruction of the chimneys in particular was ſo faulty, as to fill the rooms frequently with ſmoke. The taſk of improvement was therefore one great occupation. Her Grace has planned the eſtabliſhment of a village, at a little diſtance, whoſe bakers, butchers, &c. may ſerve all the adjacent country.

“For the cottage itſelf, ſhould it become, as it well deſerves, a place of frequent reſidence, ſome architectural embellishment would be neceſſary. The Dutcheſs has, therefore, received ſeveral deſigns for this purpoſe; but her taſte is too correct to adopt any, whoſe ſimplicity does not accord with the ſurrounding ſcenery. To the weſtward of the knoll on which the cottage ſtands, is a ſmall plain rendered marſhy by a brook, which flows through it; the draining and ornamenting this ſpot, with a due regard to its natural capabilities, will form no unpleaſing exerciſe for a lover of the pictureſque. With a ſimilar view, her Grace has planned a garden, in a hollow of the hill, which at the ſame time ſerves to ſhelter its productions, to ſcreen it from ſight, and to produce the effect of a pleaſing ſurpriſe on its diſcovery. The neighbouring declivities are clothed with woods, among which ſhe has opened ſeveral walks and drives. In directing their formation, and often in pruning the trees with her own hand, ſhe finds her morning employment no leſs healthful than entertaining. The nature of the ſoil is very favourable to theſe out-of-door occupations; for though heavy and continued rains are not unfrequent, the turf becomes dry, within half an hour after their ceſſation.

“ From what I have said, it will easily be imagined, that there was little room for tedium, or ennui; notwithstanding the neighbourhood afforded very few visitors, and her Grace had no other companions, but her grand-daughter, Miss Lennox, and her friend Mrs. Rose, of Inverness. In the evenings our time was passed with authors most interesting in such a situation—with Ossian, the painter of Highland scenery—with Burns, the still more animated painter of Scottish feelings: nor should I forget Mr. Price's Essay on the Picturesque, which served as a text-book to all our discussions on local improvement. The most amiable light, in which the Dutcheß appeared, was that of a benefactress to the surrounding country. She visited individually the separate cottages of the peasants; at one time she prevailed on a great number to have their children inoculated under her inspection; and she was ever ready to give her personal advice and assistance to those who applied for it. The affability of her manners, still more than the extent of her benevolence, rendered her name universally beloved. This is the true secret of securing personal attachment, and may, perhaps, afford no useless example to those, who, after much ostentatious charity, complain of ingratitude in the poor, whom they have relieved.”
P. 154.

Crossing the mountains we accompany the author along what is called the Middle Highland Road to Braemar Castle, Blair of Athol, Dunkeld, Falkland, Stirling, Fife, the vicinity of the Tweed, Strath Earne, Loch Tay, Dundonald, Dumfries, Annan, and the Solway Firth. A chapter is added, on what the writer denominates General Principles of Taste. Opinions on the subject of taste are as various as the powers of the human mind, and few of the most enlightened and accomplished among men, will agree upon a fixed standard admitting of no variation, and from which there may be no appeal. The reader will find some agreeable and sensible remarks in this chapter; and will peruse the whole, as we have done, with great satisfaction, as the good understanding, sound judgment, and fidelity of the author, are every where apparent. The price, it is to be lamented, will place the work beyond the reach of ordinary readers, which we suppose is occasioned by the Plates which are introduced. These, however, with the exception of one or two, are not of extraordinary merit. A good Map is prefixed, on which the route pursued by the author is accurately delineated.

ART. IV. *Literary and Characteristical Lives of John Gregory, M. D. Henry Home, Lord Kames; David Hume, Esq. and Adam Smith, LL. D. To which are added, a Dissertation on Public Spirit; and Three Essays. By the late William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh.* 8vo. 450 pp. 7s. Smellie, &c. Edinburgh; Robinsons, &c. London. 1800.

THE biography of men eminent for literature, though seldom diversified by remarkable incidents, yet, by the importance we attach to every little circumstance in their lives, and every peculiarity of their characters, creates an interest far superior to what such relations might be expected to produce. The example of Dr. Johnson has shown that even a meagre story may afford amusement, if told with judgment and eloquence, especially when accompanied by judicious and elegant criticisms. The late Mr. Smellie, in the work before us, has certainly chosen for his subjects four persons of considerable abilities and literary fame; and he appears well informed as to them and their writings. His Lives, however, contain scarcely any new or very interesting anecdotes, and may less be considered as histories of the men than as reviews, and indeed almost transcripts of their several works. This remark applies, at least, to the Lives of Dr. Gregory and Adam Smith. In the former, after little more than five pages respecting the author himself, we have an account of his "Comparative View of the State and Faculties of Man, with those of the Animal World" (a book which, as Mr. S. remarks, has little connection with its title) extending to the 90th page of the Life. The account of his medical works is brief; but the little treatise, called *a Father's Legacy to his Daughters* (a work which shows the character of Dr. G. in a very amiable light) occupies twenty octavo pages, a very large portion, if we mistake not, of the whole treatise; and the Life of Dr. G. extends but three pages further. The Life of Adam Smith is equally copious in abstracts or abridgments of his works, and not much more fertile in incidents or observations. Both of these Lives may, however, be read with advantage by those who have not leisure or opportunity to consult the works themselves. The Lives of Lord Kames and David Hume are much shorter; in the accounts of their respective works, but contain more particulars respecting the authors; and the various talents and literary pursuits of the former (concerning whom less seems to be known in this kingdom, than from his abilities might be expected)

expected) render the account of him peculiarly interesting. We will extract the concluding part of it, as a favourable specimen of Mr. Smellie's talents and biography.

“ As a private and domestic gentleman, Lord Kames was admired by both sexes. The vivacity of his wit and of his animal spirits, even when advanced in years, rendered his company not only agreeable, but greatly solicited by the literati, and courted by ladies of the highest rank and accomplishments. Instead of being jealous of rivals, the characteristic of little minds, Lord Kames fostered and encouraged every symptom of merit that he could discover in the scholar, or in the lowest mechanic. Before he succeeded to the estate of Blair-Drummond, his fortune was small. Notwithstanding this circumstance, he, in conjunction with Mrs. Drummond, his respectable and accomplished spouse, did much more service to the indigent than most families of greater opulence. If the present necessity was pressing, they gave money. They did more. When they discovered that male or female petitioners were capable of performing any art or labour, both parties exerted themselves in procuring that species of work which the poor people could perform. In cases of this kind, which were very frequent, the lady took charge of the women, and his Lordship of the men. From what has been said concerning the various and numerous productions of his genius, it is obvious that there could be few idle moments in his long protracted life. His mind was incessantly employed; either teeming with new ideas, or pursuing active and laborious occupations. At the same time, with all this intellectual ardour, one great feature in the character of Lord Kames, besides his literary talents, and his public spirit, was a remarkable innocency of mind. He not only never indulged in detraction, but when any species of scandal was exhibited in his company, he either remained silent, or endeavoured to give a turn to the conversation. As natural consequences of this amiable disposition, he never meddled with politics, even when parties ran to indecent lengths in this country; and, what is still more remarkable, he never wrote a sentence, notwithstanding his numerous publications, without a direct and a manifest intention to benefit his fellow creatures. In his temper he was naturally warm, though kindly and affectionate. In the friendships he formed, he was ardent, zealous, and sincere. So far from being inclined to irreligion, as some ignorant bigots insinuated, few men possessed a more devout habit of thought. A constant sense of Deity, and a veneration for Providence dwelt upon his mind. From this source arose that propensity, which appears in all his writings, of investigating final causes, and tracing the wisdom of the Supreme Author of Nature.” P. 145.

The Dissertation on Public Spirit, and the two Essays, were written when the author was only twenty years of age. In the former, the chief method of promoting public spirit proposed by him, is to pay more attention to the treatment and education of children, who, he thinks, are taught selfishness almost from their birth. That many parents, by a foolish indulgence

dulgence of their fondness, encourage the selfish propensities of their children, is probably as true at present, as it was when Mr. Smellie wrote. They cannot, indeed, be too often cautioned against that behaviour, which induces a child to believe that "he is a very important personage, and that his own welfare is the principal concern of the family." We also agree that parents, and all persons employed about children, should "beware of betraying any selfish motives or actions in their presence;" but we cannot think that (which to affectionate parents must be impossible) to conceal the *στοργή*, or natural affection, from children can be necessary or expedient, in the degree which he proposes. Children, we conceive, will most readily attend to the admonitions of parents, of whose affection they are convinced. Still less can we agree to the strange maxim, that "to commend children, even when their behaviour is good, tends *universally* to contract their hearts, and deaden the social affections." Extravagant encomiums in their presence, on their talents and acquirements, are, however, we admit, highly injudicious and dangerous. The historical works commonly read in our schools, are objected to by Mr. S. as cherishing ambition and the love of power; and we agree that they should be read with caution; but we cannot think that the kind of reading which he would substitute for them, namely, the lives of meritorious but obscure and humble individuals, could be rendered interesting to young minds; and, if not interesting, they would not be useful. To the other propositions of Mr. S. we do not see any objection; but they are trite, and need not be detailed here.

The Essays are on the questions, "Whether all Animate and Inanimate Bodies are made for the immediate Use of or Convenience of Mankind, or is that only a secondary End of their Existence?"—and, "Whether Oratory has, upon the Whole, been of Use to Mankind?"—and "On Poverty." They contain nothing very remarkable; but, as well as the Dissertation, are creditable to the writer's talents, considering the age at which they were written.

ART. V. *Rennel on the Geography of Herodotus.*

(Concluded from p. 145 of our last Number.)

NOTWITHSTANDING Africa has, within this last century, been explored in various parts by a great number of curious and daring adventurers, yet there still remains so much

to be known, that all geographical descriptions of this portion of the globe are unsatisfactory and imperfect. This truth, however, results from such investigations of Africa, as have taken place in more modern times, that Herodotus seems more and more entitled to the character of fidelity and accuracy. His knowledge indeed of Lybia, as Major Rennel observes, was more limited in detail; but he was well aware, that it was considerably more extensive in space than either Europe or Asia. The parts of Africa best known to Herodotus were those along the middle and eastern basins of the Mediterranean Sea, including Egypt and Lybia, Fezzan, and other Oases in the Lybian Desert. Beyond these, his descriptions are less circumstantial.

The substance of the Sixteenth Section of this important volume is employed in treating of Africa at large, and more particularly of the promontory of Soloeis, which this writer proves to be Cape Cantin, but about which M. Bougainville was certainly mistaken. It also treats at length of the river Nile. The Niger was erroneously taken by Herodotus for the remoter part of the Nile, and its sources are by the Greek historian placed in too remote a situation. These, Mr. Rennel thinks, are still unknown; and proofs are exhibited, from Maillet and from Bruce himself, that they are not in Abyssinia, but more to the south-west. As this subject has ever excited so much curiosity, it is but candid to hear what the author says,

“As to the place of the remote sources of the Nile, it seems to have been destined to remain long a secret. That it has remained unknown so long, is probably occasioned by its being situated within the deep recesses of a tract (either *desert*, or *mountainous*, or *both*) which no *strangers* have had occasion to visit; nor ever will, until it may become *their special business* so to do. Whensoever the traversing of this tract, shall turn to as much advantage as the crossing of *other* deserts, or mountains, then will the true source of the Nile be found; and not before. For it may be conceived, that it is situated in a country that lies far out of the track of any caravan that visits the marts frequented by Europeans.

“That source in Abyssinia, called by Mr. Bruce and by some others before him, the head of the Nile, appears to be, in reality, nothing more than the *eastern*, and *least remote*; as well as the *least* in point of bulk; of the two principal branches of the Nile, which unite below Sennar. Concerning this fact, we shall adduce some evidence, which although presumptive only, cannot be disproved by any positive evidence; since no such exists: and it is no inconsiderable point in it, that Mr. Bruce himself, although undesignedly, has furnished a principal part. We begin with M. Maillet.

“This gentleman collected his information from travellers; and there is no reason to suspect a design to mislead, having himself no *system* to support. Nor does he pretend to have any correct ideas re-
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specting the geography of the upper part of the Nile, but relates merely what he had heard, without comparing the evidence. Nay, he even supposed the Nile to rise in Abyssinia; for by the lake *Gambee*, he doubtless intended *Dambca*, the *Tzana* of Bruce and others; but then he appears to confound it with the lake of the western branch. The chief point in his description, is, that at two or three journies below Sennar (it should rather be seven or eight) the Nile, or Abyssinian branch, receives a great river, named *Bahr Abiad* (or the White river) which he says is *at least as considerable as the Nile*. He says moreover, that it runs nearly parallel to the Nile, at the distance of 12, 15, and 20 journies from it. He does not, however, pretend to fix the source of the White river: he only remarks that it is easy to perceive that "the source of the Nile is not *unique*; and that its origin is not beyond the equator." (Desc. Egypt, pages 40 and 41.)

"Mr. Bruce's words are the following. "The river *Abiad*, which is *larger* than the Nile, joins it here, &c.—Still the Nile preserves the name of the *Blue* river.—The *Abiad* is a deep river: it runs dead, and with little inclination, and *preserves its stream always undiminished*, because rising in *latitudes* where there are *continual rains*, it therefore suffers not the decrease the Nile does, by the six months dry weather;" (vol. iv. 516.) Thus Mr. Bruce goes beyond M. Maillet, by allowing the White river to be of *greater bulk* than the Nile: but what is more, he admits that it always continues in the same state; whilst the Nile suffers a diminution half the year. He says moreover, that its bed has little descent, whence it may be concluded that it runs through its own alluvions in that part; which particular implies a considerable length of course. But Mr. Bruce accounts for its bulk, and equal state, from the *continual rains* that fall in the countries contiguous to its source; which is saying in other words, that it springs from a different region from that which gives rise to the Abyssinian branch; whence by his account, the source of the *White* river should be very remote from that of the *Blue* river, in Abyssinia. But what says his Map? There, the limits of the *periodical* rainy seasons lie between 16 degrees of latitude; and those of the *perpetual* rains, between 4 degrees; on each side of the equator. There also, the source of the White river is placed in 8° north, and that of the Blue river in 11° only, with a difference of meridians of no more 2¼°: and one of the springs of the latter is even near the 8th degree. Do these differences then constitute *different regions*? We may add, that the White river is drawn on his Map, much *smaller* than the eastern branch; which differs, as we have seen, totally from the description!

"The fact we should conceive clearly to be, that the White river has a much more distant source than the other. Some light is thrown on this particular, by Maillet's saying that the White river runs nearly parallel to, and at the distance of 12, 15, and 20 journies from the Nile; which can only be true of two rivers that spring at a great distance from each other. We are of opinion, therefore, that Mr. Bruce, who saw the White river, has admitted its superior bulk, and state of fulness, at all seasons; properties which the other branch does not possess: (as to its being in the same state, all the year, that we cannot suppose of any tropical river;) and hence, as he appears not to have
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made out his system of a constant rainy season, to supply the river in question, the reader will probably be inclined with us, to suppose, that a stream, at all times confessedly larger than another, has, in all probability, a more remote source.

“ We come next to Mr. Ledyard. This observant traveller furnishes notices, which induce a strong belief that the remote source of the Nile is situated very far to the south-west of Abyssinia.

“ During Mr. Ledyard’s residence at Cairo, in 1788, he repeatedly visited the market-place, where the slaves from the interior part of Africa, were exposed to sale. He saw a considerable body of them, which came from *Darfoor* (as he writes it) a country, says he, well known on account of the *slave* trade, as well as that in *gum* and *elephants’ teeth*; and, it appears (page 54) that there is a caravan, specifically from *Darfoor*; that is, distinct from the *Sennar* caravan. By his manner of speaking, these people were, in appearance *uncouth*, even amongst *Africans*: but he adds, that “ they appeared a harmless wild people.” He represents *Darfoor* as a very distant country, even in respect of *Sennar*; for he says that the slaves came from the interior parts of Africa. And he was told by one of them that he came from the west of *Sennar* 55 days’ journey; or four or five hundred miles: and a Negro chief, implied to be of the party, said that, “ *the Nile had its source in his country.*” Mr. Ledyard’s description of these people is particular. They had the *true Guinea face*; and their curly hair was *plaited in tassels*; and *plastered with clay and paint*.

“ Although we cannot fix the precise position of the great body of this country, yet we are in some degree enabled to approximate it, by means of some notices in Mr. Bruce’s Map; and which will turn out equally in favour of our argument.

“ Mr. Bruce places *Kordofan*, a frontier province of *Dar-Four*, said to be conquered by the king of *Sennar*, to the west of, and adjacent to, the country of *Sennar*; whose capital lies in $13\frac{1}{2}$ degrees north latitude. Hence it must be supposed that the country of *Darfoor* extends from thence to the westward; and as Mr. Browne has obligingly informed the author that the capital of *Darfoor*, visited by him, lies about the parallel of 15° , it may be concluded that the country itself extends some degrees in every direction around it; and consequently to the south, amongst the rest.

“ Other notices respecting the direction of the caravan routes to *Darfoor* and *Sondan*, occur in the Map of Mr. Bruce’s travels; and which assist in giving some idea of the position of *Darfoor*. He states, that the caravan from *Darfoor* to *Mecca*, passes the Nile at *Dongola* (in lat. $19\frac{1}{2}^{\circ}$) and thence to a port on the Red sea, where it crosses to *Judda*. This route appears to be a branch of the one from *Soudan* to *Cairo*, described also on the same Map; by which we must conclude, that it is the track of the caravan of *Darfoor*, spoken of by Ledyard. This track passes in a N. N. E. direction from the parallel of 15° , and about the meridian of *Seewah*; and falls into the road from *Sennar* to *Cairo*, at a point, short of the *Greater Oasis*, or *El Wab*.

“ From these notices, collectively, it may be inferred, that the country of *Darfoor* lies between the meridians of *Cairo* and *Seewah*, generally; but its extent southward, we can have no idea of: nor is it;
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a clear point, that the Negro chief seen by Ledyard, was of Darfoor, although the slave was. Mr. Browne says, that Darfoor is *not* a country of rivers, so that the *White* river must pass to the south of it, of course; and may be supposed to spring from the great chain of mountains; the continuation of those, which, according to Mr. Bruce, separate the heads of the northern and southern waters, in the parallel of 8° north, in *Abyssinia*; and which extend westward to *Manding*.

“Combining the distance reported by M. Maillet, between the eastern and western branches; that is, 20 journies; with the above reported distance, of four or five hundred miles from Sennar; the remote source of the Nile should be looked for, very far to the S. W. of the latter place: but it is evident, that nothing critical can be determined in the present state of our knowledge, save that the distant source of this celebrated river is certainly not in *Abyssinia*, but in some country to the westward of it. To us it appears probable that it may be as far to the south as the parallel of 6° ; which is nearly that assigned it by M. D’Anville; but less remote than Herodotus, Ptolemy, or the Arabian geographers, supposed.

“Since then it appears that the Nile is formed of *two distinct* branches, or heads, of which, the *White* river is by far the most remote, as well as the *largest stream*; the *Abyssinian* branch, or *Blue* river, cannot be the *true* head of the Nile, according either to reason, or to common acceptance; as by the *head*, or *source* of a river, nothing else can be understood but the most distant spring, where there is a palpable difference in the length of the branches. A river may have many branches, and each of those will have its proper head: but the river itself, which is formed of those collective waters, must necessarily have for its head, that spring which is the most distant of all. The *Kennet* and *Lea*, for instance, are branches of the *Thames*; but the heads of those streams, near Marlborough and Dunstable, are neither of them the head of the *Thames*. Where the branches are of nearly equal length, it may bear a dispute *which* of them forms the proper head of the river; but this appears to be out of all question here; as *PTOLEMY*, *EDRISI*, and *ABULFEDA*, will be found to agree with the authorities we have adduced, in the main point of placing the head of the Nile, in a remote parallel, southward, and very far to the S. W. of *Abyssinia*, although the three first have doubtless exaggerated, very greatly, the quantity of the distance.” P. 436.

This Section also gives the reports of Ptolemy, Edrisi, and Abulfeda, on the subject, and concludes with describing the extent of the African continent to the south, according to the ideas of Herodotus, who knew that it was surrounded by the ocean. Mr. Rennel concludes, that the geographical knowledge of Africa possessed by Herodotus corresponded very nearly with that of Ptolemy, although they draw different inferences concerning the southward termination of the continent.

The Seventeenth Section is occupied with the description of the Isthmus of Suez, and the ancient canals, which united the
Erythræan

Erythræan and Mediterranean Seas. The ancients were mistaken in their ideas of the breadth of this Isthmus, and the source of their error is explained. The relative situation of Pelusium, Heroopolis, and the head of the Arabian Gulf, are arranged; so also is Bubastis. The history of the different canals, according to Herodotus, Strabo, Diodorus, and Pliny, is next given. This is a very curious portion of the Section, and discovers great penetration and sagacity. Major Rennel is of opinion, that Herodotus is right in his assertion, that Necho began, and Darius completed, the communication between the seas. The first canal from the Pelusiæ branch to the Red Sea, is investigated with peculiar diligence; and it is proved, that the canal of Trajan, and of the Caliphs, is merely a branch added to the ancient one. The descent of the different canals is compared, and it is shown that none of them produced any lasting advantages, and none of them remained open for the period of two centuries; and that of Trajan's was of very short duration. This Section concludes with a very handsome compliment to Mr. Bruce's Travels in Africa.

The Eighteenth Section contains general observations on the floods and alluvions of rivers, more particularly applied to the Nile and its Delta; the changes which have taken place in the form and dimensions of the Delta are pointed out; and a most curious and learned enquiry concerning the situation of ancient Memphis occupies a large portion of this chapter.

The Nineteenth Chapter treats of the number, order, and positions of the ancient and modern branches of the Nile. There were seven navigable mouths. The Canopic was the most western; and occasion is taken to mention the glorious battle of the Nile, which here took place.

“ The CANOPIC branch. This was also named *Heracleian*, from the town of *Heracleum*, situated near the entrance: for the city of Canopus lay beyond it to the west; and in the time of Scylax, the site of it was a desert and rocky island. For he says (p. 43) that at the Canopic mouth of the Nile, there is a *desert* island, which they name Canopus; and that the sepulchre of the pilot of Menelaus, by name Canopus, who came from Troy, is shewn there. By this account the city of Canopus was not built till after the time of Scylax, who is supposed to have been cotemporary with Darius Hytaspes. Scylax, who wrote a *Periplus* for the guidance of navigators, is likely to have been critical in such a matter; and therefore, the existence of an island, and that island a desert one, seems to be proved. Since that time, it has been joined to the main by alluvions, which appear to be hardly yet consolidated into firm land. The Island of *Pharos* is also spoken of by Scylax; since which it has also been joined to the main land, by *sea* alluvions, aided in their operation by a causeway, built by Alexander; and on which alluvions, the *modern* city of Alexandria stands.

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“ When Paris was driven by contrary winds, to Egypt, he came to the Canopian mouth of the Nile, and to *Tarichea*; in that situation was a temple of Hercules, which remained to the days of Herodotus. This temple, it may be supposed, afterwards gave name to the town of Heracleum, mentioned by Strabo; and which might be the same with the *Tarichea* of Herodotus, four centuries before. To this temple, the servants of Paris repaired, and gave the information that led to the seizure of Paris and his effects, and the detaining of Helen. After this, Menelaus himself visited Egypt, and received back his wife, and his effects from the king.

“ Thus the classic importance of Canopus, is very great, considered either as a place visited by the heroes of the Trojan war; as the reputed burial place of the pilot of Menelaus; or in respect of the rank which it held amongst the cities of Egypt: but as some ancient places have been so fortunate as to renew their classic importance, in modern times, as if to insure the certainty of a longer term of celebrity; so this place, under the modern name of *ABUKEIR*, has received a new, and perhaps a more lasting, impression, of “ the stamp of fate,” by its overlooking, like *SALAMIS*, the scene of a naval battle, which, like that of *Salamis*, may lead to a decision of the fate of Europe. This most brilliant victory, achieved solely by Britons, Europe felt as her own; and Frenchmen *alone*, mourned the defeat. To this spot, the genius of Britain conducted his favourite *NELSON*, who at one blow destroyed the fleet of the enemy, and cut off, for ever, the veteran army of France, from her shores.

“ But what secluded shore of the ocean, has not in its turn, reverberated the *BRITISH THUNDER*? During the present struggle what walls have resisted, save the *WOODEN WALLS* of Britain? Nor shall history, although she delights more to record a brilliant victory, than the councils that produced it, sink to posterity the name and character of the *NAVAL MINISTER*, who so successfully directed the great engine of British power! Devoted to her service, his country shall claim him for her own, to the latest times; whilst France shall recognize in the descendant of *Marlborough*, the hereditary foe to her schemes of ambition and aggrandizement.” P. 523.

The situation of the ancient cities of Metelis, Naucratis, and Hermopolis, are pointed out. The different mouths, namely, the Bolbetine, Sebennitic, Phatmetic, Mendesian, Tanitic, and lastly, the Pelusiac, are severally discussed. The temple and city of Onias is described; and a curious account is given of the ancient Jewish establishment in Egypt.

The two Sections which follow (Twenty and Twenty-one) treat of the Oases of Egypt and Lybia, and of the Oases and Temple of Jupiter Ammon.

Mr. Rennel gives it as his decided opinion that Seewa, visited and described by Mr. Browne, to whose authority he every where pays the greatest deference, was the Oasis of Ammon, and that the remains found there were the fragments of the Temple. He collects the scattered notices, concerning this Oasis and Temple,

Temple, which occur in Herodotus and Diodorus, Arrian and Quintus Curtius, and compares them with those furnished by Mr. Browne. The general resemblance is certainly very striking.

The reader is next entertained with a description of the different Temples of Jupiter Ammon, which he thus concludes.

“ From what has appeared, a doubt can scarcely be entertained that the fabric at Seewa, is of Egyptian origin, and of very high antiquity. Nor can it well be doubted, that it had a relation to the worship of Jupiter Ammon, even by those who may doubt its being that famous temple itself. If it be objected that more remains ought to be visible, it can only be answered, that Mr. Browne saw, in the soil around it, indications of the existence of former buildings: and that he also saw some *beaten stones* that were wrought into the walls of the modern houses. Moreover, it may well be said, that the transient view alone, that he was allowed to take of the place, generally, will not warrant a decision of the question, whether there be, or be not, in the island, the materials of the edifices described by the ancients.

“ There is no reason to suppose that the rest of the temple is buried in the sand, because the description of the site allows no ground of supposition that the level has been raised; the doors appearing to remain of a proper, and of a proportionate height. A mass of sand sufficient to cover the fallen ruins, must have buried a considerable proportion of the sanctuary; admitting it to have been a constituent part of a large temple. No such state of things appears: the room is still 18 feet in height, which is about the proportion it ought to bear to the sanctuary at Thebes, but below that of Armant. But could it for a moment be supposed, that the ruins of a temple were covered with sand, in the middle of the Oasis, what must have been the state of the Oasis itself? Had it been the nature of the place for the sand to collect, as it has done against the sides of the Pyramids, and about the Sphinx, it is probable that no Oasis would ever have been formed, in that place; because the vegetation must have been constantly choked up, and covered with sand, as often as it appeared.

“ It is unquestionable that the worship of Jupiter in Ethiopia, had an establishment of *jacella* or chapels attached to the principal temple in *Meroe*. And was there any circumstance on which to found a belief of the existence of any other Oasis in the quarter of Seewa, it might perhaps be suspected that the edifice there, was a *facellum* to the larger temple of Ammon. But we trust that the concurrence of so many particulars in the ancient descriptions, with what appears at present, at Seewa, will effectually do away any such supposition. Such is the striking agreement of the geographical positions; together with the attendant circumstance of there being no other place, that answers, in any shape, to the description. To this may be added, the accordance, in point of *form* and *dimensions*, of the Oasis itself: the similarity of productions; and to crown all, the fountain which varied in its temperature, at different times.

“ The discovery of the temple itself, and the circumstances belonging to the Oasis, which contain it; together with the operation of fix-
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ing its geographical position, to a degree of exactness sufficiently critical to admit of a comparison with the ancient descriptions; could not, perhaps, have been accomplished, otherwise than by the zeal, perseverance, and skill, of an European. Mr. Browne is therefore entitled to great praise, for his spirit of enterprize, which bade defiance to the hardships and dangers consequent on an undertaking, similar to that which has been so much celebrated in the history of the Macedonian conqueror: and which was unquestionably performed with much more *personal risk* on the part of our countryman, than on that of Alexander.

“ It is possible that the remains so often alluded to, may appear to ordinary readers, to be much too insignificant to interest the mind, as a remain of antiquity; and therefore may not answer the expectations formed of the magnitude, and grandeur of style, of the temple of Jupiter Ammon. To such, it can only be said, that it bears the stamp of Egyptian origin; and is only pretended, at the utmost, to be a sanctuary of a greater temple, whose materials may probably be found in the form of ordinary habitations, or otherwise, in the Oasis. The dilapidations may have been going on, for these 1800 years past: the columns may have been converted into millstones, as is the practice in Egypt: or split into convenient sizes for walling. The part remaining, is evidently that, which is the least adapted to ordinary occasions; and which could not, at any rate, be removed with safety; since the impending blocks of the roof must deter every one from venturing to displace the stones that support them.

“ But even considered as a *ruin*, and independent of its historical importance, the circumstance alone of its having blocks of stone, which approach towards the dimensions of the uprights of Stonehenge, raised in the air to form its roof, is fully sufficient to give it an air of importance and singularity.

“ These sentiments are entirely the effect of conviction, on the part of the author, on occasion of the disclosure of Mr. Browne's route to Seewa, in his Travels, just published. He had previously adopted a contrary opinion; but it arose from a misconception of the position of Seewa, which was reported to be at a less distance inland, by three journeys. He always supposed *Santariah* to be the Oasis of Ammon, and as such it appears in the Map of North Africa, 1798. It now appears, that Seewa is the same with Santariah; and, of course, his opinion is not changed in respect of the position of Jupiter Ammon.”
P. 601.

In the Twenty-second Section, we find an account of the tribes which inhabited the coast and country of Lybia between Egypt and Carthage. These are generally represented by Herodotus as NOMADES, and are severally distinguished by the names of *Adymachidæ*, *Gilligammæ*, *Nasamonæ*, *Garamantes*, *Gindanes*, &c. &c. What is here said concerning the Lotophagi is too curious to be omitted, at least in part.

“ Scylax, as we have seen, extends the name of Lotophagi to the tribes generally, between the two Syrtes, p. 47, 48; leaving to the
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Macæ nothing more than the western shore of the *greater* of these gulfs. Ptolemy limits them to the neighbourhood of the river Cinyps alone, whilst Herodotus appears to confine them to the west of that river; or perhaps of the district which is denominated from it. Again, Strabo, p. 834, places them in the island of Meninx, *alone*; although he calls the adjoining Syrtis, that of the Lotophagi, implying that they possessed at least a part of its shores; as was really the case: and Pliny, lib. vi. 7, assigns them, in addition to the island, the *environs* of the Syrtis, also. In effect then, it appears, that although the Lotophagi of the Greeks, extended generally along the coast between the two Syrtes, yet that the different tribes of them might use it, only in different degrees; and it is certain that Herodotus confines the proper Lotophagi to the promontory or projection of the coast, opposite to the Gindanes (the supposed people of Gadamis); in which may be included the aforesaid island of Meninx, or Jerba, which is separated from the coast by a narrow and shallow channel, and may possibly have been regarded by Herodotus as a continuation of the main land. If we take the whole extent of the tract thus assigned to the Lotophagi and Machlyes, it may comprehend 200 miles of coast.

“ But the allotment of this confined space, alone, to the eaters of lotus, was owing to the want of a more extended knowledge of the countries that bordered on the Desert: for it will be found, that the tribes who inhabit them, and whose habits are in any degree known to us, eat universally of this fruit, in a greater or less degree, according to circumstances: and most of them, apparently, as much as they can obtain of it. The tree or shrub that bears the lotus fruit, is disseminated over the edge of the great Desert, from the coast of Cyrene, round by Tripoly and Africa *proper*, to the borders of the Atlantic, the Senegal, and the Niger.

“ It is well known, that a great difference of opinion has prevailed amongst the moderns, concerning what the ancients intended by the *Lotos*: for the history of it, as it has come down to us, is evidently mixed with *fable*, from having previously passed through the hands of the poets; Homer being the first who mentions it (in the *Odyssey*, lib. ix. 94) but he no more expected us to believe that the lotus possessed the quality of inducing *forgetfulness*, than that a race of Cyclops existed, or that men would be transformed into swine. But of the *existence* of a fruit, which, although growing spontaneously, furnished the popular food of tribes or nations, there is no kind of doubt; as it is mentioned by various authors of credit; and amongst the rest by Polybius, who appears to have seen it, in the proper country of the *Lotophagi*.

“ There appear, however, to have been two distinct species of lotus designed by the term; because Herodotus and Pliny, in particular, describe a marked difference between them: the one being an aquatic plant, whose root and seeds were eaten, in Egypt; the other, the fruit of a shrub or small tree, on the sandy coast of Lybia. The Egyptians, it seems, did not obtain a nickname from the Greeks, for eating *their* lotus, as certain people of Lydia did; the reason of which seems clearly to be, that it constituted a *part* only of the food of the one, but the entire food of the other. And here it may be remarked, by the
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bye, that the Greeks appear to have applied the name *LOTUS* to such vegetable productions as either grew spontaneously, or were raised with every little art or labour; and which constituted the food of men. We shall first speak of the lotus of *Lybia*: the one generally intended by the ancients.

“ Herodotus certainly had *not* seen it. In Melpom. 177, he calls it “ the fruit of the lotus, which is of the size of the maltick, and sweet like the date; and of which a kind of *wine* is made.” This circumstance of the wine is mentioned by *all* those who have spoken of the lotus of *Lybia*, and marks the distinction between that and the aquatic lotus. Herodotus, moreover, speaks of “ a species of *thorn*, which resembles the lotus of *Cyrene*; and which distils a gum.” *Euterpe*, 96. This, therefore, should be the *Rhamnus lotus*.

“ Pliny, lib. xiii. c. 17, describes two different kinds of lotus; the one found at the *Syrtis*, and amongst the *Nasamones*, &c. the other in *Egypt*. The former he describes from *Cornelius Nepos*, to be the fruit of a tree: in size ordinarily as big as a bean, and of a yellow colour; sweet and pleasant to the taste. The fruit was bruised, and made into a kind of paste or dough, and then stored up for food. Moreover, a kind of wine was made from it, resembling mead; but which would not keep many days. Pliny adds, that “ armies in marching through that part of *Africa*, have subsisted on the lotus.” Perhaps this may refer to the army of *Balbus*, which, Pliny informs us, lib. v. c. 5, had penetrated to *Gadamis* and *Fezzan*.

“ Polybius, who had himself seen the lotus on the coast of *Lybia*, says that it is the fruit of a shrub, which is rough and armed with prickles, and in foliage resembles the *rhamnus*. That when ripe it is of the size of a round olive; has a purple tinge, and contains a hard stone: that it is bruised or pounded, and laid by for use; and that its flavour approaches to that of *figs* or *dates*. And, finally, that a kind of wine is made from it, by expression, and diluted with water; that it affords a good beverage, but will not keep more than ten days. (Polyb. apud *Athenæum*, lib. xiv. c. 12.)

“ The lotus has been described by two modern travellers, *Dr. Shaw* and *M. Desfontaines*, on the side of the *Mediterranean*; and by a third, *Mr. Park*, towards the *Niger* and *Senegal* rivers. *Dr. Shaw*, it is well known, visited the country about the *Lesser Syrtis*, on the borders of the proper country of the *Lotophagi*; and *M. Desfontaines*, who resided in the same neighbourhood, did the same, at a much later period. The descriptions given by these gentlemen agree perfectly amongst themselves, and also with those of the ancients; as may be seen in *Dr. Shaw*, p. 226; in the *Mem. Acad. Royale*, 1788, p. 443, *et seq.* and in *Mr. Park's* highly interesting Book of Travels, p. 99, 100. It seems to be agreed, that it is the fruit of the *rhamnus lotus* of *Linnaeus*.” P. 625.

The Twenty-third Section treats of the Two *Syrtes*, the Lake *Tritonis*, the Temple and *Ægis* of *Minerva*, with the antiquities of dyed skins in *Africa*. The Lake *Tritonis* was not known to *Herodotus* by the name of *Syrtes*. Some cu-

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rious observations are here made on the *Ægis* of Minerva, which thus conclude :

“ It appears from the Scriptures, that *rams’-skins dyed red*, formed a covering for the *tabernacle* in the wilderness, in the days of *Moses*; near 1500 years before Christ; and we may be pretty confident that these were *brought out of Egypt*, by the Israelites; for it happened early in the very first year of their wanderings; and it is not very probable that the skins could be collected in the wilderness. We are told that the Israelites borrowed of the Egyptians, not only *gold, silver, and raiment*, but also “*such things as they required*: so that they *spoil’d* the Egyptians.” Now amongst the offerings, we find *blue, and purple, and scarlet, and fine linen, and goats’ hair*, (besides the *red skins* before-mentioned) all of which they must surely have taken from the Egyptians; and by the use to which these skins were applied, in the wilderness, we must suppose them to have been considered as an elegant luxury in Egypt; from whence, doubtless they were brought.

“ Whether they were manufactured in Egypt, or otherwise, cannot be known; but the contrary is the more probable, not only because the animal which produces the skin seems to be a native of the Lybian provinces, but because the manufacture is at this day in the greatest repute there. And as the *Fezzaners* at present fetch them from the centre of Africa, so might the Egyptians of old: and Mr. Maillet informs us (p. 199) that *moroquins*, meaning the dyed skins of Western Africa, are amongst the articles imported into Egypt, in modern times.

“ Dr. Shaw mentions both sheep and goats, in the countries of Barbary, p. 241: although he is silent respecting any manufacture of their skins. He speaks moreover of a particular breed of sheep, in the neighbourhood of *Gadamis, Wurglab*, and other places of the Sahara, which are nearly as tall as our fallow deer, and with fleeces as coarse and hairy as those of goats. He speaks, however, from information only. Pliny, lib. viii. c. 50, says that the goats about the *Syrtes* are shorn like sheep. Goats’ hair is mentioned as one of the *offerings* in the wilderness: this too was probably brought from Africa; and here we are even told where it was produced.

“ Abulfeda informs us of a celebrated manufacture of dyed skins in *Gadamis*; probably of the very kind described above, by Dr. Shaw: for speaking of *Gadamis* (concerning which, see above, p. 623) in his account of Africa, Tab. III. he says, that “the people of *Gadamis* are celebrated for preparing of skins.” But he gives no particulars: a defect we have often occasion to remark. It is proper to remind the reader, that *Gadamis* is situated in the same quarter with the lake of *Tritonis*, or *Lowdeah*; where the dyed skins were in use at the temple of Minerva.

“ It is doubtless a curious fact, that the tabernacle of the *Deity* in the wilderness, and the shrine of Minerva at the lake *Tritonis*, should have been decorated, not only with the same *kind* of manufacture, but that also of the same *colour*. We know not the date of the custom in Africa, but it was clearly anterior to the invention of the Grecian *Ægis*: so that it carries us back to a very high period of antiquity, perhaps not far short of that of the institutions of Moses.

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“ The modern state of this manufacture, in Africa, and more particularly in the quarter assigned to the temple of Minerva, furnishes a strong presumptive proof of a curious fact adduced by our author: and it, as appears probable, the skins mentioned in Exodus were brought from Africa, we are furnished with another curious fact in the history of manufactures; for, in that case, the manufacture must have existed in the same quarter about 3300 years: and even if the Greeks borrowed the *Ægis* from the Minerva *Tritonia*, or any other of the African Minervas, it gives a duration of about 3000 years, to the manufactory.” P. 669.

The Twenty-fourth and Twenty-fifth Sections are on a subject peculiarly interesting; namely, the circumnavigation of Africa by the ships of Pharaoh Necho, King of Egypt. This circumstance has ever excited the curiosity of the world; that Africa was circumnavigated was believed by Herodotus and Pliny, but questioned by Strabo, Polybius, and Ptolemy. Major Rennel concludes, that such a fact was very probable; and this opinion is confirmed by Larcher, who observes that it is corroborated by this fact, that of the sun being on the right hand in sailing round Africa, and which never could have been imagined in an age when astronomy was yet in its infancy.

The last Section is extraneous, as far as relates to Herodotus, and exhibits an examination of the account of the Voyage of Hanno along the western coast of Africa. In this part, the author pursues his usual method; he explains the thing itself, from his own conception of the data, and he illustrates what is said from ancient and modern authors, and finally concludes with some general remarks. We have before observed, that this is merely a beginning and introduction to a far greater work, it is therefore an act of justice to represent to our readers the author's feelings at the conclusion of this portion of his labour.

“ Thus having drawn from the great and celebrated work of the FATHER of profane HISTORY, the various geographical notices with which it abounds, the author has endeavoured to form the whole into a general system, such, as it may be conceived, existed amongst the Greeks of that day; and having completed the plan, with great deference has submitted it to the inspection of the public, from whose tribunal he hopes for a favourable judgment, since its decrees admit of no appeal.

“ It is possible that some readers may have condemned the work, for its containing matter, in their opinion, foreign to the main subject; and others for its being, altogether, too diffuse. With respect to the first class, it may be remarked that any system, in order to be understood, must be regularly gone through; and it happens that the dryness of geographical detail is such, that a continued series of them would rather be *referred to*, than *read*: so that the intention of explaining a system, would of course have been frustrated. It has there-

fore been the study of the author, to intermix with the geographical matter such ingredients as, whilst they served to consolidate the whole mass into a regular form, would also give it the most agreeable colouring: in other words, that by the addition of history, which it is the proper office of geography to explain; by miscellaneous remarks and observations; and occasionally by remarks on the physical geography; he might supply in part that interest, which the generality of readers must ever find wanting, in books of science.

“ In respect to objections to the *bulk* of the work, taken absolutely, the author can only answer in the words of an eminent historian, that “ he, who in the description of unknown things, affects too much brevity, seeks not so much *that* which should be plainly told, as *that* which should be passed over.” In effect, a great many of the notices afforded by Herodotus, could not be so well explained, or illustrated, as by a reference to the works of other authors; or by the introduction of foreign matter.

“ It is a remark of Polybius on this very subject of geography, that the ancient authors who had written concerning it, had fallen into so many errors, that it was necessary to enter into a full and deliberate examination of them; but, at the same time, he with great candour allows, “ that their labours deserve, on the whole, rather praise than censure; and that their errors are ever to be corrected in the gentlest manner; since it is certain, that they would themselves retract or alter many passages in their works, if they were now alive.”

“ The author will receive that reward for which he has toiled, if the public, during the perusal of his work, have regarded it with the same sentiments, as those which possessed the mind of Polybius: and which may be productive of more advantage in the present than in the former case: since the author hopes that he may be enabled, in person, to retract or alter, what the discernment of his judges may condemn.” P. 745.

We have thus, we flatter ourselves, given a fair and just analysis of this elaborate, excellent, and useful work, as far as it goes. We have entered into no partial criticisms, for various reasons; among which, these may be thought satisfactory, both to the author and our readers. We would not wish to check, in principio, the ardour and zeal of scientific pursuit, particularly as any objections we could possibly make are really trifling, both in themselves and in their consequences. In so vast a work, verbal inaccuracies, incidental observations on the local designation of less eminent towns or structures, ought not to weigh against that sagacity which discovers, and that precision which defines, the more memorable scenes which bear the most important characters of antiquity, which elucidate real science, and which are truly dear to every scholar and every friend of learning.

Most anxiously do we wish health and leisure to the ingenious and accomplished author, that he may prosecute to their final

final end these geographical investigations of ancient writers, so auspiciously commenced ; and which, on the whole, as Dr. Johnson candidly acknowledged of Gray's celebrated Elegy, it would be vain to blame, and useless to praise.

This volume extends to almost eight hundred pages ; an excellent index is annexed ; and eleven maps are introduced, explanatory of the different Sections.

ART. VI. *A Discourse on some Events of the last Century, delivered in the Brick Church in New Haven, on Wednesday, January 7, 1801. By Timothy Dwight, D. D. President of Yale College. Copy-right secured. 8vo. 55 pp. New Haven printed, by Ezra Read. 1801.*

AS we do not know that this discourse, though it well deserves it, has yet been reprinted in England, we shall describe it from a copy which was transmitted to us from America ; and shall extract the most important part, as our readers might not easily procure the book itself. Dr. Dwight, whose name and merits we have already made known to the English public, takes a regular view of the progress and improvement of North America from the beginning to the end of the last century ; with the design of exciting thankfulness in his hearers, for the mercies of God to that country. The progress is surprising. " In the year 1700, there were 116 incorporated towns in New England, and probably about 80,000 inhabitants. There are now about 860 towns, and probably 1,200,000 people." Other things are in proportion. To the whole of this retrospect we have nothing to object, but that the author, as was doubtless necessary in America, represents the separation from England as a blessing, which we have reason to believe it has not yet proved, as we shall further explain in the sequel. A very striking view is given of the changes of morals, for the better or worse, which have taken place in America. But, in the close, great alarm is avowed for the actual state of things, and the danger of a Jacobinical regeneration. The address of the Doctor to his countrymen, on this subject, is forcible and highly impressive ; we shall therefore insert it, as applicable no less, in many points, to the people of this country ; and as illustrative, in some respects, of the delusion already hinted at, on the subject of the advantages gained by America by its *Revolution*.

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“ When we revert,” says Dr. D. “ to the *troubled times* which are now revolving, the soul irresistibly returns to survey the sins and errors which rage around us, the temptations which alarm, ensnare, and seduce, and the miseries which are refounded from a suffering world. In this situation it instinctively asks, How shall these evils be averted from ourselves and ours ?

“ This question is now in truth asked, with strong emotions, and many forebodings, by the great body of the people in New England ; and is felt to involve the peace, freedom, and safety, the morals, religion, and immortal welfare of themselves and their children. The mind is awake, the heart is alarmed ; anxiety is on the wing, and the *spirit of foreboding looks through the eye, with melancholy suspense and agitation*. Suffer me then, in the indulgence of imagination, to assemble here this vast multitude, to view them as already gathered around me, and to address to them, as to you, an answer to this solemn enquiry.

“ *My Friends and Brethren,*

“ In all the changes which have befallen our native country, the interpositions of divine providence in its behalf have been wonderful. Think, if you are at a loss on this subject, of the manner in which God *bare* your fathers to this *land on eagles' wings*, and *kept them in the hollow of his hand*. Recall their numerous deliverances from the savages, and from the more bitter enemies*, who spurred those savages to war and slaughter. Remember their wonderful preservation from the armament of Chebucto, completed on the night of that solemn day, when with fasting and supplication they lifted up their united hands to implore the salvation of their God. Who gave the artillery of your enemies into the hands of Manly ; and their ammunition into those of Mugford ? Who surrendered to you the army of Burgoyne ? Who, in spite of pretended friends, more malignant than open enemies, established on solid grounds your independence and your peace ; and *set your feet in a broad place*, a possession rich, secure, and immense ? Who has filled your veins with health, and your garners with all manner of stores ? Who hath filled your land with *ceiled houses*, adorned it with schools, and enlightened it with innumerable churches ?

“ A work thus begun, and thus carried on, is its own proof that it will not be relinquished. We may be scourged, for we merit it, but I trust we shall not be forsaken ; we may be *cast down*, but we shall *not be destroyed*. The present unusual and glorious prevalence of religion†, is the hand of God, writing on the wall, that we are not yet *numbered and finished*.”

* The French, see p. 9 of this discourse. *Rev.*

† On this we shall subjoin a remark at the end. *Rev.*

‡ The author has before (p. 17) spoken of certain periodical *revivals* of religion, the last of which, he says, “ still extensively exists.” He owns, however, that some persons of respectability consider these supposed revivals as ebullitions of enthusiasm. At this distance, we cannot judge. *Rev.*

After more exhortation to the same purpose, applicable, in great measure, like the rest, to England as well as America, the preacher proceeds thus.

“ At the fire-side, in the street, in the court of justice, and in the legislature, be, and be seen to be, the friends and followers of God. — From the dawn of life let your children be taught, both in the family and the school, to fear God, to trust the Redeemer, to hate iniquity, and to do that which is good. Teach them to read, to love, and to obey the Scriptures; to reverence magistrates; to rise up to the hoary head; to venerate the sabbath; and to worship in the sanctuary. For this end, esteem, and shew that you esteem, *the sabbath a delight, and the Holy of the Lord honourable*; and let them see that you turn away your feet from finding your own pleasure on that day. Them that honour me, said God, I will honour; but who so despiseth me shall be lightly esteemed.

“ In your daily intercourse, recal the probity, fairness, and good will of your forefathers; their enlarged charity to the poor, the sick, and the friendless; and their principled respect and obedience to the laws of the land. Unlearn yourselves, and unteach your children, the senseless doctrines that no man is honest; that office makes an honest man a villain; that men whom you have long and thoroughly tried and approved are for that reason to be marked with jealousy, and hunted down with slander. Remember, that it is equally a sin, and a shame, a debasement of common sense, and an insult to God, *to speak evil, without cause, of the rulers of your people*; and cease to believe it an easy or probable thing for those rulers to oppress you, when the same laws must equally oppress themselves.

“ In the meantime, let me solemnly warn you, that if you intend to accomplish any thing, if you mean not to labour in vain, and to spend your strength for nought, *you must take your side*. There can be here no halting between two opinions. You must marshal yourselves, finally, in your own defence, and in the defence of all that is dear to you. You must meet face to face the bands of disorder, of falsehood, and of sin. Between them and you there is, there can be, no natural, real, or lasting harmony. What communion hath life with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an Infidel? From a connection with them, what can you gain? What will you not lose? Their neighbourhood is contagious; their friendship is a blast; their communion is death. Will you imbibe their principles? Will you copy their practices? Will you teach your children that death is an eternal sleep? that the end sanctifies the means? that moral obligation is a dream? Religion a farce? and your Saviour the spurious offspring of pollution? Will you send your daughters abroad in the attire of a female Greek? Will you enrol your sons as conscripts for plunder and butchery? Will you make marriage the mockery of a register's office? Will you become the rulers of Sodom, and the people of Gomorrah? Shall your love to man vanish in a word, and evaporate on the tongue? Shall it be lost in a tear, and perish in a sigh? Will you enthrone a Goddess of Reason before the table of Christ? Will you burn your Bibles?

Bibles? Will you crucify anew your Redeemer? Will you deny your God?

"Come out, therefore, from among them, and be ye separate, saith the Lord; and touch not the unclean thing; and I will receive you, and will be a father to you: And ye shall be my sons and daughters, saith the Lord Almighty.

"To this end you must coolly, firmly, and irrevocably make your determination, and resolve, that *Jehovah is your God*, and that *you will serve him only*. His enemies are the enemies of yourselves and of your children; of your peace, liberty, and happiness; of your religion, virtue, and salvation. Their principles abhor; their practices detest. Before your steady indignation, and firm contempt, they will fall of course. No falsehood can bear the sunbeams of truth; no vice can withstand the steady current of virtue. The motives to this opposition are infinite. Your all, your children's all is at stake. If you contend manfully, you will be *more than conquerors*; if you yield, both you and they are undone. You are endeared by a thousand ties. Your common country is *a land of milk and honey*. In it a thousand churches are vocal with the praise of your Creator; and four thousand schools receive your children to their bosom, and nurse them to wisdom and piety. In this country you all sprang from one stock, speak one language, have one system of manners, profess one religion, and wear one character. Your laws, your institutions, your interests are one. No mixture weakens, no strangers divide you. *You* have fought and bled, your fathers have fought and died together. Together they worshipped God; together they *sate* around the table of the Redeemer; together they ascended to heaven; and together they now unite in the glorious concert of eternal praise. With such an interest at hazard, with such bonds of union, with such examples, you cannot separate; you cannot fear.

"Let me at the same time warn you, that your enemies are numerous, industrious, and daring, full of subtlety, and full of zeal. Nay, some of them are your own brethren, and endeared to you by all the ties of nature. The contest is, therefore, fraught with hazard and alarm. Were it a war of arms, you would have little to dread. It is a war of arts; of temptations; of enchantments; a war against the magicians of Egypt, in which no weapons will avail, but the rod of God. In this contest *you may be left alone*. Fear not. They that be for you will, even then, be more than they that are against you. Almighty power will protect, infinite wisdom will guide, and unchangeable goodness will prosper you. The Christian world rises daily in prayer to heaven, for your faithfulness and success, the host of sleeping saints calls to you from the grave, and bids you God speed. The spirits of your fathers lean from yonder skies to survey the conflict, and your children of many generations, *will rise up and call you blessed.*"

After reading this noble exhortation, and determining, as we ought, to profit by it, let us not fail to recollect, that if America had continued united with Britain, her dangers would

would not, probably, have been so urgent as they are here represented. Jacobinism and irreligion would not have made such mighty strides, to alarm, with reason, all who wish to adhere to virtue and religion. They would not have had a Chief Governor connected in interests and opinions with France, and likely therefore to give ten-fold strength to every assault which this excellent teacher apprehends. Perhaps, therefore, it may still appear in the end, that the separation from England was a judicial punishment to America, and not a blessing. However this may be, we shall be always glad to see their real interests stated to that people, in language so forcible and so just as is here employed.

ART. VII. *Supplement to the Third Edition of the Encyclopædia Britannica, or a Dictionary of Arts, Sciences, and Miscellaneous Literature. In Two Volumes. Illustrated with fifty Copper-Plates. By George Gleig, LL. D. F. R. S. Edin.* 4to. More than 800 pp. each Vol. 2l. 2s. Bonar, Parliament-Square, Edinburgh. 1801.

NO work, of similar nature or extent, was ever more eagerly purchased than the *Encyclopædia Britannica**; and the Supplement, being avowedly carried on under the care of Dr. Gleig, to whom the third edition owed so much of its celebrity, appears, with a certain pledge of approbation, in his name. Like a man of true merit, Dr. Gleig is careful not to assume to himself the credit of those parts of the work which were executed by others; and, therefore, in a short Preface to the second volume of this Supplement, he assigns to his several coadjutors the most important parts which were contributed by them. To Dr. ROBISON, so well known, and so justly valued, for integrity as well as science, the public is indebted for the very excellent articles *Arch*, *Astronomy*, *Carpentry*, *Centre*, *Dynamics*, *Electricity*, *Impulsion*, *Involution and Evolution of Curves*, *Machinery*, *Magnetism*, *Mechanics*, *Percussion*, *Piano-forte*, *Centre of Position*, *Temperament in Music*, *Thunder*, *Musical Trumpet or Trumpet-Marine*, *Tschirnhaus*, and *Watchwork*. Of these it may justly be said, that, for the quantity of original and important ideas conveyed in them, for clearness and soundness of information, they will not easily be matched, by an equal number of articles,

* The third edition was reviewed in the *Brit. Crit.* vol. xiv. pp. 97 and 532.

in any scientific work whatever. In the very curious article on *Carpentry*, in particular, an admirable attempt is made to reduce to scientific determination many questions, which hitherto have been left to be discovered by the slow and uncertain progress of practical knowledge. After laying down the principles mathematically, as depending chiefly on the *composition* and *resolution* of forces, the author illustrates his doctrines by examples of works confessedly excellent in their way. Among them, the preference appears to be given to the roof of Drury-Lane Theatre, of which it is said, "it is probable that this roof has not its equal in the world for lightness, stiffness, and strength." It is the work of Mr. Edward Grey Saunders. As the carpentry of the roof of the Sheldonian Theatre at Oxford has generally been considered as very masterly in design, we should have been gratified to find a description and scientific estimate of its merits and demerits; the more so, as we have heard some suggestions of its being likely soon to want repair. A similar plan is pursued, in treating the article *Centre*, nearly connected with this in its subject; namely, the centres of carpentry, on which large arches are constructed. In the exemplification of the doctrines here laid down, particular attention is justly paid to the *centering* constructed by Mr. Mylne, for the bridge at Blackfriars, London; the plan of which is highly commended, and preferred to those of *Perronet*, and all other artists, as far as they are known to the writer of the article. The concluding remarks on this subject are so excellent, so generally useful, and so patriotic, that we cannot deny ourselves the gratification of inserting them.

"We have no hesitation in saying, that (if we except some waste of great timber by uncommon joggling) the whole of this performance is the most perfect of any that has come to our knowledge. We doubt not but that several have equalled it, or may have excelled it; but we do not know of them: and we think that the bringing forward such performances is no less serviceable to the public, than it is honourable to the inventor. Nor do we suppose that any views of interest can be so powerful as to prevent an ingenious architect from communicating to the public such honourable specimens of his own talents. We should be happy to communicate more of this kind; for we consider it as a very important article of practical mechanics, and think that it is of consequence to the nation that it should be very generally understood. In every corner of the country bridges are to be built; we have every where good *masons*, who are fully able to execute any practicable project, but too little acquainted with principle to invent, or to accommodate even what they know to local circumstances, and are very apt to be duped by appearances of ingenuity, or misled by erroneous notions of the strains which are excited. We profess more science, and to treat the subject with the assistance of accurate principles. But while

while we are certain that every circumstance is susceptible of the most accurate demonstration, we must acknowledge that we have by no means attained an accurate knowledge of all the strains which are produced and excited in a frame of carpentry, which is settling, and changing its shape, even though it be not very complicated; far less are we possessed of a clear view of what happens in a mass of Masonry in similar conditions. Therefore, though we speak with the strong belief of our being right, we speak with a sense of our fallibility, and with great deference to the judgment of eminent and experienced architects and engineers. We should consider their free and candid criticisms as the highest favour; and we even solicit them, with assurances of thanks, and that we will take some opportunity, before the close of the work, to acknowledge and correct our mistakes. We even presume to hope, that the liberal minded artist will be pleased with this opportunity, which we give him of increasing the national stock of knowledge. Let mutual jealousy and rivalry reign in the breasts, and prompt the exertions of our restless neighbours on the continent; let them think that the dignity of man consists in perpetual warfare, in which every individual feels himself indebted only to himself, freed from all the sweet ties of domestic partiality, of friendship, and of patriotic attachment. We hope that the hearts of Britons will long continue to be warmed and *fortified* by the thoughts of mutual assistance, mutual co-operation, mutual attachment, and a patriotic preference of their countrymen to all other men. While these sentiments are regulated by unshaken honesty, by candour, and by Christian charity, we shall be secured from the errors of *partial* attachments, and yet enjoy all the pleasures of unsophisticated nature. Families will still be bound together by the affectionate ties of blood; and the whole frame of British society will be in harmony with the bonds which connect the members of each family, by their endless crossings and intermixings. In this state, the state of social nature, the man of talents will not lock up all the fruits of his exertions in his own breast, but will feel a pleasure in imparting them to a society that is dear to him, and on which he depends for all his enjoyments. Nothing will hold the good man back when this is in his power but the virtuous use which he can make of his superiority in the discharge of his own little circle of duties. This is all that is required of true patriotism; and it is not too much to be expected from Britons, who feel a pleasure in viewing their country as the great school of the arts, under the patronage of a sovereign, who has done more for their improvement than all the other princes of Europe, and who (we are well assured) is now meditating a plan*, which must be highly gratifying to every eminent professor of the arts." Vol. i. p. 202.

We will only add to these observations, that an exact model of the centering used at Blackfriars has been, with a most laudable public spirit, deposited by Mr. Mylne in the British Museum, and may there be seen by all who wish for a more

* Probably the *Royal Institution*, admirably calculated to promote these very objects. *Rev.*

exact information than can be conveyed by engravings. From what has been now cited, it will readily be understood how patriotic and a skilful artist performs, when he thus preserves, in a public repository, a memorial of any ingenious contrivance. The article *Arch**, by the same author, contains much excellent theory, and some valuable historical knowledge; and it concludes with the theory of construction for a dome or cupola. To illustrate the necessity of scientific information on these points, a very curious narrative is given of the building of the church of St. Sophia at Constantinople, in which the inconvenience occasioned by the ignorance of the architects, Anthemius and Isidorus, are very clearly explained. We begin rather earlier in the passage.

“ It does not appear that the arch was considered as part of the ornamental architecture of the Greeks during the time of their independency. It is even doubted whether it was employed in roofing their temples. In none of the ancient buildings where the roof is gone can there be seen any rubbish of the vault, or mark of the spring of the arch. It is not unfrequent, however, after the Roman Conquests, and may be seen in Athens, Delos, Palmyra, Balbek, and other places. It is very frequent in the magnificent buildings of Rome; such as the Coliseum, the baths of Dioclesian, and the triumphal arches, where its form is evidently made the object of attention. But its chief employment was in the bridges and aqueducts; and it is in those works that its immense utility is the most conspicuous: for by this happy contrivance a canal or a road may be carried across any stream, where it would be almost impossible to erect piers sufficiently near to each other for carrying lintels. Arches have been executed 130 feet wide, and their execution demonstrates that they may be made four times as wide.

“ As such stupendous arches are the greatest performances of the masonic art, so they are the most difficult and delicate. When we reflect on the immense quantity of materials thus suspended in the air, and compare this with the small cohesion which the firmest cement can give to a building, we shall be convinced, that it is not by the force of the cement that they are kept together; they stand fast only in consequence of the proper balance of all their parts. Therefore in order to erect them with a well-founded confidence of their durability, this balance should be well understood and judiciously employed. We doubt not but this was understood in some degree by the engineers of antiquity. But they have left us none of their knowledge. They must have had a great deal of mechanical knowledge, before they could erect the magnificent and beautiful buildings whose ruins still enchant the world; but they kept it among themselves. We know that the *Dionysiacs* of Ionia were a great corporation of architects and engi-

* A most learned and ingenious treatise, on the subject of Arches, has been lately published by Mr. Atwood, which will soon come before us. *Rev.*

meers, who undertook and even monopolized the buildings of temples, stadiums, and theatres, precisely as the *fraternity of masons* * in the middle ages, monopolized the building of cathedral, and conventual churches. Indeed the *Dionysiacs* resembled the mystical fraternity now called Free Masons, in many important particulars. They allowed no strangers to interfere in their employment; they recognised each other by signs and tokens; they professed certain mysterious doctrines, under the tuition and tutelage of Bacchus, to whom they built a magnificent temple at Teos; where they celebrated his mysteries as solemn festivals; and they called all other men profane, because not admitted to these mysteries. But their chief mysteries and most important secrets seem to be their mechanical and mathematical sciences, or all that academical knowledge which forms the regular education of a civil engineer. We know that the temples of the Gods and the theatres required an immense apparatus of machinery, for the celebration of some of their mysteries; and that the *Dionysiacs* contracted for these jobs, even at far distant places, where they had not the privilege of building the edifice which was to contain them. This is the most likely way of explaining the very small quantity of mechanical knowledge that is to be met with in the writings of the ancients. Even Vitruvius does not appear to have been of the fraternity, and speaks of the Greek architects in terms of respect next to veneration. The *Collegium Murariorum*, or incorporation of Masons at Rome, does not seem to have shared the secrets of the *Dionysiacs*.

“ The art of building arches *has been*† (was) most assiduously cultivated by the associated builders of the middle ages of the Christian Church, both Saracens and Christians, and they seem to have indulged in it with fondness: they multiplied and combined arches without end, placing them in every possible situation. Having studied this branch of building with so much attention, they were able to erect the most magnificent buildings with materials which a Greek or Roman architect could have made little or no use of. There is infinitely more scientific skill displayed in a Gothic cathedral, than in all the buildings of Greece and Rome. Indeed these last exhibit very little knowledge of the mutual balance of arches, and are full of gross blunders in this respect; nor could they have resisted the shock of time so long, had they not been almost solid masses of stone, with no more cavity than was indispensably necessary.

“ Anthemius and Isidorus, whom the Emperor Justinian had selected as the most eminent architects of Greece for building the celebrated Church of S. Sophia at Constantinople, seem to have known very little of the matter. Anthemius had boasted to Justinian that he would outdo the magnificence of the Roman pantheon, for he would hang a greater dome than it aloft in the air. Accordingly he attempted

* The true origin of Free Masonry. “ There is no good evidence that, anterior to the year 1643, any single man sought admission into that society, who was not either a builder by profession, or at least skilled in the science of architecture.” Enc. Suppl. vol. ii, p. 176. Rev.

† Seoticism, Rev.

to raise it on the heads of four piers, distant from each other about 115 feet, and about the same height. He had probably seen the magnificent vaultings of the temple of Mars the Avenger, and the temple of Peace at Rome, the thrusts of which are withstood by two masses of solid wall, which join the side walls of the temple at right angles, and extend sideways to a great distance. It was evident that the walls of the temple could not yield to the pressure of the vaulting, without pushing these immense buttresses along their foundations. He therefore placed four buttresses to aid his piers. They are almost solid masses of stone, extending at least 90 feet from the piers to the north and to the south, forming, as it were, the side walls of the crosses. They effectually secured them from the thrusts of the two great arches of the nave which support the dome; but there was no such provision against the push of the great north and south arches. Anthemius trusted for this to the half dome which covered the semicircular east end of the church, and occupied the whole eastern arch of the great dome. But when the dome was finished, and had stood a few months, it pushed the two eastern piers with their buttresses from the perpendicular, making them lean to the eastward, and the dome and half dome fell in. Isidorus, who succeeded to the charge on the death of Anthemius, strengthened the piers on the east side, by filling up some hollows, and again raised the dome. But things gave way before it was closed; and while they were building in one part, it was falling in in another. The pillars and walls of the eastern semicircular end were much shattered by this time. Isidorus seeing that they could give no resistance to the push which was so evidently directed that way, erected some clumsy buttresses on the east wall of the square which surrounded the whole Greek Cross, and was roofed in with it, forming a sort of cloister round the whole. These buttresses, spanning over this cloister, leaned against the piers of the dome, and thus opposed the thrusts of the great north and south arches. The dome was now turned for the third time, and many contrivances were adopted for making it extremely light. It was made offensively flat; and, except the ribs, it was roofed with pumice stone; but notwithstanding these precautions, the arches settled so as to alarm the architects, and they made all sure by filling up the whole from top to bottom, with arcades in three stories. The lowest arcade was very lofty, supported by four noble marble columns, and thus preserved, in some measure, the church in the form of a Greek cross. The story above formed a gallery for the women, and had six columns in front, so that they did not bear fair on those below. The third story was a dead wall, filling up the arch, and pierced with three rows of small, ill-shaped windows. In this unworkmanlike shape it has stood till now, and is the oldest church in the world; but it is an ugly mishapen mass, more resembling an overgrown potter's kiln, surrounded with furnaces pieced and patched, than a magnificent temple.

“ We have been thus particular in our account of it, because this history of the building shows that the ancient architects had acquired no distinct notion of the action of arches. Almost any mason of our time would know, that as the south arch would push the pier to the eastward, while the east arch pushed it to the southward, the buttress which

which was to withstand these thrusts must not be placed on the south side of the pier, but on the south-east side, or that there must be an eastern as well as a southern buttress. No such blunders are to be seen in a Gothic cathedral. Some of them appear, to a careless spectator, to be very massive and clumsy; but, when judiciously examined, they will be found to be very bold and light, being pierced in every direction by arcades, and the walls are divided into cells like a honeycomb, so that they are very stiff, while they are very light." Vol. i, p. 15.

Among the other contributors to the Supplement, Dr. Thomas Thomson, a learned physician, is most conspicuous, who furnished the very important articles of *Chemistry*, *Mineralogy*, and *Substances*, animal and vegetable; the two first of these are extensive and valuable treatises on the two sciences which of late years have been most improved, and are calculated to make the reader acquainted with all the modern discoveries. Under the article *Critical PHILOSOPHY*, an exact view is given of the system of KANT, famous in Germany, but likely to be preserved in England only by such abstracts as this. It is a strange metaphysical jargon, and, but for its temporary celebrity, not worthy of any record. This article is said to be communicated by a correspondent, but the author is not named.

After assigning, to one or two other authors, parts of less consequence which they supplied, the modesty of Dr. Gleig is almost silent on the subject of his own exertions. He claims only the merit of industry, which the most invidious critic must allow to any compiler of a dictionary; but the mass of other matter contained in these two volumes is so large, that Dr. Gleig must, after all deductions, have greatly more to claim for himself than all his correspondents together. The biographical part contains 154 new lives, besides additions to some which are in the former part of the work. Among these lives, several are important, such as that of *Boscovich*, which contains a masterly view of the system of natural philosophy devised by that learned Jesuit; a system ingenious at least, and curious, if not worthy of adoption. In the life of *Brown* (John) M. D. some account is also given, but not so detailed, of the famous *Brunonian* system of physiology; on which the Doctors Beddoes and Darwin have raised so many philosophical reveries. The account is, however, clear, though short. In the life of Bishop Horne, we could not but be pleased to see Dr. Gleig (for we conceive it to be him) agreeing with us in exploding the Hutchinsonian doctrines, though supported by such men (equally revered by us and him) as that worthy Bishop, and his friend, the late Mr. Jones of Nayland. This part we shall lay before our readers.

“ The history of his authorship is curious, and we shall give it at some length. While he was deeply engaged in the study of oratory, poetry, and every branch of polite literature, he was initiated by his faithful friend, Mr. Jones, in the mysteries of Hutchinsonianism; but Mr. Jones was not his preceptor. Indeed that gentleman informs us, that when he first communicated to Mr. Horne the novelties with which his own mind was filled, he found his friend very little inclined to consider them; and had the mortification to see that he was himself losing ground in Mr. Horne’s esteem, even for making the attempt to convert him. At this, we are not to be much surprised. Mr. Horne, though, by his biographer’s account, no deep Newtonian, saw, or thought he saw, the necessity of a *vacuum* to the possibility of motion; and, as we believe that every man, who knows the meaning of the words motion and vacuum, and whose mind is not biased in favour of a system, sees the same thing, it was not to be supposed that a youth of sound judgment would hastily relinquish so natural a notion. By Mr. Horne, however, it was at length relinquished. Mr. Jones introduced him to Mr. George Watson, a Fellow of University College, whom he represents as a man of very superior accomplishments; and by Mr. Watson, Mr. Horne was made a Hutchinsonian, of such zeal that, at the age of nineteen, he implicitly adopted the wild opinion of the author of that system, that Newton and Clarke had formed the design of bringing the Heathen *Jupiter*, or stoical *anima mundi*, into the place of the God of the universe. With such a conviction impressed upon his mind, it is not wonderful that he should endeavour to discredit the system of Newton. This he attempted, by publishing a parallel between that system and the Heathen doctrines in the *Somnium Scipionis* of Cicero. That publication, which was anonymous, we have never seen; but Mr. Jones himself admits it to have been exceptionable; and the amiable author seems to have been of the same opinion, for he never republished it, nor, we believe, replied to the answers which it provoked.

“ He did not, however, desert the cause, but published, soon afterwards, a mild and serious pamphlet, which he called *A fair, candid, and impartial State of the Case between Sir Isaac Newton and Mr. Hutchinson*. Even of this pamphlet, we have not been able to procure a sight; but Mr. Jones assures us, that the author allows to Sir Isaac the great merit of having settled laws and rules in natural philosophy, and of having measured *forces* as a mathematician with sovereign skill; whilst he claims for Mr. Hutchinson the discovery of the true physiological causes, by which, under the power of the Creator, the natural world is moved and directed.

“ If this be a fair view of *the State of the Case*, it allows to Newton more than ever Newton claimed, or has been claimed for him by his fondest admirers; for the laws and rules, which he so faithfully followed in the study of philosophy, were not settled by him, but by the illustrious Bacon. With respect to the *true causes* here mentioned, we have repeatedly had occasion, during the course of this work, to declare our opinion, that all there are equally ignorant of them, if they be considered as any thing distinct from the general *laws*, by which the operations of nature are carried on. To the discovery of physio-
logical

logical causes, Newton in his greatest work, made indeed no pretension; but it may be worth while, and can hardly be considered as a digression, to consider what are the pretensions of Hutchinson, to which Messrs. Horne and Jones gave so decided a preference.

“ Mr. Hutchinson himself writes so obscurely, that we dare not venture to translate his language into common English, lest we should undesignedly misinterpret his meaning; but, according to Mr. Jones, who has studied his works with care, his distinguishing doctrine in philosophy is, that “ The forces, of which the Newtonians treat, are not the forces of nature; but that the world is carried on by the action of the elements on one another, and all under God.” What is here meant by the elements, we are taught by another eminent disciple of that school.

“ The great agents in nature, which carry on all its operations, are certainly (says Mr. Parkhurst) the *fluid* of the heavens; or, in other words, the fire at the orb of the sun, the light issuing from it, and the spirit or gross air constantly supporting, and concurring to the actions of the other two.” (See *Cherubim*, in this Supplement). Mr. Horne adopted this system in preference to the Newtonian; because, says his biographer, “ It appeared to him nothing better than raving, to give active powers to matter, supposing it capable of acting where it is not; and to affirm, at the same time, that all matter is inert, that is, inactive; and that the Deity cannot act but where he is *present*, because his power cannot be but where his substance is.”

“ That much impious arrogance has been betrayed, not by Newtonians only, but by philosophers of every school, when treating of the *modus operandi* of the Deity, we feel not ourselves inclined to controvert; but we never knew a well-informed Newtonian, who spoke of the active powers of matter, but in a metaphorical sense; and such language is used, and must be used, by the followers of Hutchinson. Mr. Jones speaks of the *action* of the elements; and Mr. Parkhurst calls the fluid of the heavens, which, according to him, consists of fire, light, and air, *agents*; but it would surely be uncandid to accuse these two pious men of *animating* the elements, though we know that *action* and *activity*, in the literal sense of the words, can be predicated only of living beings. With respect to giving active powers to matter, therefore, the followers of Hutchinson rave just as much as those of Newton; and we see not the raving of either in any other light than as the necessary consequence of the poverty of language.

“ But the Newtonian makes matter act upon matter at a distance! No; the genuine Newtonian does not make matter *act* (in the proper sense of the word) at all; but he believes that God has so constituted matter, that the motions of different masses of it are affected by each other at a distance; and the Hutchinsonian holds the very same thing. As this celestial fluid of Mr. Parkhurst’s consists partly of air, we know, by the test of experiment, that it is elastic. The particles of which it is composed are therefore distant from each other; and yet they resist compression. How does the Hutchinsonian account for this fact? Perhaps he will say, that as matter is in itself equally indifferent to motion and rest, God has so constituted the particles of this fluid, that

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though

though they possess no innate power or activity of their own, they are affected by each other at a distance, in consequence of his fiat at the creation. This we believe to be the only solution of the difficulty which can be given by man; but it is the very answer given by the Newtonians, to those who object to them the absurdity of supposing matter to be affected by matter at a distance. That the motions of the heavenly bodies are affected by the presence of each other is a fact, say they, which appears incontrovertible. "We have ascertained with precision the laws by which these motions are regulated; and, without troubling ourselves with the true physiological causes, have demonstrated the agreement of the phenomena with the laws. The interposition of this celestial fluid removes not a single difficulty with which our doctrine is supposed to be clogged. To have recourse to it therefore can serve no purpose, even were the phenomena consistent with the nature of an elastic fluid, considered as a physical cause; but this is not the case. It is demonstrable (see ASTRONOMY and DYNAMICS in this *Suppl.*) that the motions of the heavenly bodies are not consistent with the mechanism of an elastic fluid, considered as the cause of these motions; and therefore whether there be such a fluid or not diffused through the solar system, we cannot allow that it is the great agent in nature, by which all its operations are carried on."

"Such might be the reasoning of a well-informed Newtonian in this controversy; and it appears so conclusive against the objections of Hutchinson to the Newtonian forces, as well as against the agents which he has substituted in their stead, that some of our readers may be disposed to question the soundness of that man's understanding, who could become a Hutchinsonian so zealous as Mr. Horne. But to these gentlemen we beg leave to reply, that the soundest and most upright mind is not proof against the influence of a *system*, especially if that system has novelty to recommend it, and at the same time consists of parts, of which, when taken separately, many are valuable. Such was the system of Hutchinson, when adopted by Mr. Horne. It was then but very little known; it could be studied only through the medium of Hebrew literature, not generally cultivated; and that literature, to the cultivation of which Mr. Hutchinson had given a new and better turn, is in itself of the utmost importance. Let it be observed too, that the Hutchinsonians have, for the most part, been men of devout minds, zealous in the cause of Christianity, and untainted by Arianism, Socinianism, and the other heresies which have so often divided the Church of Christ: and, when all these circumstances are taken into consideration, it will not be deemed a proof of any defect in Mr. Horne's understanding, that in early life he adopted the *whole* of a system, of which some of the parts contain so much that is good; especially when it is remembered that, *at first view*, the agency of the celestial fluid appears so plausible, that for a time it seems to have imposed upon the mind of Newton himself.

"But the truth is, that Mr. Horne was at no period of his life a thorough-paced Hutchinsonian. It is confessed by Mr. Jones, that "Mr. Hutchinson and his admirers laid too great a stress on the evidence of Hebrew etymology; and that some of them carried the matter so far as to adopt a mode of speaking, which had a nearer resemblance

to *cant and jargon**, than to found sense and sober learning. Of this (continues he) Mr. Horne was very soon aware; and he was in so little danger of following the example, that he used to display the foibles of such persons with that mirth and good humour," which he possessed in a more exquisite degree than most men. This seems to be complete evidence that he was never a friend to the etymological part of the system; and the present writer can attest that, in the year 1786, he seemed, by his conversation, to have lost much of his conviction of the agency of the celestial fluid. He continued indeed to study the Hebrew Scriptures on the plan of Mr. Hutchinson, unincumbered with the Masoretic points, or with Rabbinical interpretations; and the fruits of his studies are in the hands of the religious public, in works which, by *that* public, will be esteemed as long as their language is understood." Vol. i, p. 745.

The same contest is carried to a greater extent, against the learned and excellent Mr. Parkhurst, in the article *CHERUBIM*; and the doctrine of Hutchinson is opposed by nothing less than mathematical demonstration, by Professor Robison, in the articles *Astronomy* and *Dynamics*, alluded to in this citation. The article *GALVANISM*, as treating a philosophical subject almost new, and explaining it with great clearness, is well worthy of the reader's attention; and it is further extended in the article *TORPEDO*.

It will not be expected that we should attempt a very extended account of a work so abundant in matter. What we have here said will direct our readers to the principal sources of curious information, the rest they must do for themselves. We see with pleasure, in the short Preface already mentioned, some suggestion of a work still more improved, to be expected hereafter from the same editor. "Experience," he says, "has led me to think that it (the *Encyclopædia*) is susceptible of such improvements as would enable the editor to carry the work nearer to perfection, even with less trouble to himself." May he, if he undertakes it, fulfil his design with complete success! is our cordial and concluding wish.

* We have borrowed these important arguments, as decisive against the leading principles of Hutchinson, and at the same time replete with candour towards his followers. The hypothesis of the celestial fluid, which is supposed to be composed of *fire, light, and air*, and to be itself an emblem of the Trinity (see Jones's *Trinitarian Analogy*) is more particularly refuted in the article *CHERUBIM*, vol. i, p. 406. We may here caution some readers from suspecting us of *Hutchinsonianism*, for having cited and praised the works of *Hutcheson*, on a late occasion, from Dr. Parr's Sermon. *Hutchinson* and *Hutcheson* were very different men. A distinction which a well-intentioned writer has lately failed to make, when he stigmatizes one of Dr. Parr's quotations from the latter, as *Hutchesonian jargon*. Though he spells it properly, it is evident that he understood it wrongly; for *Hutchesonian* was never applied as a stigma to the moral Philosophy of *Hutcheson*; nor was it ever termed *jargon*. See *Jerningham's Selections from Boswell*, 3d edition, p. lxxxiii. Rev.

ART. VIII. *Discourses on various Subjects.* By Thomas Rennell, D. D. *Myler of the Temple.* 8vo. 365 pp. 8s. Rivingtons. 1801.

WHEN an unknown author presents himself before the public, it is our duty to describe, as justly as we are able, his talents and qualifications. Very different is the case before us. Dr. Rennell, both to readers and hearers of sermons, is so well known for his learned and ingenious illustration of the truth, his energetic style of composition, his firm and truly Christian adherence to the best principles and best doctrines, that to describe and characterize his merits more particularly must be wholly superfluous. Of the volume here announced, a large part has already received our just commendations, when some of the Discourses appeared, from time to time, in a separate form*; our present business therefore will be chiefly with those Sermons which are now first given to the world. From these we shall carefully select a few striking passages, sufficient to satisfy our readers, that as the former class deserved to be collected, the latter is well worthy to appear united with it.

The Sermons from which we shall principally take our specimens, will be the seventh and the ninth. Not that there are not in other parts of the volume many passages which highly deserve to be copied and commended; but as our selections must be limited in extent, we will take those in preference to the rest, which most immediately apply to the disorders of the times, which it was the first cause of our undertaking, and will be the unceasing object of our zeal and care to counteract.

The seventh Discourse was indeed reviewed by us on its first publication, but too briefly, (whether from haste, or any accidental cause) and we feel that we owe the author the justice of inserting at large the following passages. The subject of the Sermon is Blood-guiltiness, and the particular example, the then recent murder of the unfortunate Queen of France. After speaking of the BLOOD-GUILTINESS which may be incurred by rulers or subjects, and denouncing, in all its force, the dreadful sentence of the Scriptures against those who resist unlawfully—that they “shall receive unto themselves *damnation*”—a word, as he justly remarks, “in spite of every palliative, strong and emphatical,” he thus proceeds:

* See Brit. Crit. vol. iii, 344; iv, 74; viii, 181; ix, 661; xii, 545; xiii, 669.

“ TO ABSOLUTE PERFECTION neither Civil Government or Civil Governors can possibly be brought ; and if the IMPERFECTIONS of these are to be the cause of tumult and insurrection, assuredly bloodshed and disorder must be universal and perpetual over the whole face of the earth. By God's blessing WE live under a Government NEARER to perfection, confessedly and avowedly, than any of which record has reached us. But yet perhaps a more perfect form of polity may be imagined by speculative men, although, if the experiment were tried, it would not practically be obtained.

“ To stimulate then men to acts of resistance to Magistrates, because IMPERFECTIONS remain in any form of Government, is surely to resist the ordinance of that God, who NEVER INTENDED to bestow ABSOLUTE PERFECTION on any systems of laws here below. So many circumstances must concur and conspire to render a substantial change salutary and beneficial to a community AT LARGE, that a wise man will *hesitate*, and a GOOD man *tremble*, in taking any part in the subversion of the Government under which the providence of Almighty God has placed him. A man who really fears God, and who esteems himself accountable to him, will, if he ever consents to measures of the slightest innovation, *take good heed to his ways*. Not only his actions, but even his WORDS will be guarded. He will consider, that for every step he takes, not only originating in passion and fraud, but even in precipitation and inadvertency, he stands accountable for every consequence which may result from them. His prayer to God will be, early and late, public and private, “ *Deliver me from Blood-Guiltiness, O Lord.*” P. 197.

“ Pride and Petulance, Rancour and Spleen, Lust of Lucre, and Fear of Justice, the Pressures of Poverty and Restlessness of Guilt, have, to compass their ends, induced men to set at *nought* the groans, and tears, and agonies of the numerous victims of social discord and civil commotion. Such have been, I repeat it, in ALL AGES, the scourges of mankind, scattering desolation and destruction over the moral creation of God.

“ If we may trust the uniform tenor of historical record, no description of men ever existed, in whom all pity for the sufferings of mankind, all fear of the retributive justice of ALMIGHTY GOD, have been more completely and invariably extinguished, than in those who have assumed the characters of popular leaders, and peculiar assertors of the rights and privileges of their fellow citizens. Who have been less scrupulous of the means by which they accomplished their ends ? Who have waded through more blood, either to obtain or to preserve their booty, their power, their elevation ? What Tyranny more implacable in the sacrifices with which it gorged itself, than the stern ferocity of MARIUS, the mock clemency of CÆSAR, the proscriptive libertinism of ANTONY, or the cool, digested, murderous determination of CROMWELL ? Every one of these in their day pretended to be lovers of their country—they *duped*, they *plundered*, they *oppressed* it.

“ Let us then beware how the plausible pretences of any set of men so operate upon our passions, as to render us insensible of the stain of
Blood

Blood-Guiltiness—of the crime of being accessory to a subversion of those laws and that order in this land, which are at this moment, as for above a century past, our ornament, our distinction, and our safeguard. Nothing can surpass the GUILT of such an attempt, except the FOLLY of it.

“ The FOLLY of it is prominent indeed, but in none more than in the first authors of delusion and discord—because history proves, and recent experience most awfully confirms that proof, that in this system of crimes, the first *perpetrators*, by the just designation of Almighty God, are invariably the first and severest *sufferers*. They incur the *guilt*, but *others* reap the *fruit* of their machinations. Nor is it enough for the well-intentioned to answer, that they only intend a *Reformation* of the Government, and not its *Subversion*—from similar pretences all insurrections have originated.

“ The GUILT of it, permit me to say, is at the present crisis of a deeper and more aggravated complexion, than at any former period in the annals of mankind. To disclaim, with studied scorn, all reverence for the superintending Providence of Almighty God—to reject with mockery every apprehension of a judgment to come—to harden the murderer, by telling him by public authority, that after death his crimes and conscience will be buried in eternal sleep—all this has not been the ACCIDENTAL CONSEQUENCE, but the BASIS and ESSENTIAL PRINCIPLE of (what the POVERTY of language obliges me to call) the *political system* of those wretched regicides, who are alternately threatening mankind with the *contagion of their principles*, or appalling them by the horrors of their crimes.

“ God knows, that in this state of sin and misery, of change and calamity, the page of history shews how much man has *corrupted his ways before God*, and with what *violence the earth* has at all times been *filled*. But to the scenes which have been exhibited, and are still exhibiting in France, no parallel occurs to the astonished mind! Whether we view the extended scale on which this scheme of massacre was projected, the steady and relentless severity with which it has been pursued, the principles and passions from which it originated, or the spirit of calm, SPORTIVE, inventive barbarity with which it has been in thousands of instances executed, experience, language, and even conception fail us! “ *The Angel of God hath poured out his phial on the rivers and fountains of waters, and they have become BLOOD.*” P. 200.

“ In the ninth Discourse, preached at the Visitation of the Bishop of London in 1795, and (we believe) till now unpublished, we find the most important suggestions on the actual situation of our excellent Church and the duties of its Clergy, among which we cannot but remark the justness and the value of the following observations.

“ But as I have made mention of some of the opinions which by *distant approaches* and *indirect* paths lead towards *Socinianism*, it may not be improper just to advert to proposals for various innovations, the generality

generality of which have, when we view them carefully, the same tendency and design.

“ To the views of men who are attached either secretly or avowedly, to the Socinian hypothesis, and willing to further these opinions by the *sanction of national forms*, we all know the Liturgy of our English Church opposes an INSURMOUNTABLE BARRIER. The spirit of primitive piety which animates every part and portion of it, that beautiful and most affecting simplicity which renders it at the same time intelligible to the rudest, and acceptable to the highest capacity—the natural and inspiring sublimity by which it raises our hearts to God—the sober fervor with which it mounts our aspirations to the footstool of his throne—and the admirable manner in which the distinguishing doctrines of the Gospel are intimately interwoven with its texture, all conspire to produce that *high veneration* in which the bulk of the LAITY of all ranks and professions hold this most perfect of all human compositions, as the sacred legacy of the primitive Reformers of our Church. It is surely a stronger mark of an elevated mind, a pious intention, and a sound judgment, to acknowledge and admire its perfections, than with a captious, pragmatistical, and peevish minuteness, to investigate its smaller errors, and inconsiderable flaws. BUT, it is not either inaccuracy of expression, or what such scrupulous judges may be pleased to call obsolescence of language, or lesser mistakes which excite the industry, and attract the notice of the generality of objectors.—The DOCTRINES which are incorporated with it, and from which its tone and spirit are derived, are the real cause of complaint and aversion.

“ The prayers occasionally directed to the Redeemer of mankind, the confidence raised in its merits, the devout prostrations before the high majesty of his transcendent nature, communicating a principle of pious and Christian vitality to the whole, are the strong bulwarks which it is the real purpose of these affected, feeble, and sophistical cavils, to undermine and destroy. The same spirit and the same views have given rise to those various proposals for either the *bold* project of a *new translation*, or the more *specious* one of a *revision* of the present version of the Holy Scriptures. From either of these schemes there CAN be so *little gained*, and MAY be so *much hazarded*, that the probable good bears no manner of proportion to the threatened danger. We have indeed specimens of new *versions*, both of the whole and various parts of the Old and New Testaments. Some of them, particularly of the *Old Testament*, clearly intended as a vehicle for loose and licentious speculation*. The language of the *New Testament* is distorted in violation of all analogy of sense and diction, to speak the opinions of Socinus. But even the BEST of these specimens, executed by men of acknowledged talents and soundness of opinion, recommend most strongly by their avowed *inferiority* in every essential point, an adherence to that we are already in possession of. With regard to a REVI-

* * Vide Dr. Geddes's New Translation of the Pentateuch.

+ This alludes to G. Wakefield's Translation of the New Testament."

SION, it is of little importance that a few particles be adjusted, a few phrases polished, if the whole fabrick of that faith which was once delivered to the saints is thereby shaken to its foundations. For the *extent* and *progress* of such a revision, or the objects it may embrace, no man who is acquainted with the ordinary course of theological proceedings can at ALL calculate. With regard to the *New Testament*, I am sure we may confidently affirm that, in a* well-known instance, the industry, learning, and abilities, which have been sedulously exerted in collecting the mistakes and inaccuracies which are said to exist in the received version, have scarcely been able to produce a SINGLE ERROR by which any *material fact* or *doctrine* is affected. Add to this, that the grandeur, dignity, and simplicity of it, is confessed even by those who wish eagerly to promote a revision, and by the most eminent critics and masters of style it is allowed to exhibit a more perfect specimen of the INTEGRITY of the English language, than any other writing which that language can boast†. But the *grounds* on which these

“ * Vide “ Observations on the English Version of the Gospels and Epistles,” by John Symonds, LL. D. Professor of Modern History in the University of Cambridge. For this learned and excellent person, I am proud to profess the greatest public respect, and private regard. But I must be permitted to say, that if *his* talents and acuteness could find so very few material errors or defects in the common version of the New Testament, there is small occasion to resort to a new translation, or a revision of the old.

“ † Those who indulge themselves in precipitate objections to the *language*, and what *they* term the *obsolete* phraseology, both of our translation of the Scriptures, and our English Liturgy, will do well to attend to the sentiments of Dean Swift, in his letter to the Earl of Oxford, then Lord High Treasurer.

“ It is your Lordship’s observation, that if it were not for the Bible and Common Prayer book in the vulgar tongue, we should hardly be able to understand any thing that was written among us an hundred years ago ; which is certainly true : for those books being perpetually read in churches, have proved a kind of standard for language, especially to the common people. And I doubt whether the alterations since introduced have added much to the beauty or strength of the English tongue, though they have taken off a great deal from that *simplicity*, which is one of the greatest perfections in any language. You, my Lord, who are so conversant in the sacred writings, and so great a judge of them in their originals, will agree, that no translation our country ever yet produced, hath come up to that of the Old and New Testament : and by the many beautiful passages which I have often had the honour to hear your Lordship cite from thence, I am persuaded that the translators of the Bible were masters of an English style *much fitter* for that work, than any we see in our *present writings*, which I take to be owing to the *simplicity* that runs through the whole. Then, as to the greatest part of our Liturgy, compiled long before the

these projects are to be resisted, are much more serious and important. For when we see men of the most latitudinarian principles **UNIFORMLY** pressing forward this dangerous proposal, when we see the most unbounded panegyrics bestowed on those who have converted the Mosaic history into allegory, and the New Testament into Socinianism, when we see these attempts studiously softened and applauded by the *advocates* for this projected revision, we must conjecture that something more is meant than a correction of mistakes, or an improvement of diction. Those *doctrines*, the demolition of which we know to be, in late instances, the grand object of such innovators, when they propose alterations in articles of faith, or correction of liturgical forms, are surely in still greater danger when attempted by the same men under the distant approaches of a *revision* of our English Bible." P. 236.

The conclusion of this Discourse, in which the preacher with much energy touches on the danger of too great an approximation in the clergy to the manners of the times, is of such peculiar excellence and utility, that we must give it entire.

"In the present day," he most justly says, "it is perhaps a want of abstinence from amusements, which (as far as my observation can carry me) has contributed more to diminish the power and effect of our labours, and to lower the dignity of our character, than it is possible to conceive or calculate. Nor doth it rest here—Levity of manners *must* affect our *doctrines*. These, it will be necessary for us in mere self defence, to lower down to the standard of our **PRACTICE**. But to be drowned in fashionable amusements, to go down the full tide of pleasure and dissipation, is not to discharge our duty to our Flocks, our King, and our Country, in this moment of their greatest need. It is surely to *cheat* mankind of those exertions, by which alone peace, virtue, subordination, and happiness can be restored and perpetuated among us. At a time when the soldier is undergoing his temporal warfare, courageously struggling against the fatigue of his labours and the anguish of his wounds, it ill becomes us soldiers of Christ to slacken **OUR** activity, resolution, and fidelity in this our spiritual career.

"Men in such circumstances should be aware, that every approximation to the **MANNERS** of the world, sets us nearer to the *morals* of

the translation of the Bible now in use, and little altered since; there seems to be in it as great strains of true sublime eloquence, as are any where to be found in our language, which every man of good taste will observe in the Communion Service, that of Burial, and other parts.

"With this opinion the late Lord Monboddo, whose eminent and profound critical skill in ancient languages rendered him a consummate judge of the structure and beauties of our own, entirely coincides—"I hold (says he) the *English Bible* to be the *best standard* of the English language we have at this day." Vide Origin and Progress of Language, vol ii, p. 141."

it. And woe be to that Minister of the Gospel who by a flagrant act of known profligacy, at *any* time, adds by his conduct to the triumph of the wicked, to the affliction of the virtuous, to the seduction of the innocent, to the perverseness of the captious, and to the general furtherance of the powers of Hell and of Darknes! But at THIS tremendous crisis, what can be said of such a conduct! Is it to tear open those wounds which we should be binding up with the tenderest affection,—it is to strike a deep and deadly blow at the vitals of our fainting country,—it is to dispense *poison* instead of medicine to a languishing and confiding patient,—it is to stifle all natural affection for those of our nearest relatives, who must partake of the temporal effects which our example occasions! If such there be, not I trust many in number, well may the Apostle exclaim, “*Wretched men that they are, who shall deliver them from the body of this death?*”

“From the edification I have received from most of my brethren who are employed in the ministerial office in this metropolis, than whom I believe no body of Clergy in these latter times have exhibited a more steady, sincere, and conspicuous piety,—from the personal knowledge I have of some, who by the purity of their conduct, and the fervor of their zeal, would have been an ornament to the best and most primitive ages of the Church; from the eminent virtue, zeal, and piety, of that excellent PRELATE whom God has called to the government of this Diocese, I am convinced that in these sentiments I shall meet with the cordial concurrence and agreement of those who now hear me. All in this venerable assembly will join me in fervent aspirations to the great Shepherd of the Sheep, that he will give his heavenly protection to his faithful expecting Church, and that after all our trials, struggles, anxieties, temptations, and afflictions are ended, we may have so fought that good fight, and so finished our course in this our *earthly* and *militant* state, that we may be thought worthy to be admitted to that triumphant Church above, where, in the presence of God and of his Christ, “*the tears shall be for ever wiped from every eye.*” P. 244.

It is from want of space more than from want of inclination, or from the smallest inferiority in the other Sermons, that we withhold any further extracts. But, respecting Discourses so excellent, something should be said to distinguish the specific merits of each. *Discourse I. On Gaming*, has been justly celebrated as a remonstrance of great force, against a most degrading and destructive vice. If the author has been supposed to include too indiscriminately under his censure the innocent amusement (if taken in moderation) of frugal play, the objection, we think, is obviated sufficiently in an Appendix now subjoined.

The second Discourse, on *Old Age*, proves distinctly, and with sound argument, that neither pleasure, ambition, or knowledge, except *the knowledge of Christ and him crucified*, can afford substantial comfort to declining life; and that the

stores then to be enjoyed must be provided principally in youth.

Discourse III, contains a masterly and learned proof that the doctrine of Benevolence is, and of necessity must be, unknown to *Natural Religion*, and rests, notwithstanding all the pretences of modern Philosophy, on Christianity alone. Here we cannot forbear to quote a part of one Note, and the whole of another, in which the ignorance of T. Paine is most justly exposed.

“ The author of “ *the Age of Reason*” is pleased to assert, that “ the Bible of the Creation is inexhaustible in texts.” Yet so ill was it understood by Cicero, who *knew not*, and Mr. Hume who *rejected* the Gospel, that both confessed that utter doubt and uncertainty was the result of the best philosophy.” P. 103.

“ Of the Divine Nature, Cicero asserts, “ *Res nulla est de qua tantopere non solum INDOCTI, sed etiam DOCTI dissimulant;*” and a little before, “ *Qui Deus esse dixerunt tantâ sunt in varietate et diffinitione, ut eorum molestum sit dinumerare sententias.*” De Nat. Deor. This citation will enable the most superficial reader to discern the broad, vulgar, and elementary ignorance of the following positions of Mr. T. PAINE in the above-mentioned tract:—“ Deism, then, teaches us, without the possibility of being deceived, ALL that is necessary, and possible, to be known. The creation is the Bible of the Deist.” “ Instead of studying theology, as is now done, out of the Bible and Testament it is necessary that we refer to the *Bible of the Creation*. The principles we discover there are eternal and of divine origin; they are the foundation of all the science that exists in the world, and must be the foundation of theology.”—Assertions so grossly ignorant may be exposed, but scarcely need confutation. Nothing can give them a momentary importance or currency but the growing neglect of ancient learning, and the seppish indolence of the age. But let it be remembered, that if men of HIGH RANK will embalm the memory, and spread the posthumous sneers of GIBBON, the vulgar, corrupted by their example, will swallow the atrocious blasphemies of PAINE. Let THEM, therefore, look to the consequences.” Ibid.

Discourse IV, was preached for the Benefit of the Charity for the Sons of the Clergy, and a more animated and rational defence of the Church of England could not be pronounced. It well exemplifies what the author himself so justly asserts in another place.

“ We may conclude that a temperate and decided zeal for the peculiar and distinguishing doctrines of the Church to which we belong, is not only *reconcilable* to our duty as Christians, but *inseparable* from it, in this its hour of *danger* and *difficulty*. Well may this chaste spouse of Christ exclaim with affection to her true sons in these days, “ *Ye have continued with me in my tribulations.*” P. 236.

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The fifth Discourse most excellently shows how we ought to rejoice before God for his present mercies to us; namely, to "rejoice with trembling," Psal. ii, 11. "Great," says the author, "are the dangers we have still to encounter, and stupendous are the obstacles we have yet to surmount, calling for every resource of courage, sobriety, patience, energy, and activity." P. 162.

Discourse VI, explains the true foundations of the Christian Benevolence, asserted before in the third.

The seventh we have already noticed, and its tendency may be collected from our extracts.

The eighth Discourse illustrates the great Christian doctrine of Atonement, and asserts it against "the soporificity of an apostate age," and "that short-sight reason which," as the author truly observes, "is seldom weaker than in those who affect the largest portion, and the coolest exercise of it." P. 222.

From the ninth, we have given sufficient specimens.

Discourse X, preached before the Trinity-House in 1797, expatiates, with thankfulness, on the advantages of our insular situation, and commercial prosperity. To this Sermon is subjoined the following Note.

"This Sermon was preached *before* the victories obtained by Earl St. Vincent, Lord Duncan, and Lord Nelson. Such an accession of national strength and security as these heroes have earned for their country, within so short a space of time, even the most sanguine enthusiasm could not have anticipated. May the glory be ascribed unto God!"

Discourse XI. This Sermon, which so amply and ably explains the effects of ignorance, in producing both superstition and Atheism, is most highly worthy of attention, and truly fit to be delivered before an ancient University.

Discourses XII, XIII, XIV, are on Death and Sin, from the important text, 1 Cor. xv, 56, 57. They offer a collective and a masterly view of the natural and invincible evils brought upon the human race by Sin, and of the only effectual remedy, the sacrifice and merits of our blessed Saviour.

With this view of the present volume presented to him, what serious and reflecting Christian can possibly doubt, that the whole is truly worthy of his perusal and most serious consideration? To such we earnestly recommend it.

ART. IX. *A Treatise on Land-Surveying, in Six Parts.*

Part I. contains Definitions and Problems in Geometry.

Part II. Rules for finding the Content of Land without using a Chain, but by stepping the Dimensions, by which any Husbandman, who knows the first Five Rules of Arithmetic, may find the Content of his own Work.

Part III. To survey with the Chain and Cross.

Part IV. To survey with the Chain only.

Part V. Rules for parting off any given Portion of a Field, in Form of a Triangle, Square, or Parallelogram.

Part VI. A full Explanation of the Method used by the most eminent Surveyors, in measuring and planning a Farm or a Lordship, with a Chain only.

Illustrated with Five Copper-Plates, and an engraved Fac-simile of a Field-book.

The Plates exhibit the progressive Steps of planning a small Farm, and point out the Appearance of the Plan in Six different Stages.

By Thomas Dix, of Ounale. The Whole illustrated with One Hundred and Eighty Diagrams, and Ten Copper-Plates. 8vo.

5s. Iceley. 1799.

THIS work, the author informs us, is designed for the use of Schools; to instruct boys in the first rudiments of land-surveying by the chain and cross only. It is divided into Six Parts. The 1st contains a few definitions, and thirty-nine problems in practical geometry, without demonstrations, wherein nothing uncommon is advanced on the subject. The 2d contains rules for finding the content of land without using a chain, by *stepping* the dimensions, the knowledge of the four first rules of arithmetic being all that is previously necessary. The author supposes that a person, by half an hour's practice, can ascertain the length, in yards, of any line, by walking or stepping over it, nearly enough for common occasions. But this, we think, is at best only guessing at the content, and attended with more labour than the use of the chain. This method is exemplified by twelve diagrams. The 3d by eighteen examples directs how to survey with the chain and cross. Rough sketches are given of the pieces to be surveyed in a field-book, the dimensions put down, and the points where offsets cut the base lines noted. Hence are the fields planned, and their contents found. This mode of surveying is indubitably the most eligible, as no errors can possibly arise, if the necessary dimensions are attended to; and it is now adopted by the most skilful surveyors. In the 4th part, we have directions to survey with the chain only. The sketch of the field is here also taken with the dimensions only for plotting it. When the field is plotted,

plotted, further dimensions are taken by the scale for finding its content. This part, if at all necessary, should have been confined to rectilinear figures, and not have comprised those where offsets are necessary to be taken, and consequently the cross used. Indeed, we see no necessity for the insertion of this part at all, as it is included in the third. The 5th shows how to part off any given portion of a triangular and rectangular field. This the author also elucidates by a variety of examples where the bounds are curvilinear. These lessons will be found very useful to the young surveyor, by instructing him to divide all sorts of fields, or cut off any desired quantity from those given. And the 6th treats of the method used for surveying and planning several fields together; such as farms, lordships, &c. Here the author recommends the dimensions to be registered in a field-book, without making any sketch whatever. To illustrate this method, he has added an engraved *fac-simile* of a field-book. This way of surveying, though ingenious, and preferred by some surveyors, we think a source of numberless errors, especially in intricate places. The method in part the 3d, although instanced there in small fields, may be applied to surveys of any extent. The author, however, has done well to show this mode of measuring, as it may be adopted or let alone, when the scholar has gained experience on the subject. As an useful instrument for surveying roads, villages, &c. we think a part might have been, with great propriety, added, on the application and use of the Theodolite; but the work, in its present state, may be advantageously introduced into schools, and is not unworthy of the attention of young practitioners in surveying.

ART. X. *Letters addressed to a young Man, on his first Entrance into Life, and adapted to the peculiar Circumstances of the present Times. By Mrs. West, Author of "A Tale of the Times," "A Gossip's Story," &c. In Three Volumes. 12mo. 16s. 6d. Longman and Rees.*

WE have often had occasion to review and to commend the compositions of this female author, whose principles are sound, and whose general style of writing is correct and elegant. The work before us is addressed to her son, the same youth, as we understand, who is the subject of the eighth Sonnet (p. 200) in the first volume of those Poems, which she published in 1799, and on which we bestowed the tribute of deserved applause. The sentiments which that Sonnet breathes
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are dilated through these volumes ; which may be considered as a very valuable addition to the library of youth, in the dangerous interval between childhood and adolescence. The doctrines they teach are orthodox, temperate, uniform, and liberal (in the true meaning of the word liberality) and the manners they recommend are what every judicious parent would wish a son to adopt.

In truth, we cannot but congratulate our country on the useful application of female talent, whose *occasional* perversion we have sincerely deplored ; and we must be allowed to observe, that while Mrs. More has addressed the higher ranks of life, with energetic persuasives and lively remonstrances, against the folly and criminality of fashionable selfishness—and Mrs. Trimmer devoted her useful and valuable labours to the temporal and eternal interests of humble life—the middle station seemed so far neglected, as to be seldom addressed by appropriate and peculiar remarks. It is for the numerous and important classes of society who occupy this rank, that the present work is framed.

Its distinguishing features are a desire to extend the *knowledge*, and promote the *practice*, of Christianity, as taught in the Scriptures, and expounded in our establishment ; a wish to repel the arrogance and self-sufficiency which appear to be prevalent features in the character of the younger classes of the present times. Their prevalence, indeed, seems to form a new epocha in manners, extremely ominous to the public welfare.

To many valuable hints on the subject of manners succeeds a spirited attack on the tenets of the new philosophy, which are successfully exposed ; with a few political observations, which seem rather dictated by the spirit of a moralist than of a *Quidnunc* ; and the work closes with remarks on the fatal tendency of that system of education, which, excluding all religious principles, professedly aims at invigorating the passions, at bursting the bonds of controul, and destroying all the principles of subordination.

This work appears to us so highly valuable, that we feel ourselves called upon, by the duty we owe to the British youth, to give it a very extensive examination ; and we are the rather inclined to be diffuse in our remarks, from an apprehension that Mrs. West's determined resistance to the pestiferous doctrines, which are circulated in a thousand shapes to attract unwary youth, may rouse the resentment of many puny critics, who feel interested in the success of those writings, against which she has hurled the gage of defiance. We so heartily concur in her opinions, every article on which she treats appears to us so important, and so highly entitled to the attentive consideration
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of youth, that we feel doubtful from what part to make our extracts. But, lest our readers should suspect the justice of our eulogium, we shall proceed to give specimens of the manner in which Mrs. West enforces her opinions.

The motives for the work are stated in the Introduction.

“ This publication owes its birth to the feelings incident to an anxious mother, on the occasion of a beloved son's first removing from the safe shelter of the parental roof. The dangers to which young men are, in this age, particularly exposed, occasioned a diffuse correspondence, in which most of the subjects were discussed that are *now* enlarged upon, arranged in a more methodical manner, and presented to the world in a form very dissimilar to their original shape. It occurred to the writer, that her instructions (being adapted to the peculiar circumstances of the times, and the station of the youth, to whom they were addressed) differed essentially from any work of the kind which had fallen under her notice. This may be owing to her limited information ; but, as the conviction was strongly impressed upon her mind, she may at least aspire to the praise of *intentional* originality.” P. ix.

Her remarks on the tendency of those Letters, and her pleas for indulgence to their smaller defects, are modest and ingenuous. When she treats of the dangers to which young men in the present times are peculiarly exposed, one suggestion forcibly struck us ; and it appears of sufficient importance to deserve—may we not say *episcopal* or *magisterial* interference ? We recommend it to general and serious consideration.

“ Should parents, guardians, or masters honour these pages with their perusal, they are most earnestly intreated to consider the consequences of a custom, which the revolution which has taken place in the habits of traders of eminence, and professional men, has introduced : the means that of releasing themselves from any restrictive power over the young people whom they employ, by no longer permitting them to be *inmates* of their families. They free themselves indeed from a troublesome restraint, and they may suppose that they avoid any responsibility, by thus abjuring the use of their power of guardianship. But will conscience, will even prudence, or self-interest, justify the wisdom of this proceeding ? The hours of business, which are passed under the master's eye, will be well spent. Hours of employment generally are : but how will those of leisure be filled ? Is it not requiring too much from volatile impassioned youth, to trust it so entirely to its own guidance ? After a day spent in the exertions of business, will many young men, who feel themselves accountable to no one for their conduct, quietly retire to a solitary lodging, destitute of social comforts, when the tavern, the theatre, and many more dangerous places of resort, spread their seductive temptations ? It is in the hours of confidence and sociability that the heart expands ; but can a master expect the same fidelity and attachment from a youth from whom he only exacts his tale of work, as if he adopted him into his

family, entered into his interests, and, at least for the allotted portion of his servitude, considered himself as a substitute for natural connections? Does he conceive the danger to which his property is exposed, by trusting it to one over whose expences he does not even keep the check of observation? Will he not entertain an alarm for his own security, when he looks at his clerk's countenance in the morning, and sees it impressed with the visible effects of a dissipated vigil, which may probably have been spent in the company of sharpers, who, having cheated the thoughtless stripling of his little wealth, instructed him in the mysteries of plunder, and urged him to the dreadful expedient of purloining his master's stores? The forgeries and depredations daily committed by *very* young men, in this line of employment, are an alarming proof of increased depravity. But are those masters innocent, who, neglecting every species of moral and religious instruction, or, which in this stage of life is still more necessary, observation, and salutary restraint, limit their ideas of their own duty to instructions in the routine of business, and a punctual discharge of pecuniary obligations?" P. xxxvii.

The first Letter treats of the advantages of maternal friendship, and invites her son to confidential intercourse. We were much pleased with the following remarks.

"You will meet with a thousand publications tending to impress your mind with the idea, that you are a free independent being; and you will be told, that true virtue flows from the unrestrained exertion, and impassioned feelings of such a being. But believe your mother, when she assures you, that high ideas of independence are dangerous, and that feeling and sentiment are blind guides. Virtue requires a stable support; and principle, religious principle, can alone afford it.

"The independence which a young man should pursue, is the ability of honestly providing for his pecuniary wants, of ceasing to be a burthen to his friends, and of obtaining by his own exertions a respectable rank in society. This sort of independence necessarily engages industry, fidelity, attention, obliging manners, and all the modest virtues, in its train. The meretricious independence which bewilders the understanding in a metaphysical maze, teaches its unhappy admirers to chace the butterflies of visionary rights and imaginary duties. Idleness, impertinence, arrogance, dissipation, discontent, and all the miseries attendant on an over-weening confidence in our own deserts are her sure and inseparable attendants.

"Instead, therefore, of piquing yourself upon the idea of such freedom, do you, my dear child, constantly retain a strong sense of your dependance on your master, your parents, and your creator; you will then act uprightly and consistently; for, can they be free, who are slaves to violent passions, who are inflated by pride, misled by vanity, tortured by discontent, and for ever tilting against what their disordered imaginations deem the injustice and cruelty of the world?" P. 34.

The second Letter attacks the superstructure on which modern self-sufficiency is raised, by denying the high pretensions

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of the present age to superior pre-eminence wisdom. It vindicates the academical and other institutions of our ancestors. The portrait of a low coxcomb is drawn from the life.

“ Here let us pause, and admire the corresponding unity and wisdom of a system, which is designed to form the rising generation to virtue, and to deter them from vice; to deprive youth of the power of injuring themselves or others; to compel them to learn before they teach; to understand their duty previous to their taking an active decided part in life; to move under the influence of others till their immature judgments are strengthened by habit and experience; to save “ the hope and expectation of the time” from the snares of sharpers, from the wiles of harlots, from the loss of health, of fame, of fortune, and from the bitter self-regret which they must endure when they shall come to know the value of those blessings, and shall find them irretrievable. And now tell me, should we abandon all precaution, because we do not find that even precaution itself is always equal to the desired end? Shall we renounce what has produced infinite good, what may restrain from alarming evil, what cannot possibly injure, what may materially benefit; and adopt a wild system, not even plausible in theory, and invariably destructive wherever it has been practised? Does the example of those unfortunate young men, whom parental weakness or negligence have permitted to anticipate the freedom of manhood, encourage the experiment of general imitation? Do the manners of the rising generation point out the necessity of more lenient indulgence? Are the spirits of our youths broken by rigour? Are their bodies emaciated by study and abstinence? Has discipline introduced undue timidity? Is their address servile; are their principles abject? Is it to be apprehended, that an overwhelming reverence of their superiors and elders will for ever deprive them of energy enough to to think and act for themselves? Whence then are these disgusting beings, who daily insult us with the flippancy of a girl, and the swagger of a Bobadil; these something, nothings; half bravo, half puppy; so great in their own eyes, so insignificant in that of others? Who are these, that decide with undoubting confidence; who talk of king-craft and priestcraft; these legislators of the world, these arbiters of taste, these despisers of nursery prejudices, these liberal desiers of all restraint and decorum? They laugh very loud, which I suppose is wit; they stare very confidently, which I imagine is good sense; like Drawcanfir, “ they dare do any thing because they dare;” which I conclude is true courage and heroic virtue. You meet with them in every place; our rural haunts are as full of them as your crowded town. There are young men of spirit, who feel themselves to be their own masters. They are of different ages, but the most tonish period is from fifteen to nineteen. Their rank is various, but equality is the watchword of association; and the son of my Lord Duke, if infected with this mania, is almost as great a fool as Tim Tartlet. A few fops of fashion head the band; but the recruits are chiefly raised from shops and counting-houses, whence issue the valorous knights, with more than Quixote zeal against every one who is not as disorderly and impudent as themselves.” P. 65.

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From the institutions which we have received from our progenitors, the author proceeds, in the third Letter, to examine the character of past ages. On those immediately succeeding the Reformation, she bestows a high and just eulogium. That this part is enlivened with much humourous remark, we select the following proof.

“ Were we to doubt of the hospitality, benevolence, and piety of these times, a thousand unquestionable witnesses would rise up against us. I will grant that in charity and benevolence no times can exceed our own. But, in order to form a just idea of what our progenitors did, let us remember that poverty enhanced the value of the widow's mite. Our colleges, schools, churches, alms-houses, and hospitals, were not founded in times of overflowing opulence. Compare the wealth of any former century with that of the present, and you will soon perceive, that the property which endowed these institutions must oftener have been the savings of frugal self-denial, than the superflux of abounding wealth. The character of the times was not strongly marked by selfish enjoyment. Luxury had slighter inducements, and people had fewer wants. The annual amusements of a wake and fair contented our rural belles, and ladies in a higher walk did not extend their desires in this particular beyond the country horse-race, or keeping their Christmas with some neighbouring family. One new suit of clothes served the latter for the gala days of a year; and the former were not ashamed of the hereditary grandeur of their mother's wedding camblets, though exhibited as often as the owner had occasion to *doff* the every-day russet. I do not imagine that we are larger than our ancestors, but we certainly want a vast deal more room. A kitchen and a hall then contented people in that rank of life which now feels an *indispensable* necessity for a drawing room, eating room, kitchen, scullery, and perhaps a little snug apartment just to *feel comfortable* in when quite alone. Who, of any taste, but must be shocked at the idea of a closet or cupboard in an apartment which the family live in? Yet in those repositories, the frugal lady housewife used to lock up her household stores, and the relics of the plain substantial feast. I shall disgust every body, if I talk of clergymen's daughters sitting round their mother at their spinning-wheels, and listening to the recited homely tale; and, who will believe me, if I mention clear-starching as a necessary accomplishment to a woman of fortune? No wonder that every article of dress, with the fashion of ruffs and farthingales, were transmitted from generation to generation; such barbarous employments as I have recounted must deny that leisure, and stifle that taste, which now so happily sports in hourly alterations.

“ Yet by these economical habits were the sums acquired, by which knowledge and all its consequent blessings were diffused upon this land; not only were the ignorant instructed, but the hungry were fed, and the naked clad, by the savings of plain simplicity. The hand of youth laboured, but it gave repose to age. Beauty had few opportunities to court admiration, but indigent infancy was cherished. Is there any thing very ridiculous in all this? Are you, like Madam D'Arblay's

Miss Larolles, mortally offended by the repetition of the same morone fatten, or the eternal recurrence of a furloin of beef and venison pasty?"

From the age of Elizabeth this author reverts to the ruder period of our manners, and bestows some pains to vindicate the character of the ancient clergy, although before the Reformation, and the feudal Barons from the odium in which they are now generally involved. *General* odium is often unjust; and Mrs. West's arguments, drawn from local circumstances and similar situations, deserve attention.

The fourth Letter recommends history to her son, as a most improving style of reading. It opens with these just, but, may we not add, courageous remarks?

"You must not charge me with supercilious contempt of my contemporaries, or overweening confidence in my own talents and judgment, if I take every opportunity of expressing my hatred of those writers, who dress up the tenets of the new school of morals in every disguise which the imagination can conceive, in hopes that, in some form or other, they may impose upon the unwary, and unsettle those principles which they could not avowedly controvert. The principal engines which our anarchists employ are those slight compendiums of literature that are continually issuing from the press, which deal in every thing, and discuss nothing; treating their readers with a farrago of geography, history, biography, natural philosophy, ethics, and politics; dished up with a high seasoning of repartee, joke, pun, and all the devices of *fale* wit, new modeled, and adapted to the humour, of the day. Let me entreat you to employ your little leisure in a more improving manner. If these compositions are innocent, they claim unusual praise; for, in general, these light-armed foragers are enrolled in that formidable banditti, who modestly propose to cure all our calamities, even the physical evils which Providence has annexed to our preparatory state, nay even to get rid of Providence itself. The puny precursors of these reforming Titans have nothing to depend upon but their number and their insignificance. Like the Pigmies described in fable, they stand aloof and shoot their feeble arrows at the colossal form of British greatness. The force of the arrow is despicable, but the point is dipped in mortal poison." P. 148.

In page 177, we meet with the following remark:

"I must here make a short digression. Our sophists, with the inconsistency natural to erroneous ideas, while they affect to ridicule and disbelieve holy writ, transcribe the beautiful characters of the patriarchs whom they transplant from the infancy of the world, and the plains of Mesopotamia, and place them in the newly-discovered regions of the earth, or in the remotest periods of our own history. You may meet with Abraham, bereft indeed of faith in his promised Saviour, among the wilds of Africa; and I should not much wonder at finding one of our bloody Druids decorated with some lineament of Melchisedec, prince of peace, and priest of the Most High God. What those

those holy sages were when the wonders of the creation were recent, or when man was favoured by many visible interpositions of the Deity, either in judgment or in mercy, they will suppose savages are now. They, however, forget one important circumstance: the patriarchs had a knowledge of true religion. In consequence of this, they lived in awful expectation of God's promises; they separated themselves from an idolatrous world; they devoted themselves to a pious contemplative life; the offices of priest and king, instead of being unknown, were multiplied; for each of them performed it in their own families. Enlightened by divine wisdom, and frequently favoured by immediate revelations from heaven, they governed their numerous households, and offered sacrifices to the God of their fathers. If any *nation* can now be found so favoured, I willingly allow that they may enjoy such a pre-eminent degree of virtue and wisdom, as to need no superior nor any restrictive or coercive institutions. Such independant families might sojourn in any land, and not destroy the peace thereof."

We think this observation extremely applicable. Democratical ideas on the origin of war are also reprobated, and the evils and crimes incident to the uncivilized state of society, are urged upon the testimony of modern navigators. The consequences, which resulted from the Crusades, from chivalry, and from *incorporated* bodies are then detailed; and they are shown to have gradually effected the amelioration of the human race. The application of this research highly deserves attention.

"I do not want our present race of young men to set out armed cap-a-pee, on rhodomontade expeditions, to take the Grand Turk by the nose, to rescue damsels, or to fight dragons; but I really wish they would avoid laughing at what they do not understand, and deciding on past occurrences by rules derived from the present state of manners. I conceive, that much of this sort of coxcomical wit proceeds from their having acquired their historical knowledge in a jejune way. Detached facts, and loose irrelative observations, scattered through the thin pages of a miscellany, and intermixed with temporary matter, can never give a just idea of men and things. We can form no opinion of any character or event, without having some geographical and historical reference, and knowing what proceeded and followed every extraordinary occurrence. We should be acquainted with the prejudices and manners of the times in which it happened, the general aspect of affairs, and the degree of improvement and information which was then possessed. Unless we read with some elementary knowledge, with some sort of system and design, we store our heads with lumber, we grow pert and vain, we value ourselves for a superiority, which we do not possess; and we had better retain unaffected ignorance, than acquire a gallimaufry of scraps, which confuse our understandings, and vitiate our principles.

"Instead of impeaching the divine government, by supposing that former ages were indiscriminately plunged into an abyss of folly and vice, from which the intuitive wisdom of the present has by its own exertions

exertions emerged, let us admire that wisdom, which by progressive steps, by means proportioned to the end, and fitted to the times in which they were introduced, has gradually ameliorated the condition of the human race. What elevating sentiments does a contemplation of the great designs of Providence inspire! After various mighty monarchies had successively risen and fallen in different parts of the earth, the Roman empire was permitted to aggrandize itself, and to extend its conquests over almost the whole of the then known world. An universality of language and customs, a security of intercourse between different nations, and a refinement of mind and manners which great empires tend to promote, distinguished the period at which the Christian dispensation was offered to the world. After some years of painful conflict, it was received by most nations; but temporal views of honours and emoluments induced its guardians to corrupt its simplicity. Luxury and selfish indulgence generally prevailed, when the barbarous northern nations, after several predatory incursions, burst like a flood upon the civilized world, and swept away its offending inhabitants. A new race of men arose, descended from those rapacious illiterate Pagans, who, mixing with the small remnant of the vanquished nations, adopted their corrupted Christianity. A change in their characters gradually appeared. A variety of customs and institutions, adapted to the habits of the times in which they originated, introduced milder manners, more extensive ideas, and juster laws. Each age, profiting by the experience of the preceding, successively bequeathed to posterity its own improvements; and the forms of government and habits of life which at present subsist slowly succeeded to a chaos of confusion and misery.

“Such are the scenes which history presents. In tracing them, ever remember, that, amidst all the turmoil and vicissitudes of this world, “the Lord God Omnipotent reigneth, King for ever.” He connects the chain of events and causes; he deduces good from evil, and orders all things to those issues, which are ultimately best for the sons of men.” P. 219.

The fifth Letter is addressed to the youth on his receiving Confirmation; and a review of the doctrines of the Church of England occupies that, and the four following Letters. The fifth, sixth, and seventh, treat of the necessity of publicly uniting with some body of Christians; they answer objections to some parts of our Liturgy, and they warn inexperience of the dangers, which real piety may apprehend from the errors of *Methodism*, or strict Calvinism on one hand, and *Socinianism*, or, as it affects to call itself, *rational Christianity* on the other. There is much true eloquence in the following passage.

“It is not a matter of indifference in the sight of God, to what religion or persuasion we belong. I must often repeat, that the life of a man may be right, and yet his faith wrong; and that God requires that a pure life and true faith should be combined. The Roman centurion, Cornelius, may be produced as an instance. His life was so
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eminently good, that an angel was dispatched to tell him that his prayers and his alms were come up for a *memorial* before God ; but was that sufficient to save him ? If so, would he have been commanded to send to Joppa for a Gallilean fisherman, to teach him faith in that Redeemer, through whom his prayers and alms would be accepted by his creator ? The merit of this man was great, so great that Heaven vouchsafed him the honour of a miraculous conversion to the true religion.

“ If sincerity of heart had been sufficient to save, the persecuting Saul possessed it. If observance of the rites of the law, and a diligent attention to the study of the scriptures, were enough, was not the Ethiopian eunuch perfect ? Why did that stupendous flood of light burst from heaven as the former journeyed to Damascus ? Why sounded that voice which instantaneously changed the soul of him who heard it ? and why was the deacon Philip sent a long journey, purposely to preach Jesus, and to baptize the latter, and then snatched through the air from his rejoicing convert ? The theme transports me. I am shocked that man should deny what all the wonders of revelation, attested by prophecies, miracles, and the blood of its preachers, announce to the world.” P. 285.

(*To be continued in our next.*)

ART. XI. *Memoirs of the different Rebellions in Ireland, from the Arrival of the English: also a particular Detail of that which broke out the 23d of May, 1798; with the History of the Conspiracy which preceded it, and the Characters of the principal Actors in it. To this Edition is added, a Concise History of the Reformation in Ireland, and Considerations on the Means of extending its Advantages therein. By Sir Richard Musgrave, Bart. Member in the late Irish Parliament. The Second Edition.* 4to. 854 pp. 1l. 11s. 6d. with Ten Maps or Plans. Dublin printed, for John Milliken ; and for John Stockdale, Piccadilly, London. 1801.

THOUGH we were duly informed of the importance of this work, we were not inclined to bring forward our account of it till time should, in some degree, have ventilated the facts which it contains, and put them to the test of accurate trial. In the mean time a second edition has appeared, and nothing more strong can possibly be wished, in attestation of its accuracy, than the very small list of the corrections which have been made in consequence of the following liberal and judicious invitation in the first edition.

“ Though the author has made Truth his polar star, in the course of this work, it is possible that some errors might have occurred in it,
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he hopes, therefore, that if the reader should discover any such, he will be kind enough to communicate them to him, and he will amend them in the next edition."

Though so many persons are implicated in the narratives herein contained, the alterations made from subsequent information are so few, as to be recited in two pages of very large character, and are in substance very unimportant. The author therefore is fully justified in balancing the manifest approbation of a very large body of the public, against the displeasure and obloquy of the interested or prejudiced, as he does in the following passage.

"There cannot be a stronger test of the public approbation of this work, than that the first edition, consisting of 1250 copies, was sold in the space of two months; and, after it has had so general a circulation, I have received the most flattering assurances from the officers who campaigned in the late rebellion, that the military transactions have been accurately described; and the most respectable inhabitants of the kingdom, who were competent to decide on the other events, which occurred in their respective counties, have given me the most unquestionable testimony that they have been faithfully related." P. vi.

- During the same period, we also have been assured, by persons the most likely to be well informed, that on the veracity of the history, the greatest reliance may be placed. The principal part of the work, indeed, carries with it abundance of internal proof; being founded on reports from the Houses of Parliament, evidence given in various trials upon oath, and affidavits duly sworn and attested before magistrates. All this is of extreme importance; since in these facts is involved a question of the utmost magnitude and moment respecting the interests of the empire; namely, "*Whether the Roman Catholics of Ireland can, with any prudence or safety, be entrusted with those political powers, for which they have been so anxiously contending, under the false and deceptive name of emancipation?*" The answer is most strongly in the negative. In every part of this volume it completely appears, that the rebellion was made by the priests and their deluded followers *a religious war*, and that nothing less than a total massacre and extirpation of the Protestants was openly announced, wherever they obtained a temporary ascendancy.

The publication of these facts will naturally be expected to have raised much clamour against the author, among those whose interests and designs are affected by the discovery. This has accordingly happened in so great a degree, that Sir R. has thought it necessary to subjoin, to the present edition, a justification of his conduct in publishing it so soon after the rebellion.

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From this part of his book we shall, as justice requires, extract so much as is necessary to apprise our readers of the nature of his defence. Not that, in our opinion, any defence is necessary, but because prejudices are often excited, even by groundless accusations, when the proper answer is not generally known.

“ As the Jacobins of England and Ireland have censured the author of this work for having published it so soon after the late rebellion, under a pretence that it would revive those feuds and animosities from which it originated, I have written the following defence of myself for having done so. That venerable biographer Plutarch, in his life of Pericles, observes, “ that it is difficult to attain truth in history, since if the writers live any length of time after the events which they relate, they can be but imperfectly informed of them; and, if they describe the persons and transactions of their own times, they are tempted by envy and hatred, or interest, or friendship, to disguise or pervert the truth.” Conscious that I have not been biassed by any such sinister motives, and desirous of establishing the authenticity of the occurrences which I have related, I resolved to publish a narration of them, while the eye-witnesses of them were still living.—It is much to be lamented that Ireland has been disgraced, and that her improvements in morals and industry has been retarded, for near three centuries, by civil dissensions; and as they have arisen from the same cause, and have been uniformly directed to one end, a separation from England, we may fairly conclude that the predisposing causes to them must be inveterate, and that the seeds of combustion must be deeply and extensively laid.

“ As Ireland is completely annexed to the empire by the union, it is to be hoped that the Imperial Government will apply more effectual remedies than have been hitherto adopted to remove the causes of her rebellions, her crimes, and disgraces; but it would be as imprudent to undertake that task without having a perfect knowledge of them, as for a physician to administer medicine to a patient, without having investigated the symptoms and diagnostics of his disease. It is a positive fact, that the mass of the people of England are as ignorant of the real state of Ireland, and of the causes of her disturbances and insurrections, as they are of the most remote regions in the torrid and frigid zones; and it is no less singular than true, that many of the English nobility and gentry, in their speeches on the union, which have been published, displayed a radical ignorance of it.

“ As it was to be supposed that the Imperial Parliament would pass some new laws, and that Government would adopt some new measures for the internal regulation of Ireland, *I considered it as an important, nay a SACRED DUTY, to lay before them the real state of Ireland*, in a historical deduction of the most important transactions, which have occurred in it for some years past, with some preliminary observations on the state of it, from the arrival of the English, till the breaking out of the rebellion in 1798.

“ I shall now endeavour to point out the principal causes of the ignorance and misconception of the people of England, of the true and actual state of Ireland.

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“ An angry opposition in the parliaments of both kingdoms, has constantly imputed the disturbances to a wrong source, falsely ascribing them to the tyranny and cruelty of government, and not to the rebellious machinations and seditious conduct of traitors; and asserting that if conciliation, instead of coercion and punishment, had been adopted towards the latter, it would have produced loyalty in them, and restored tranquillity in the kingdom. To such conduct, *by inciting the disaffected to violate the law; by attempting to varnish over their crimes, and by calumniating and disparaging the executive government, the late rebellion is to be in some measure imputed.*

“ Members of the Irish Parliament have made a constant practice of giving a gross misrepresentation of the towns or countries which they represented, to the Viceroy of Ireland, for the purpose of pleasing and flattering them; but principally for electioneering purposes, as it tended to ingratiate them with their constituents, by concealing their traitorous machinations; and *from the speeches recently made by some Irish members in the Imperial Parliament,* I have no doubt but that the same insidious and adulatory conduct will be pursued.

“ In consequence of this, some of the Viceroy of Ireland, by lending too ready an ear to artful and designing men, and by being deaf to the assertions of men dignified by wisdom and virtue, have unfortunately continued in a state of ignorance as to its real and actual state, and have misrepresented it in England. Why the Viceroy has been too credulous to such men is easily accounted for. They consider that the supposed prosperity and peacefulness of Ireland, so subject to be convulsed by treason and sedition, will be imputed to their wisdom and good sense, and that it will ingratiate them with their Sovereign and exalt them in the eyes of the people of England.

“ Some English gentlemen who visited Ireland for a few days or weeks, have taken upon them to write essays on its religious, moral, and political state, though they were totally ignorant of it; and a host of Jacobin scribblers have, with intemperate zeal and unceasing sedulity, endeavoured to give a gross misrepresentation of Ireland since the rebellion, the cause and origin of which they have mistated in a most flagrant manner. This has been done for the following purposes: that of feeding the flame of rebellion, of deceiving the Imperial Government, and of misguiding them in the adoption of any new laws or regulations for the government of Ireland.” Appendix, p. 199.

The author then gives a large collection of the notoriously false assertions thus made by ignorant or insidious writers. After these ample proofs of the diligence with which deception is circulated, Sir R. returns to his own work.

“ Some weak men and shallow politicians have said that the publication of this book would tend to revive animosities, which every person should wish to compose. The folly and futility of this observation will be easily exposed, by showing that the malignant spirit which occasioned the rebellion has never ceased, though the royal mercy has been extended to a most dangerous excess, with the hope, and for the purpose of laying it, and conciliating the disaffected. For two years
after

after the rebellion was said to be put down, the County of Limerick continued to be disturbed and disgraced by nocturnal robbery and assassination; and such was the state of the County of Wicklow, where the most material and destructive outrages against the persons and property of the loyalists were perpetrated after it was said to be suppressed. The reader will see in Appendix XV. of this work, some specimens of the licentious and desolating spirit which prevailed in the County of Kildare in the years 1799 and 1800; and some alarming instances of barbarous cruelty and ferocity have appeared there within these few months.

“ The people of the County of Clare, supposed in the year 1798 to be perfectly free from disaffection, broke out into open rebellion in the year 1799; and that barbarous practice, peculiar to the natives of Ireland, of houghing cattle, was carried to a dreadful and alarming excess in the County of Galway. In the years 1799 and 1800, traitorous combinations and conspiracies, very alarming from their extent and malignity, were discovered in the Counties of Cork, Waterford, and Tipperary; and in the Barony of Muskerry, in the former, a plot formed by a committee of assassination has been recently detected, for murdering all the Protestant gentlemen in the neighbourhood.

“ In short, a spirit of disaffection, as strong as ever, in the provinces of Leinster and Munster, has manifested itself in various desperate outrages, and the loyal subjects in them, who were active against the rebels, have as much reason as ever to dread its fatal effects, and to fear for their personal safety. Traitorous combinations have been recently discovered in the metropolis; and persons who owed their lives to nothing but the royal mercy, have been detected in the act of sitting in committees, forming new plans of insurrection; treasonable ballads are frequently sung in the public streets, and the mass of the people in it, with indecent boldness, give unequivocal proofs of their disloyalty, openly exulting in the success of our enemies, lamenting the good fortune of our fleets and armies, and expressing their hopes, that the enemies of mankind will land in their unfortunate country, and assist them in their plans of robbery and assassination; but the loyal subjects have this one consolation, *that treason is at present confined to but one class of the people.*” Appendix, p. 208.

After reading these statements, and others that accompany them, it seems hardly possible for candour or justice to deny the author the approbation which he demands in the following terms.

“ From what I have now said, in defence of publishing this history, I flatter myself that the candid reader will acknowledge, that it was wise and politic to do so, as soon as possible after the rebellion. It is evident that it cannot make the state of Ireland worse than it is at present, by reviving animosities, as the causes of combustion exist in it as strong as ever. On the contrary it will tend to UNITE PROTESTANTS OF EVERY DESCRIPTION IN DEFENCE OF THE CONSTITUTION, by showing them that their own ruin will of course be involved in its destruction.” Ibid, p. 210.

Having

Having thus presented to our readers the substance of the author's very solid justification of his work, we shall proceed to offer such an abbreviated view of it as may fully convey the force of its general argument, and give all proper weight to the momentous truths which it imparts.

The introductory discourse, professedly *on the early state of Ireland*, enters much more than is apparently necessary, though not without apology, into the general history of the papal doctrines and usurpations throughout Europe. The professed design of the author, in this digression*, is to illustrate the characteristics of popery, the most pernicious of which have been so fully displayed in Ireland for several ages. On the subject of this religion, whose fatal influence, in its worst state, has recently produced such inhuman cruelties in that country, he thinks it necessary, however, to premise this general observation.

“ In speaking of the Roman Catholic religion, the writer hopes he will not be misinterpreted, when he declares, that, as far as it is agreeable to the Gospel, he most highly respects it; but the superinduced doctrines, as the Pope's infallibility and supremacy, his dispensing power, exclusive salvation, and other points, he knows, and the reader will perceive, are subversive of society; and its *pliability*, so much boasted of by Doctors Troy and Hussy, must alarm every loyal subject, when they asserted in their pastoral letters, that it was equally suited to a monarchy, an aristocracy, or a democracy, at a time when France was endeavouring to democratize every state in Europe.” P. 5.

The subsequent statement of the papal doctrines is followed by a short account of the rebellions from 1567 to 1607 (or rather 1608) occasioned by the interference of the Pope, or the fermentation of popish principles.

“ 1st. In 1567, Shane O'Neil raised a notable one in Ulster, merely in hatred to the English†; and he erected a castle on Lough neagh, which he named *Feogenall*, which signifies, in Irish, *the hatred of the English*. His forces were routed and dispersed by Sir Henry Sidney.

“ 2d. In 1569, the Fitz-Geralds of Munster raised one, in which the Byrnes, Tooles, and Cavenaghs joined; but they were subdued by Sir William Drury, and were all attainted the twenty-seventh and twenty-eighth of Elizabeth. James Fitz-Gerald published a manifesto in justification of this rebellion, in which he said *it was for the glory of God, and of Christ, whose sacraments the heretics deny; for the glory of the Catholic church, which the heretics falsely assert was not known for many ages*.

* See p. 7.

† This seems rather to contradict the historian's assertion of the popish origin of these ebullitions.

“ 3d. In 1595, Hugh O’Neil raised a rebellion, which lasted till the end of Elizabeth’s reign. It was called Tyrone’s rebellion, and branched out into three different civil wars, according to Borsale.

“ 4th. On the accession of James I. the citizens of Cork, Waterford, Limerick, Kilkenny, and Wexford denied his title, and attacked so furiously the persons who went to proclaim him, that they narrowly escaped with their lives.

“ 5th. Within four years after, Tyrone and O’Donnell conspired with Maguire, Cormack O’Neil, lord Delvin, O’Cahan and others, but were prevented by the lord deputy Chichester in 1607, and an act of attainder passed against them.

“ 6th. In 1608, Sir Cahir O’Dogherty’s civil war, raised principally by the priests, lasted no longer than five months; but it was bloody and destructive while it continued, and was accompanied with shocking instances of cruelty and treachery on his part.” P. 22.

Not to pursue this part of the subject, in which however the interference of popish priests is continually proved, and frequently papal bulls cited, explicitly commanding rebellion in land, we will pass on to those parts of the history which are more connected with the present times.

The origin of the *White Boys* (an insurgency constantly supported by the lower class of Roman Catholics) is carried back as far as the year 1759, and a history of their outrages and cruelties is briefly given. It is worthy of remark, that father Nicolas Sheehy, who was hanged for heading these insurgents in 1762, and urging them to murder and various outrages, is still considered as a saint and martyr by the popish multitude, “ and the clay of his tomb is supposed to be endued with such supernatural powers, that various miraculous cures are imputed to it; in consequence of which, it is in such request among the popish rabble, that the sexton of the church, where the body is interred, is obliged very often to renew it.” P. 33.

After sketching the history of the *White Boys*, the author gives some account of the *Volunteers* of 1779, and of the evils which they ultimately produced, after preserving their country from the danger of invasion, by overawing the legislature, and causing innovations on the constitution. The account of the *Peep-of-day-boys* and *Defenders* then follows: the former, Presbyterians, who derived their name from visiting the houses of their antagonists at a very early hour in the morning, to search for arms; the latter Roman Catholics, who were equally eager to collect and preserve arms. Great violences were committed on both sides, in their contests, which originated in 1784. But it is afterwards proved that the *Defenders* became systematically organized, and that their uncommon eagerness to procure arms and ammunition arose, not from defensive but offensive designs.

signs*. The violence of the Defenders continued and increased till an open engagement happened between them and a party of Protestants near a village called the Diamond, in the county of Armagh. This happened on the 21st of September, 1795, and has since been called the battle of the Diamond. The contest was begun, on the part of the Defenders, in violation of the most recent engagements for peace and amnesty, and attended with open declarations that they would not suffer a single person of the Protestant persuasion to remain in the country†.

This event occasioned the association of the Orangemen, so studiously calumniated by the Roman Catholic party, but which is here, and in various parts of the present work, completely vindicated from the groundless accusations circulated against it. The Orangemen were, says this author, "merely a society of loyal Protestants, associated and bound together, solely for the purpose of maintaining and defending the constitution in Church and State, as established by the prince of Orange at the glorious Revolution, which they regarded as a solemn and sacred duty." They were led to it, he also informs us, by the duplicity and treachery of the Romanists before *the battle of the Diamond*; which convinced the Protestants that, from the paucity of their numbers, they would become an easy prey to their enemies, unless they associated for their own defence; particularly as the fanatical vengeance which the Romanists displayed, on that and other occasions, convinced the members of the Established Church that they meditated nothing less than their total extirpation.

It is seen in the sequel of this work that, after endeavouring to render the Orange party odious, by a variety of false and atrocious accusations, particularly by imputing to them such bloody designs as never yet were harboured by any Protestants, the Roman Catholics affixed the name of Orangemen indiscriminately upon all Protestants, even those who had never heard of the association so called, and murdered them without remorse, whenever they were strong enough to do it with impunity. The History of the *Catholic Committee* (p. 76) and of the *United Irishmen* (p. 94) lead us gradually to the immediate causes and breaking out of the late rebellion. The former was established as early as 1757, and seems gradually to have increased in strength and importance to the present time. The Society of United Irishmen was devised for the purpose of associating the Presbyterians of Belfast, and revolutionists of

* P. 57.

† P. 68.

every religious persuasion, against the established government. Its first meeting was at Belfast, in the month of October, 1791.

We pass over, from necessity, the many curious and important facts by which these secret machinations are developed in this work, to which we refer the reader for fuller satisfaction, and proceed to the breaking out of the rebellion, on May 23, 1798. (p. 211).

From the narrative of this rebellion, it is every where perfectly apparent, 1st, that the various concessions of the Government and Parliament to the Roman Catholics, had in no degree conciliated the minds of that class of people. 2dly. That their designs went entirely to the massacre and destruction of every Protestant in Ireland, all their other plans being wholly subservient to that of establishing their own religion completely in the country. 3dly. That the Romish priests had so entirely the command of the popish multitude, by the influence of superstitious notions, and a bigotted obedience, that they could have saved as many as they chose from the vengeance of the rebels, but that they very rarely exerted their authority for beneficial purposes, and saved comparatively an extremely small number. 4thly. That several of the priests were actually leaders in the rebellion, and pretended even to miraculous powers, the better to delude their ignorant followers. The proofs of these facts are so abundant, that they meet the reader in every part of the work, of which we shall conclude our account in a future number.

(To be concluded in our next.)

ART. XII. *The History of Guildford, the County Town of Surry; containing its ancient and present State, Civil and Ecclesiastical. Collected from Public Records and other Authorities. With some Account of the Country Three Miles round.* 8vo. 7s. Westley. 1801.

WE are always partial to publications which illustrate the topography and antiquities of our country, however partially communicated. We esteem them of consequence to science; they explain the variations of manners, they ascertain disputable facts in our history, and are generally the vehicle of much information and amusement. The present publication introduces itself not only without a name, but without a Preface. It commences simply with the Charter granted to the Corporation of Guildford by Edward III. with its confirma-

tion

tion and renewal by Richard II. and Henry VII. It then proceeds to describe Guildford, its churches, grammar school, the boundaries of the town, and places in the vicinity.

From the miscellaneous matters, the following short extract will serve to show what authorities the editor has consulted.

“ Slandering an Officer in doing his Duty.

“ Ibid. W. Hamond, mayor. Forasmuch as the malice of men ys so growen to such typeness, that almost no good order or obedyence ys used, but rather every man as yt were takinge the bytt into his mouth, will run his licensed course without respect of the breche of charytie or other myscheyfs that thereon maye happen, whereuppon such unrulye orders as christen-men sholde not suffer unpunished, at daylie to be fene that all obedyence from the inferiors to ther superiors ys utterlye lost, and gon, which cannot more take place by every ensample to the paysonnage of youth, then in ther feinge the king's officers lytle lookinge to ther duties. And ther elders lytle obeyinge them; and to the iurys that vt praye demynishe agayne, within the presynct of thys towne, wherebye nakednes and leniye of harte may appere, and true obedyence springe, yt ys ordeyned and agreed by mr. Mayor and his bretheren at this daye assembled that whosoever inhabitinge within this towne shall slanderously or openly deface or resyst any officer in doinge his office or for doinge thereof in the time he was in office, or that shall oppenly rayle uppon any that hath borne office within this towne, under our sovergne lorde the kinge, or mysrecall them, and not fyrst seeke the remedye by some most quyett and lawfull waye, shall suffer imprisonment of his or ther bodie by the space of three dayes and iii nyghts, except the partie bespased will rather remytt the cause. And yf yt shall happen such cryme or ewell to happen and the pie offendynge thereof pved before the maior for the tyme beinge and not punished as abovesaid, that then every such mayor so hevinge suche pffe made and doth not correct ye false imediatlye as abovesaid, shall lose and forseytt to ye use of the hall vis. viij*d.* and to the use of the pore men's boxes within the saide towne other vis. viij*d.* to be levied of his goodes and cattels, by the baylye and hallmen of the same towne for the tyme beinge for every such defaulte by waye of distress or other wyse.

“ DERIDERS.

“ Anno 4 Edw. vi. Memorand. At thys day yt ys condicended and agreed, that yf any person or persons shall oppenly taunt, jest or delude any thinge done, or to be done by good and lawful men sworne for mayntennance of good rule or every execution don uppon or by theyr verdyct that they every person so offendynge to suffer two days imprisonment, without fyne or ransom to be taken less than iijs. iiij*d.* every offence. And also yf the mayor for the tyme beinge shall omitt and not punyche every offender accordynge as ys abovesaide that then the same mayor shall lose and forseytt to the poremens bokk iijs. iiij*d.* to be levied of his goodes and cattels by the constable for the tyme beinge and so from tyme to tyme for ever.” P. 195.

This volume will be interesting to the inhabitants of the place it professes to describe; but it will not excite the curiosity
and

and attention of the antiquarian reader, who naturally expects to see one place compared with another, local manners illustrated by contrast, and ancient buildings, endowments, and establishments brought forwards, to serve the general cause and research of that zeal, which indefatigably pursues the knowledge of former times.

No maps explain, and no engravings adorn the contents of this volume, which, however, is by no means without its claims to praise and attention, as it bears evident marks of patient and diligent investigation, of judicious arrangement, and of antiquarian zeal. It is singular enough that it should have neither the name of the author, Introduction, nor Index.

ART. XIII. *Poems, translated from the French of Madame de la Mothe Guion. By the late William Cowper, Esq. Author of the Task. To which are added, some original Poems of Mr. Cowper, not inserted in his Works.* 18mo. 132 pp. 3s. Wakefield, Newport-Pagel; Williams, 10, Stationers'-Court, London. 1801.

FROM the mean appearance of this little volume, from its being obscurely printed in a provincial town, and from other circumstances unnecessary to specify, we were at first much inclined to suspect that this was a spurious production: It appears however, from a Preface, to which the name of Mr. Bull is added, that Mr. Cowper was prevailed upon, at a certain period of his life, to amuse himself with translating some of Madame Guion's performances. Much as such an employment was beneath his exquisite talents, the reader may be assured that what he undertook of poetical labour was performed in a manner suitable to his fame. The subjects are generally pious; such as The Nativity, the Triumph of Heavenly Love, Aspirations of the Soul after God, and such like. The theological sentiments of Madame Guion were wild and fantastical; these, however, the editor assures us, were not adopted by Mr. Cowper, though he amused himself with translating many of them into English verse.

We subjoin two specimens.

“ THE SWALLOW.

Vol. 2. Cantique 54.

“ I am fond of the Swallow—I learn from her flight,
Had I skill to improve it, a lesson of Love:
How seldom on Earth do we see her alight!
She dwells in the skies, she is ever above.

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It is on the wing that she takes her repose,
Suspended, and pois'd in the regions of air,
'Tis not in our fields that her sustenance grows,
It is wing'd like herself, 'tis ethereal fare.

She comes in the Spring, all the Summer she stays,
And dreading the cold, still follows the sun—
So, true to our Love, we should covet his rays,
And the place where he shines not, immediately shun.

Our light should be Love, and our nourishment pray'r;
It is dangerous food that we find upon Earth;
The fruit of this world is beset with a snare,
In itself it is hurtful, as vile in its birth.

'Tis rarely, if ever, she settles below,
And only when building a nest for her young;
Were it not for her brood, she would never bestow
A thought upon any thing filthy as dung.

Let us leave it ourselves ('tis a mortal abode)
To bask ev'ry moment in infinite Love;
Let us fly the dark winter, and follow the road
'That leads to the day-spring appearing above.' P. 12.

" An Epistle to a Protestant Lady in France.

" Madam,

" A stranger's purpose in these lays
Is to congratulate, and not to praise.
To give the creature her Creator's due,
Were sin in me, and an offence to you.
From man to man; or ev'n to woman paid,
Praise is the medium of a knavish trade,
A coin by craft for folly's use design'd,
Spurious, and only current with the blind.

" The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveller ever reach'd that blest abode,
Who found not thorns and briars in his road.
The world may dance along the flow'ry plain,
Cheer'd as they go, by many a sprightly strain,
Where Nature has her mossy velvet spread,
With unshod feet they yet securely tread,
Admonish'd, scorn the caution and the friend,
Bent upon pleasure, heedless of its end.
But He who knew what human hearts would prove,
How slow to learn the dictates of his love,
'That hard by nature and of stubborn will,
A life of ease would make them harder still,
In pity to the sinners he design'd
To rescue from the ruins of mankind,
Call'd for a cloud to darken all their years,
And said—" go spend them in the vale of tears."

Oh balmy gales of soul-reviving air,
 Oh salutary streams that murmur there,
 These flowing from the fount of Grace above,
 Those breath'd from lips of everlasting Love!
 The flinty soil indeed their feet annoys,
 And sudden sorrow nips their springing joys,
 An envious world will interpose it's frown,
 To mar delights superior to it's own,
 And many a pang, experienc'd still within,
 Reminds them of their hated inmate, Sin;
 But ills of ev'ry shape and ev'ry name
 Transform'd to blessings miss their cruel aim;
 And ev'ry moment's calm that soothes the breast,
 Is giv'n in earnest of Eternal Rest.

" Ah be not sad, although thy lot be cast
 Far from the flock, and in a distant waste!
 No shepherd's tents within thy view appear
 But the Chief Shepherd is for ever near,
 Thy tender sorrows and thy plaintive strain
 Flow in a foreign land, but not in vain,
 Thy tears all issue from a source divine,
 And ev'ry drop bespeaks a Saviour thine—
 'Twas thus in Gideon's fleece the dews were found,
 And drought on all the drooping herbs around." P. 101.

The verses on Friendship are new to us, and worthy Mr. Cowper's reputation. We cannot imagine why the publication was not thought deserving of a better dress, as the type is so exceedingly small as, by some eyes, will be hardly legible. Surely they will again be printed, in a form more creditable to the author's memory and fame.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Lines on the Death of the late Sir Ralph Abercromby. By the Author of the Conspiracy of Gowrie.* 4to. 1s. Bell, Oxford-Street. 1801.

Now should come the proof, whether the author of a tragedy, full of poetical promise, shall establish his name as a poet. But it is delayed. In the life of a young man of genius, there is usually a period when he is seduced by the charms of metaphysics; and such appears to be the present state of this writer. This poem is full of metaphysics, than which nothing can be more cold, dark, and unpoetical.

The author begins in these mists, and in these he ends. After an exordium, hardly intelligible from this cause, he thus proceeds.

“ Tho’ the dear country of our birth command,
Sad is the charge to seek a distant strand,
The mild domestic pleasures to forego,
And dare *in human form* an equal foe.
Yet since the fate that sways man’s helpless race,
Counts ’midst his ills hostility of place,—
Since wisdom idly mourns the things that are,
And proud ambition asks preventive care,
Live, hallow’d live, the spirit that sustains
The love of Britain in each Briton’s veins;
He sheds with patriot zeal the ready tear,
And strews with honest wreaths the warrior’s bier.”

The fault above noticed is here very conspicuous, and only the four last lines of the passage are at all poetical. Yet the poem is well versified; and we see, with pleasure, that the writer feels for his country, and detests the ambition and hypocrisy of her chief enemy. We do not yet despair of his poetical success, for which he has our best wishes. But if he will turn to our remarks on Mr. Bowles’s second volume of Poems, he will see, that the highest poetical effects are drawn from principles much more sublime than those of mere metaphysics.

ART. 15. *The Banks of Esk, or a Saunter from Roslin to Smeaton; a Poem, descriptive, historical, and moral. With an Introductory Canto, by Way of Retaliation, upon some English Authors, who have wantonly abused the People and Country of Scotland. To which is added, Drummond Castle, a Poem, of the same Kind; with an Address to Impudence. By James Alves. 12mo. 3s. 6d. 1800.*

The author of this Poem, or rather collection of Poems, is by no means deficient in descriptive powers, nor in his versification. The Banks of Esk, and its delightful scenery, are represented with considerable spirit. Some of the episodes are on trite and familiar subjects, but many are agreeable. That in particular of the Fair Maniac, at p. 93, is quite worn out; yet the same page enables us to give a short but pleasing specimen of the writer’s talents.

“ Hard is his fate who braves the fiery blast
Alone, unshelter’d in the dreary waste;
But more his dread, who ploughs the angry floods,
When flaming lightnings flash amidst the shrouds,
When foaming fierce the raging billows break,
Dart cross the yards, and rush along the deck,
And nought around the dismal scene supplies,
But roaring seas and fulminating skies;
When winds and waves their utmost vengeance pour,
And every billow threatens to devour.
Hard, hard indeed, midst scenes which so appal,
When sight of land more terrifies than all,
When rocks and sands obtrude upon the view,
And every sailor bids his friend adieu.”

The poet never sinks very low, if he never rises very high; and this little volume may, on the whole, be perused with much satisfaction. *Drummond Castle* is perhaps the best Poem of the two, and the Address to Impudence has a good deal of vigour and spirit. Some of the stanzas are indeed excellent, and if we had opportunity would willingly introduce a specimen.

ART. 16. *The Genius of France, or the Consular Vision; a Poem. With Notes.* 4to. 2s. 6d. Hatchard. 1801.

The idea which is here exhibited in verse is unquestionably good, and affords an excellent subject for a didactic poem. The writer represents Bonaparte as retiring from the tumult and splendour of his public situation to his private residence at Malmaison. Here the Genius of France interrupts his midnight slumbers. To him, the Consul reveals his future designs. The Genius places before him the fates of Cæsar and Cromwell, and recommends the example of Monk. The Poem concludes with some wise and patriotic exhortations, addressed more particularly to Bonaparte.

“ And oh! if thou dost hope thy dying hour
May feel the balm of Conscience soothing power,
If thou dost hope thy spirit taking wing
To life renewed in other worlds that spring,
Revere what only can that comfort give,
What bids alone the dying mortal live,
Religion's venerable name adore;
Her plundered shrine, her fallen fame restore,
The sacred band, the awe-inspiring rite,
The healing choir, the venerable sight;
Mid scenes like these let public worship raise
The heart to rapture, and the voice to praise.”

The Genius then takes leave of the Consul rather ludicrously; he scents the morning air, and hears the spirit-thrilling note of Chanticlear. The Genius of France should have been treated better than an ordinary ghost. The Poem, however, is entitled to very respectful attention, and is evidently the performance of one who has read much, and who thinks well. It contains many pleasing, and some animated passages. The notes show an intimate acquaintance with the present and former condition of France, and the characters of its most distinguished scholars and politicians.

ART. 17. *Thalaba the Destroyer.* By Robert Southey. Two Volumes, 12mo. 14s. Longman, &c. 1801.

The process of *writing himself down* is here fully performed by Mr. Southey, if it be allowed that he had ever written himself up. A more complete monument of vile and depraved taste no man ever raised. In his Preface he has the absurdity to speak of the verse of Dryden and Pope, that is, the English heroic couplet, in the following ridiculous terms: “ Verse is not enough favoured by the English reader; perhaps this is owing to the obtrusiveness, the regular *Jeux-harp* *trouant*,

twang, of what has been foolishly called heroic measure." He has, therefore, given a rhapsody of Twelve Books in a sort of irregular lyric, so unlike verse or sense, that if it were worth while to present our readers with a tissue of so coarse a texture, we could fill whole pages with specimens of its absurdity. We will have mercy, and give only a single example, which may be taken at random, for no part seems to be better than the rest.

" In the eve he arrived at a well,
 The acacia bent over its side,
 Under whose long light-hanging boughs
 He chose his night's abode.
 There due ablutions made and prayers performed,
 The youth his mantle spread,
 And silently produced
 His solitary meal.
 The silence and the solitude recalled
 Dear recollection; and with folded arms
 Thinking of other days, he sat, till thought
 Had left him, and the acacia's moving shade
 Upon the sunny sand
 Had caught his idle eye,
 And his awakened ear,
 Heard the grey Lizard's chirp,
 The only sound of life." Book IV.

This is really *chirping like a Lizard*!—and the writer of this wretched stuff has the vanity to censure the approved verse of his country; this unharmonious stuff—which, were not the lines divided by the printer, no living creature would suspect to be even intended for verse; for this execrable performance, loaded with notes, often brought in without necessity, often as nonsensical as the text itself, the purchaser is modestly required to pay 14s. We can only say that, if fourteen copies are sold, and thirteen of the buyers do not repent their bargain, the world is more foolish than we could imagine. The work may be characterized in five words, "Tales of Terror, run mad."

ART. 18. *A Rainy Day, or Poetical Impressions during a Stay at Brighelmstone, in the Month of July, 1801.* By James Boaden. 4to. 2s. 6d. Egerton.

The author of this slight effusion has obtained a certain degree of celebrity from other and better things. It is not destitute of vigorous thoughts, but it is by no means distinguished by the better characteristics of poetical composition, originality of thought, happy arrangement of argument, or harmony of versification. In the following specimen, we do not know whether the writer is in jest or earnest.

" Peace to the soul of him, be whom it may,
 Who first invented the light airy thing
 They term a Sociable. No churl was he,
 Nor cared for solitary joy, if joy
 Indeed can rise in solitary man.

It is the carriage which the country loves
 For its uncheck'd circumference of view,
 Seizes all beauties on her ample breast,
 The coast that intersects each hemisphere,
 And the gales prefs unequally around."

We doubt not but the exercise of writing this poem sufficiently beguiled the author's leisure on some *rainy day*, but we much fear that it will not greatly detract from the tediousness of the common reader, who may have no other resource, for a rainy morning, but this publication.

The author talks a little vauntingly about Greek learning in one part of his work, but there is an easy and unaffected good humour which pervades the whole, and which disarms all severity of criticism. The best part of the poem is the apostrophe to Cowper, and the conclusion.

ART. 19. *Opuscles Lyriques. Dediés a Lady Nelson. Par M. Coby.*
 Booker. 1801.

The above publication comprizes a number of light pieces of poetry, principally imitated from Anacreon, Horace, Petrarch, and Prior, and some of them are very well executed. To those who are fond of French poetry it will be an agreeable present, more especially as several of the songs are composed, and the music annexed to the end of the volume. In some of his imitations of Anacreon, the author has succeeded nearly as well as his countrymen, Mr. Poinfinet de Sivry, Bernard, &c. and in his portrait of Zelis, which we shall extract for the amusement of our readers, he nearly equals Fontenelle's celebrated portrait of Glycerium. It is as follows :

" *Le Portrait de Zelis. Imitation d'Anacreon. Ode 28th.*

I.

J'aimerois bien une Bergère
 Aussi naïve que Myrthé ;
 Qui plût, sans savoir l'art de plaire,
 Et ne connût point sa beauté ;
 Qui, par sa tendresse innocente,
 Plus que par un charme trompeur,
 Fit naître une flamme constante,
 Et fixât pour jamais un cœur.

II.

J'aimerois bien une Bergère,
 Au doux sourie, au regard fin,
 Qui sage, sans être sévère,
 Charmât par un ain enfantin,
 Qui, par son esprit agréable,
 Sût briller au sacré Vallon,
 Et se montrer le plus aimable
 De toutes les sœurs d'Apollon.

J'aimerois

III.

J'aimerois bien une Bergère,
 Sensible aux ceis du malheureux ;
 Qui gemît sur sa plainte amere,
 Et rendit son sort moins affreux !
 Par la nature libérale
 Ces dons sont partout dispersés ;
 Ces dons chéris, que rien n'égale,
 Zélis, vous les réunissez."

The author has added to his own productions several very pretty imitations of Anacreon, &c. from the pen of the above-mentioned authors of his own country.

ART. 20. *Rodolpho, a Poetical Romance.* By James Atkinson. 4to.
 2s. Edinburgh printed; sold by Phillips, &c. London. 1801.

It is not very easy to ascertain the intention of this poem, but it seems designed to ridicule the fashionable Tales of Horror, by exceeding them in their own way. The author, who by his frontispiece has talents for design and etching, in his Introduction prefers Kotzebue to Shakspeare, which, we trust, he could not seriously do. The verse,

Enraptured cries—" 'tis marvellous divine !"

is evidently burlesque; and the whole ballad is supposed to be spoken by a MANIAC, who is made, at the end, the patroness of such compositions.

"She, fair enchantress, German worth rewards,
 And crowns, *with poppy*, her enlighten'd bards."

A few such passages discover the irony, which is in general too covert; so much so, as to lose its effect. Mr. Atkinson writes in the stanza of Alonzo the Brave, which certainly is not without harmony and spirit; and he writes it with some skill. Either by accident, or design, he falsely accents some words:

"For as Selma was young, *fascinating*, and gay."

Again:

"From the skies *dissipated* the gloom."

He seems also to take the liberty contended for (very erroneously) by one or two critics, of making some dissyllables into trissyllables:

"With such pleasure she smil'd, and her *auburn* hair"—

where, to make the measure, we must read *auburun*. All that ghosts and spectres can do to punish crimes, and alarm the innocent reader, is here accumulated. The following stanza may afford a specimen:

"On the wings of the blast came the spectre, its eyes
 Glow'd like flames, and deform'd was its look,
 And dismal it frown'd, while the lady, with sighs,
 Still embracing the tomb, all its terrors defies,
 And thus the dire phantom bespoke."

It is dedicated to Lady Charlotte Campbell,

DRAMATIC.

DRAMATIC.

ART. 21. *Mutius Scævola ; or, the Roman Patriot. An Historical Drama.* By W. H. Ireland, Author of the *Abbeſs*, *Rimualda*, *Bal-lads*, *Poems*, &c. &c. &c. 8vo. 90 pp. 2s. 6d. Badcock. 1801.

For the ſtyle of Mr. W. H. Ireland, we were well prepared by his former more celebrated performances. Sounding language, producing little effect, and often falling into abſolute flatneſs, and even want of meaſure : great attempts at poetic imagery, often ſpecious, yet ſeldom ſupported by good ſenſe ; ſuch were the characteristics of his *Vortigern* and *Henry II.* and ſuch exactly is the ſtyle of *Mutius Scævola*. Almoſt any ſpeech in this drama might ſerve to exemplify theſe qualities. Let us take the final ſpeech of the firſt act.

“ LENTELLUS.

Curſe on his noble qualities, they blaze,
And like the noon-tide ſun abſorb the beams
Of every leſſer orb.—Why do I ſhrink,
And like the ſilvery moon confeſs his power,
Waſting whene’er he darts his godlike rays
Athwart my envious ſoul ? I know not why,
Yet there’s in Virtue’s tone a witching charm
That does unbend the purpoſe of my ſoul,
And make me reverence the theme I hate.
Down buſy thought ! and in this place ariſe
The drowning voice of bold ambition.—Who
But Lentellus now ſhall lead to vengeance,
And thus the ſoldier’s love obtain ? To me
Deputed is the ſlaughter of the foe,
And ſacking of proud Rome—this well ſhall aid,
And onward ſpur my dread intent—Once gain’d
The baſe plebeian voice, I’ll ſhew no more
The love of ſovereignty, wherewith I’m fir’d,
This hand ſhall beat th’ oppoſing barrier down,
And ſatiate my ambition with a crown.”

Can it be neceſſary to ſpecify the faults in this paſſage ? The unnatural ſelf-degradation of a bad man, talking of himſelf to himſelf. The fooliſh compariſon of ſun and moon illuſtrating nothing, but full of glaring words : a charm *unbending a purpoſe*, and making him reverence *a theme* : why is *Porſenna a theme* ? Then, *a drowning voice* is to riſe in place of a *buſy thought*. The line “ But Lentellus,” &c. is no verſe, nor any approach to verſe :—the baldneſs of “ to me deputed is the ſlaughter of the foe.” Theſe, and every part of the ſpeech, mark the author—we are ſorry to ſay unimproved, and probably unimprovable ; becauſe a ſound underſtanding ſeems to be wanting as well as a correct taſte. A little before, *Lentellus* (an ill-fabricated name) ſays to the king,

Belike

Belike you do forget, most royal Sir,
Your slaughter'd subjects' ghosts!—&c.

What can be so bad as this *belike*, and the *most royal Sir*, placed as they are? Why not *mayhap*, most royal Sir!!

We are by no means among those who think that Mr. W. H. Ireland ought to be wholly cried down for his Shakspearian attempt. In forgeries merely literary the maxim is generally "*qui vult decipi, decipiatur*"; and had he shown the talents of a Chatterton, he might have shared the fame of Chatterton, with the same allowance for his attempt to impose. But the truth is, he is no poet. He is not without ingenuity, for which probably some advantageous uses may be found; but the Muses reject his vows; he will never succeed with them.

ART. 22. *Virginia, an Opera, in Three Acts. By Mrs. F. Plowden. The Overture, and the Whole of the Music new; the Melodies composed by the Author of the Dialogue, and harmonized by Dr. Arnold. 8vo. 63 pp. 2s. Barker. 1800.*

At length we have found leisure to look at the distinguished publication of Mrs. Plowden, as a brother dramatist chose to call it; (see Brit. Crit. vol. xvii. p. 670) and a more wretched tissue of nonsense we never perused. All remonstrances against managers, and suggestions of unfairness, are at an end, when such stuff as this is presented to the public; which if it had escaped condemnation must have been saved by merits very remote from any thing contained in the dialogue. Probably if Dr. Arnold had composed the melodies, instead of harmonizing those of Mrs. S. even this opera might have gone down, for the sake of the music; and added one more disgrace to the insulted Muses of Britain.

One offence to decency, Mrs. P. might have spared her readers. The oaths, which are shockingly and quite unnecessarily numerous, might have been printed with blanks, instead of being obtruded upon the eye, in full deformity, with every letter complete. She might have spared also her absurd rant about the uncorrupted purity of savages. (P. 20). But she might likewise have spared the whole performance; which would have been the best and most judicious reserve.

DIVINITY.

ART. 23. *A Discourse delivered at a Visitation of the Clergy of the Archdeaconry of Cornwall, in May, 1801. By George Moore, M. A. Archdeacon of Cornwall, and Canon Residentiary of Exeter. Published at the Request of the Clergy. 4to. 22 pp. Trewman and Son, Exeter.*

This is a Charge which does credit to the Archdeacon, and to his clergy; to him as the writer, and to them as showing their judgment in requesting its publication. It is one whole in its plan, spirited in its execution, and highly seasonable in its doctrine.

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The "infidel apostacy of the French Republic" is painted in colours equally glowing and just. We should be glad to cite all the description, for the benefit of our readers. But, as we hasten to other passages of a more novel nature, we can produce only one extract from that. "ASK NOW," says the author, in a very animated apostrophe of Scripture, "FROM THE DAY THAT GOD redeemed MAN UPON THE EARTH, AND ASK FROM THE ONE SIDE OF HEAVEN UNTO THE OTHER," whether there hath been any instance of a great and mighty nation, daringly and professingly abrogating every institute of revealed, and renouncing every principle of natural religion, denying the Lord that bought them, and abandoning the worship of the living God? surely the history of the world affords no parallel."

We must turn from this apostrophe, to view, what we cannot contemplate too often, the character of our own Sovereign, great in itself, and greater still from its contrast to that of others. "Every Briton must exult with pride and gratitude," says the Archdeacon, "in the illustrious exception afforded by the example of our truly christian King, to the infatuation of Sovereigns seduced by the artifices and adulation of infidel enlighteners :

Among innumerable false, unmov'd,
Unshaken, uneduc'd, untterrified,
His loyalty he kept, his love, his zeal ;
Nor numbers nor example with him wrought
To swerve from truth, or change his constant mind,
Though single."

The Archdeacon then adverts to the treasonable practices carried on against the person and Government of this excellent Monarch, and to the necessary measures of coercion taken for the preservation of both ; and justifies the advisers of those measures, by the example of the most virtuous statesmen, and decided friends of liberty, in the case of the Bacchanalians at Rome, which, as he observes, "is stated at large in the thirty-ninth book of Livy, and there delineated with all the curious selection, interesting detail, and fine colouring of that admirable historian;" and is here abridged. The character of the Bacchanalian meetings is cited from Dr. Taylor, and the "famous decree against them still extant on a plate of copper, which was dug up in Italy about the middle of the seventh century, and is now preserved in the Imperial Library of Vienna." By this decree, "the Bacchanalian mysteries were utterly expelled from Rome and Italy, and the edifices in which they had been celebrated were levelled with the ground."

On this very remarkable incident, which has been but "slightly passed over by the modern more popular retailers of the Roman story," but is worthy of our attention, as carrying "some resemblance in circumstances to certain confederacies and associations of our own days," the Archdeacon makes three observations. One of these we shall instantly quote, as bearing immediately upon the incident. "In the speech of the Consul it is declared to be a maxim of the old Romans, never to permit any considerable number of people to collect themselves together, without a public magistrate to preside over and direct
their

their consultations. MAJORES VESTRI, says Posthumius, NE VOS QUIDEM, NISI QUUM—ALIIQUIS EX MAGISTRATIBUS AD CONCIONEM VOCASSET, FORTE, TEMERE COIRE VOLUERUNT; ET UBICUNQUE MULTITUDO ESSET, IBI ET LEGIIMUM RECTOREM MULTITUDINIS CENSEBANT DEBERE ESSE. Some late acts of our legislature are, if I mistake not, founded upon the same principle, which in old Rome, in the days of her greatest freedom, was deemed so far from being inconsistent with the liberty of the people, as to be quite necessary to its safety and preservation." This observation is as useful as it is seasonable; and learning is thus executing one of her best offices to the state, when she defends the political provisions for the preservation of it.* The observation too is not less original than forcible.

But let us extend our extracts to another observation, not so original, yet equally forcible, and even more seasonable: "We may observe," the Archdeacon subjoins, "that the enemies of Christianity*, who are so much disposed to MAGNIFY THE MODERATION OF PAGAN GOVERNMENTS IN OPPOSITION TO CHRISTIAN, and talk so loudly of the indulgence granted to different modes of worship among the Heathens, as if an universal liberty were allowed, without any restraint upon the open or secret practices of men in the exercise of religion, make a representation of things, which is quite contrary to the truth. The Roman government, in the suppression of the Bacchanalian mysteries, conducted itself solely by the maxims of civil policy, without any regard at all to the religious pretexts of the worshippers. And nothing can be more injurious to the religion of Christ, than the malicious suggestion which one infidel repeats after another, and which the French philosopher Voltaire has not disdained clandestinely to borrow from the English philosopher Tindal†; that persecution for religion owed its first rise to the system of Christianity: whereas the truth of the case is really the reverse, as many facts from history, profane and sacred, might be produced to shew. Socrates suffered death as a setter-forth of strange Gods‡, in the same city of Athens where St. Paul, 450 years after, was charged with the same crime by CERTAIN PHILOSOPHERS OF THE EPICUREANS, AND OF THE STOICS, BECAUSE HE PREACHED UNTO THEM JESUS AND THE RESURRECTION§. And surely Christians were persecuted by the Heathens for three hundred years, before they unhappily fell into the practice of persecuting each other, or of making reprisals upon their Pagan adversaries.—In fact and experience it is true, that not the friends but the enemies of real Christianity, not sincere believers but Atheists and apostates," *rather* apostates and Atheists, "have been THE MOST CRUEL PERSECUTORS AND OPPRESSORS BOTH OF RELIGION AND CIVIL

* See Dr. Middleton's Letter to Dr. Waterland, p. 54, 8vo. ed. 1731.

† See this ingeniously proved by the Postscript. *Rev.*

‡ Diogenes Laert. lib. 2. cap. 40, Ælian. ver. Hist. lib. 2, cap. 13, and Xenoph. Mem. Socrat. lib. 1, cap. 1,

§ Acts, chap. xvii. ver. 18.

LIBERTY* ; of which we have one notable example *instar omnium*, in the history of FRENCH JACOBINISM, and its ANTI-CHRISTIAN TYRANNY." In this manner has that infidel aspersions, which has lately been thrown with so free a hand upon Christianity by infidel writers, been now retorted *in fact* by the infidels themselves upon their own infidelity ; and, amid the thousand mischiefs which the French apostasy has diffused over the globe, it has had one beneficial effect, as the Archdeacon usefully intimates, in showing, by the mirror of *actions*, the savage, the sanguinary spirit of persecution within the bosom of Infidelity.

ART. 24. *A Charge to the Rev. the Clergy of the Archdeaconry of Bedford, delivered at the Easter Visitation, 1801. By the Reverend R. Shepherd, D. D. Archdeacon of Bedford.* 4to. 20 pp. 2s. Mawman. 1801.

Dr. Shepherd, like other persons called upon to consider the religious situation of the times, finds his attention fixed upon the great and alarming event of the subversion of Christianity in France. His reasonings on this subject lead him to conclude that it was against Popery alone, which he considers as merely a nominal Christianity, that this visitation was directed ; and he considers the word of prophecy as indicating the approaching subversion of that corrupted faith. The interpretation of unfulfilled prophecy is matter of great caution, and we are not among those who delight to venture on it. The great diminution of the strength and authority of Popery certainly gives opportunity for the increase of Protestant Christianity ; and that effect we do most earnestly desire to see : but as yet we cannot trace the symptoms of it : and in some countries, as in Holland and Switzerland, the Protestant religion has suffered in common with the Papal. With full conviction that the Word of Christ will ultimately prevail, we look for the appointed means with awful suspense ; roused by the terrors of the times, but not dismayed ; ready to obey the call of Heaven, in whatever way it may be given ; and patient to await the time when God shall please to make his councils more completely known.

ART. 25. *The Pattern of Christian Prudence and Discretion, urged against hurtful and fantastic Schemes of Life. By Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's.* 4to. 1s. 6d. Rivingtons. 1800.

" They," says the Archdeacon, in his Preface, " who have attended to the steps which have been taken recently in this country, for the settlement of *recluse* societies, will not think this discourse ill-timed." It is accordingly a well-conducted train of reasoning, directed against monastic institutions ; showing in particular that their scriptural foundation rests on partial and excepted cases, not on the authority of our Saviour ; that they have no trace in the evangelical

rule; and that their claims to be instituted for the exercise of repentance, and the aim at perfection, are founded on false grounds.

No man can be more careful than this writer to deduce his opinions from the soundest principles of scriptural authority; nor can any one be more evidently impressed with a sincere and pious feeling of the truths which he inculcates. His discourses therefore are always edifying, and we recommend them with sincere and hearty approbation.

ART. 26. *The Duty of keeping the Christian Sabbath holy. A Sermon, preached in the Chapel of the Hospital for the Maintenance and Education of exposed and deserted Young Children, on Sunday Morning, March 8, 1801. By the Rev. John Hewlett, B. D. Morning Preacher to the said Charity, and Lecturer of the united Parishes of St. Vedast, Foster-Lane, and St. Michael le Quern. 8vo. 23 pp. 1s. Rivingtons, Johnson, &c. 1801.*

The principal topics by which the observance of the sabbath is duly enforced, are touched by Mr. Hewlett in the opening of his discourse, and a few words are said on the impiety of violating it entirely. But despairing to reach those "who never put themselves in the way of admonition or reproof," the preacher addresses his instructions chiefly to those who, "though frail and imperfect, are always vulnerable when convicted of error, or roused to a sense of their danger." For the benefit of such hearers, he observes upon the irregularities which are observable in those who usually attend divine worship on the sabbath; their irregular time of joining the service, or their thoughts and irreverent behaviour while in the church. But he expatiates most upon the impropriety, as he considers it, of going from the service to the public walks in or near the metropolis. To us it appears but too certain, that if the service of the day be attended without true feelings of religion, and rather as a ceremony than an exercise of devotion, the remainder of the sabbath will probably be usefully spent, in whatever place it is passed. But, if the heart be right, the relaxation of an hour taken in a social instead of a solitary excursion, without ostentation of dress or appearance, can be no very great transgression. The close of the Sermon contains some proper and serious admonitions drawn from the peculiar warnings of the times.

ART. 27. *Sermons on the Doctrines and Duties of Christianity, addressed to a Country Congregation. 12mo. 5s. Cadell and Davies. 1801.*

There is a modesty and impressive good sense in the Introduction to these Sermons, which must immediately conciliate the reader's favour; nor will he, in his progress through the whole, at all be inclined to repent of the pleasing prepossession excited at the commencement. The author professes them to contain, in a narrow compass, the instruction which he himself has received from some of the best writers and preachers of our church. The discourses are eighteen in number, and treat of the most important duties of Christianity. They are excellently adapted to a country congregation, being plain, concise, and at the same time full of energy and vigour. We have been very much pleased and edified with these discourses, and recommend them without
reserve.

reserve or scruple. The author will probably be induced to give his name, when called upon for a second edition, which we are persuaded will ere long be the case. He will then avail himself of the opportunity of correcting the errors of the press, which, for so small a volume, are too numerous. The book is dedicated to that excellent prelate, the Bishop of Lincoln, in whose diocese the Sermons not improbably were preached.

ART. 28. *A Dialogue between a Country Gentleman and One of his poor Neighbours, who had been led away from the Church, under the Pretext of hearing the Gospel, and attending Evangelical Preachers.* 12mo. 71 pp. 1s. Rivingtons, and Hatchard. 1801.

Nothing of the kind can be more complete, as a remonstrance against some of the mischiefs now prevailing, particularly that of attending unauthorized, illiterate, and pretendedly *gifted* preachers, than this little Dialogue. It is clear in style, strong in argument, and effectual in illustration. It is so good, that we are inclined, in its favour, to deviate from the common method of our Catalogue, by continuing a few extracts from it in two or three successive numbers. We will begin with what the author says of the supposed *gifts* of these modern Apostles. After showing that these gifts, if they mean any thing, must mean no less than inspiration, he thus proceeds:

“*Matt.* (the poor neighbour) They don’t call themselves Apostles.

“*Co. Gent.* No; but it comes to that, Matthew. If the same spirit which spoke to the fathers in times past by the Prophets and Apostles still speaketh by the mouth of these preachers, and they deliver what they preach under that authority, there is no difference between them and any of the Apostles; and instead of four Evangelists, and a few chosen writers to transmit to future ages the Gospel of Christ, as we find it in the New Testament, every teacher that you have among you has the same communication with the Holy Spirit, and if he were to write down his communications, they would be of equal validity and force with St. Paul’s, or any other of the sacred writers.

Matt. No, no, master, I don’t mean that neither; I don’t compare them with the Apostles.

“*Co. Gent.* You put them upon an equal footing with the Apostles when you attribute to them the gift of inspiration; and whether it be one of the Apostles, or one of your own preachers, it is God that speaketh; and I have no more right in the one case than in the other, to refuse my assent to him that speaketh.” P. 14.

This specimen will probably give our readers a desire to see more from the same source.

(*To be continued.*)

ART. 29. *A Manual of Reflections on the Facts of Revelation. In Two Parts.* 8vo. 54 pp. 1s. 6d. Oxford printed; sold by Payne, &c. London. 1801.

The first part of this tract may be considered as a very clear and able commentary on that admirable work, *Leslie’s Short Method with the Deists*. It takes up the same argument, but handles it in a new and

and very effectual manner. The second part extends the argument somewhat further, and takes in the consideration of prophecy, in a manner extremely useful and convincing. It is a production full of logical precision, united with much distinctness, and is peculiarly fitted to be put into the hands of young students, as containing a concise but very laborious summary of the soundest arguments on which our faith is founded.

ART. 30. *Religious Union; being a Sketch of a Plan for uniting the Catholics and Presbyterians with the established Church.* 8vo. 24 pp. 1s. Mawman. 1801.

As containing a distinct, sensible, and, we believe, very accurate view of the causes of the late rebellion in Ireland, this tract is highly valuable. The place which it proposes of a conference, similar to that in 1661, to be held in Ireland, with the view of removing differences by a revival of the Common Prayer-Book, is unfortunately altogether impracticable. To generalize our service so as to accommodate it to the notions of those most opposite parties, the Presbyterians and Papists, would be to render it of no use to any church. Not to mention that the Romanist, by principle, disdains and abhors any accommodation or compromise with those whom he calls Heretics.

ART. 31. *Hierogamy, or an Apology for the Marriage of Roman Catholic Priests, without a Dispensation; in a Letter to the Rev. J. A. from the Rev. John Anthony Gregg.* 8vo. 1s. 6d. Hatchard. 1801.

If the question here introduced and discussed required a formal apology, the advocates for the marriage of priests would have sought greater eloquence and better arguments, or, at least, would have wished them to have been exhibited with more force as well as ingenuity. The pamphlet certainly bears many marks of good sense, but there is a want of perspicuity and arrangement, and the style is very reprehensible. It is dated from King-Street, Seven Dials, and appears to have been intended to answer a local and temporary purpose.

MEDICINE.

ART. 32. *An Address to the Public on the Advantage of Vaccine Inoculation, with the Objections to it refuted.* By Henry Jenner, Surgeon, F. L. S. 4to. 19 pp. 2s. Cadell and Davies. 1801.

ART. 33. *Evidences of the Utility of Vaccine Inoculation, intended for the Information of Parents.* By Thomas Creaser, Member of the Royal College of Surgeons. 12mo. 36 pp. 1s. R. Crutwell, Bath. 1801.

Both these respectable writers concur in confirming, from their own observations, the advantages that will accrue to the public from the introduction of vaccine inoculation. They add their testimony to the evidence already before the public, to show that the disease produced by inoculating with the matter of the cow-pox, renders the

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constitution incapable of being infected by the small-pox; that it is totally void of danger, and in the greater number of cases scarcely produces any sensible uneasiness. We know also that it can only be propagated by inoculation, or by some means bringing the matter of a pustule in contact with a part of the skin, whence the cuticle has been abraded or removed. Hence any number of subjects in a family may be inoculated with it, without the hazard of communicating the disease to any other persons in the house, who may not choose to undergo the operation; an advantage so singular, and of such value, as to give it a decided superiority over inoculation with small-pox matter, even although the two diseases had been equally dangerous.

Although these circumstances have been frequently noticed before, yet a repetition of them cannot be thought superfluous, in a matter of so much importance to the community; the zeal and philanthropy of the ingenious writers, in thus stepping forward in the cause of humanity, are therefore highly commendable.

ART. 34. *Practical Observations on the Nature and Treatment of some exasperated Symptoms attending the Venereal Disease.* By Edward Geoghegan, Member of the Royal College of Surgeons, &c. 12mo. 75 pp. 3s.

The author, who appears to be well experienced on the subject he treats of, confines his view to a few of the more troublesome and dangerous symptoms of the venereal disease, the nature and treatment of which have not, he thinks, been so clearly defined, as to enable the young practitioner to know what is the best course that in such cases should be followed. He first treats of phymasis and periphymasis. These were more than ordinarily frequent and distressing, in the course of the year 1799, than he had ever known them at any other time. This he considered as arising rather from some peculiar disposition of the atmosphere, than from any alteration or increased malignity of the venereal virus. Typhus fever, he says, was unusually frequent and fatal in London, in that season; and in Ireland, disease, he does not say what, "raged very generally among horses," and adds, "it is a fact, that at the time epidemics are prevalent among the human species, a great mortality has almost always been observed among those and other animals."

In the inflammatory state of phymasis, bleeding and the antiphlogistic process should be pursued, previous to the exhibition of mercury. By using mercury too early, that is, before the inflammatory diathesis is subdued, sloughing of the chancres and mortification of the parts are induced, or the chancres spread, and become phagedenic. This had led some able practitioners, he says, to suspect the existence of some new species of poison, to which they have attributed the mischief. But the poison was the mercury, administered when the constitution was not in a state to bear its action. He supports this doctrine by the authority of Wiseman, Astruc, and Van Swieten, and by the practice of the most experienced French surgeons. In the phagedenic chancre no mercury should be given, and the applications to the part should be of the most mild and soothing kind. Where slough-

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ing takes place, we should have immediate recourse to bark, opium, or cicuta. The two latter he seems to condemn in those cases in toto, and bark should not be given, he says, until the tendency to inflammation is entirely subdued. On the whole, the practical rules contained in this little publication, seem well deserving the attention of Tyros in surgery.

ART. 35. *An Introduction to a Course of Lectures on the Operations of Surgery.* By Thomas Chevalier, A. M. Fellow of the Linnean Society. 8vo. 58 pp. 1s. 6d. Callow, Crown-Court, Soho, London. 1801.

The preliminary studies necessary for persons about to commence practitioners in surgery, particularly the qualities requisite to form successful operators, are here laid down in an ingenious and judicious manner, to such therefore it may prove a useful manual.

ART. 36. *The Institutions of the Practice of Medicine, delivered in a Course of Lectures,* by Jo. Baptist Bueferius de Kanifeld. Translated from the Latin, by William Cullen Brown. In Five Volumes. Vol. I. and II. 8vo. 8s. each Vol. Cadell and Davies. 1800.

Bueferius has with great diligence collected the opinions of all the most accredited authors, ancient and modern, on the subjects he treats of, and occasionally given commentaries on them, often with sufficient acuteness and ingenuity; but the work can be considered as little more than a text-book, and seems hardly wanted, in this country at least, where the subjects have been so amply and judiciously treated by Cullen and other of our own writers.

The volumes before us are confined to the investigation of the nature and treatment of fever; the remainder of the work will be comprised, the editor tells us, in three more volumes, which will appear as early as it can be conceived the reader will have digested what is here produced. Not having the original before us, which the editor says is become extremely scarce, and which he alledges as his reason for translating it, we can say nothing as to the fidelity or accuracy with which he has performed his task; but as his language is generally plain, and the account of the different species of fever intelligible, and such as corresponds with the theories of the authors to whom they are referred, the student, we dare say, may have a sufficiently clear idea of the principles of the author, from reading what is here furnished him.

LAW.

ART. 37. *The Modern Practice of levying Fines and suffering Recoveries, in the Court of Common Pleas at Westminster. With an Appendix of select Precedents.* By W. Hands, Gent. One of the Attornies of the Court. 155 pp. 4s. 6d. Butterworth. 1800.

We recommend this as a plain and useful treatise, upon the subject which it professes to embrace. It is confined to a statement of the mere

mere practical form in which these modes of common assurances are carried into effect, and very properly refers, for the legal doctrines upon the subject of fines and recoveries, to those authors who have already treated of them in an ample manner. The Appendix contains tables of the various fees and charges that are made at the several offices, which must be of use to attornies, in advising their clients, and in making out their own bills. We were sorry to note that the term *præcipe*, which signifies imperatively “command,” is frequently spelled with an *æ* final, instead of an *e*. The circumstance does not speak much in favour of Mr. H.’s skill in the Latin tongue.

ART. 38. *A View of the principal Parts of the most important Statutes relating to Game; with explanatory Cases and Observations. By an Attorney.* 8vo. 132 pp. 3s. Ellis, Ashburton; Lackington, Allen, and Co. London. 1801.

The author states, by a prefixed Advertisement, that he “writes not for professional men, but merely for the sportsman, who is neither led by business nor inclination to study the *yellow* leaves of *musty* statutes.” It is so common for people to despise what they cannot understand, that an attack made upon the statute law by this attorney might be passed over without observation. But wherefore should he, in a fit of metaphoric rage, fall foul of his Majesty’s law-printers? Why abuse the sheets which come from their press as yellow, and reprobate the volumes as musty? If he has never seen the statute-books, we can assure him, as a fact, that the leaves are more fair, and we fear the volumes less likely to become musty, at least through want of using, than those of his own tract.

We are compelled to augur thus unfavourably, inasmuch as he pronounces a pretty decisive judgment against his work, when he solicits exclusively for readers, those who must be unqualified to estimate its merits. To professional men, it is declared forbidden ground. He has posted up this placard on the confines of his literary manor, to warn us among others from trespassing on the premises. We are too much of sportsmen to be guilty of poaching, and even disdain to enter without leave, although we might justify it by law when in full cry after vermin. We have indeed taken a peep over the hedge, and feel little inclination to slip our critical dogs from their couples, to draw such unpromising covers. We perceived Burn’s Justice, title, “Game,” snugly bagged for a chace, and a note or two of Mr. Christian’s, prepared for a drag. When such is the game, we leave him, without regret, to the companions he has bespoken; for, to adopt an image from another sport, if we are to “shoot folly as it flies,” we will beat for it at least in

“Fresh woods and pastures new.”

POLITICS.

ART. 39. *Financial Facts of the Eighteenth Century; or, a cursory View, with comparative Statements, of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. Second Edition.* 8vo. 88 pp. 2s.6d. Wright. 1801.

This author pursues nearly the same train of reasoning as Dr. Clarke (whose work we have so lately and so fully exhibited) and refers to the same authentic documents. His object is to show, that "the national resources have not even yet been intirely called forth, and that should any future exigency unhappily render it necessary to draw them more fully into action, they may, like the cords of a bow, be strained to a greater tension than it is possible at present to imagine, without the risk of breaking the one or the other."

To prove this point he presents us, first, with an abstract of the receipts of the revenue, for one year, from Michaelmas, 1700, to Michaelmas, 1701, by which it appears, that the total revenue for the first year of the eighteenth century was 3,769,375l. To this he opposes the estimated, permanent, and temporary revenue for the last year, ending on July, 1800, which amounted to 36,728,000l. and makes the total additional revenue in 100 years to be 32,958,625l.

He then gives a short account of the public revenue for the preceding hundred years, and shows its increase from the year 1600 to 1700, observing that, "although during the last hundred years, our burdens have increased in a twelvefold degree, yet it will appear that our exports and imports, trade and manufactures, and consequently public and private wealth, have also increased, and kept pace with the taxes imposed on the nation." This assertion is supported by statements of "the annual value of exports and imports at the close of King William's reign, of the value of exports and imports for the year ending January 5, 1800, of the value of exports and imports on an average of six years of peace, ending January 5, 1793, and, lastly, of the amount of the public revenue on an average of six years, ending at the same period."

From all the foregoing results, he infers, that "the wealth and resources of the nation have been progressively increasing, during the last century, in a greater ratio than our taxes, and from the above-mentioned causes, as well as the effects resulting from the comparative value of labour, provisions, improvements in agriculture and manufactures, also the increased circulation of gold and silver in the kingdom," he is of opinion, that "the subjects of the British empire, with a few exceptions, feels at this moment less the various burdens imposed upon them, than our predecessors in the beginning of the eighteenth century."

Mr. Rose's able pamphlet on the Revenue is also referred to, in order to show, that the increased revenue will exceed the peace establishment; and the lowness of interest, with the improved value of land, are adduced as proofs of our wealth and prosperity. These proofs having appeared in our accounts of the works of other writers, need not be detailed

detailed here. To the tax upon income (which in a general view he highly commends) he thinks some amendments might be made, particularly by apportioning the sums charged to the nature of each persons income; and he recommends a repeal of some taxes on necessities; but he shows that "our taxes, so far as laid on articles of general consumption and luxury, contribute to the public welfare, by promoting an active and regular circulation, exciting industry, encouraging talents, and repressing idleness." He observes also, that many oppressive sources of taxes, peculiar to other countries, have not been introduced into this.

The late scarcity, this writer shows by authentic documents, cannot justly be attributed to the war, nor to the increase of Bank paper. The remedy proposed is, an extension of cultivation. Other important remarks occur; and the beneficial consequences of the Sinking Fund, established by the late Minister, are placed in a striking point of view. The author deserves praise, both for the object of his work, and the manner in which it is executed.

ART. 40. *The Political Interests of Great Britain: in which are included the necessary Measures for procuring an advantageous and permanent Peace with France and her Allies; for terminating our Differences with the Northern Confederate Powers concerning the Freedom of Neutral Maritime Commerce, and restoring Plenty to the United Kingdoms. By George Edwards, Esq. 8vo. 356 pp. 7s. Johnson. 1801.*

We profess not to be politicians, but (to the best of our abilities) critics; and it cannot therefore be expected that we should discuss every opinion thrown out by the political writers of the day, or examine the grounds of all their speculations. But as every reasonable and reflecting man has his opinions on questions of public policy, so there are occasions which call upon him to avow them; and one of those occasions is, we conceive, the review of a political work like the present, comprehending almost every topic which the critical situation of Europe has brought into discussion, launching into speculations contrary, for the most part, to the sentiments of all enlightened statesmen, and dogmatizing in opposition to facts notorious, or indisputably proved.

From such a chaos of heterogeneous matter as is contained in this treatise, it is difficult, or rather impossible, to select all the facts and arguments on which the author relies, and comprize the remarks suggested by them within the space to which we are limited. We must therefore confine ourselves to a few statements and observations.

To the author's proposal for the improvement of cultivation by the establishment of agricultural societies in different parts of the kingdom, with a central society in London, co-operating with the Board of Agriculture, we see no reason to object. This, however, occupies but a small portion of the work; the chief of which consists of speculations on politics, foreign and domestic. In these, the author has put a string of cases (as he calls them) of European policy, which contain his opinions respecting the conduct to be observed by Europe in general, and Great Britain in particular, as to certain states, and with regard

gard to a variety of events, in his contemplation. The chief object at which he labours is to persuade his country to lay aside all jealousy of the power, and all apprehension of the designs of France (who it seems is our *natural ally*) to lend itself to almost all her views of aggrandizement, and promote all her schemes of spoliation. "France," we are told, "is the great and only effectual support of the balance of continental power; of that balance, which she has been labouring for ages to destroy, and which has at last yielded to the gigantic efforts of her ambition. To all the territories, and all the influence, which she has by force and fraud acquired, this author would add *"the advantages she proposes to derive from the maritime countries in the eastern part of the Mediterranean sea, and the countries which lie between these and the East Indies, comprehending Greece, Ægypt, the Ottoman empire in Asia, and various others."* All the above countries are either to be possessed or influenced by a state, which has already overrun the fairest portion of Europe, and yet the balance of power is to be preserved, our possessions in India are to be secure, and Great Britain ought to assist in procuring this enormous increase to the power of her rival, and in almost every age her determined enemy!!! We know not what other readers of this author (if he has any readers who are not reviewers) will think of this and many similar paradoxes; but to us it does not appear necessary to bestow a single remark upon them, much less to detail all the wild and unfounded arguments by which they are supported. What would the wretched survivors of the massacres of Alexandria, Cairo; what would the oppressed inhabitants of Switzerland, &c. &c. &c. say to the writer, who would persuade them that civilization and improvement, nay, that *freedom and happiness* would result from their subjection to the iron yoke of France?

The whole conduct of Great Britain in her late dispute with the northern powers is decidedly condemned, and some pains are taken to persuade us that an admission of the maxim, that "free ships make free goods," would be highly beneficial to this country. The arguments however on this topic are, in our opinion, extremely vague and inconclusive; and the writer does not once meet the plain, and to us decisive reason, produced by Dr. Croke and others, against this claim of neutrals; namely, that by becoming carriers for the less powerful belligerent state, they enable that state not only to carry on its trade, with a security which it would not otherwise enjoy, but to employ all its seamen in ships of war alone, and to carry on a naval contest, to which, but for this aid, it would be wholly unequal. We, however, congratulate Mr. E. on the relief which the late treaty with Russia must afford to his apprehensions of her future hostility to Britain, and intimate union with its rival.

After all the able discussions on the origin of the present war; after the full, and we deem irresistible, proofs given of the aggression of France against this and almost every other power against which she has directed her arms; after the confessions of many of her own revolutionary leaders, it is not without astonishment we read, in a work seemingly written with good intention, that the allies took up arms against France *without any provocation*; and yet we find perpetual censures on

our own government for a similar conduct. Every thing indeed is concluded against us; every thing, on the merits of the question, is conceded to our enemy. But what shall we say to a writer, who declares the terms of peace granted by France to Austria were *fair and honourable*? Who proposes to restore almost every possession taken from Holland and Spain, and give Gibraltar to the latter, in order to detach them from the interests of France, while that power holds them both, and especially the former, in abject subjection? What shall we think of the writer who gravely tells us that "*no period of the revolution can be instanced wherein they (the French) did not act consistently with the principle of peace?*"—*Aut insani homo, aut versus facit*. Indeed his whole representation of the French Consular Government, of the enthusiastic zeal for freedom which (according to him) animates that people, of their *natural partiality* to the English, of the resemblance between their present constitution and ours, &c. &c. &c. is as much a creature of the imagination, as Tasso's enchanted grove, or Ariosto's *Paradise of Fools*.

The writer's schemes of internal improvement seem to be well intended, but (with the exception of those agricultural societies already mentioned) are not sufficiently plain to be of practical use. We must do him the justice to add, he is a warm panegyrist of the British Constitution. How he can reconcile his attachment to it, with his avowed predilection for all the measures and all the interests of revolutionary France, must be left for him, in some of his future works, to explain. Upon the whole, though there are many sentiments in this work of a general nature worthy of praise, almost all the writer's opinions on questions of national policy, especially wherever France is concerned, are too eccentric for wisdom to adopt, and too revolting to every *British* feeling for patriotism to endure.

MISCELLANIES.

ART. 41. *Lives of Scottish Authors, viz. Fergusson, Falconer, and Russell.* By David Irving. 12mo. 3s. 6d. Constable. 1801.

Of the writers, whose lives are now for the first time given in detail by the friendship of their countryman, the two last only have acquired much celebrity in England. Fergusson was a poet, but hardly appears to have merited the distinction which is here conferred upon him. The "Shipwreck" of Mr. Falconer, and the "History of Modern Europe," by Mr. Russell, are works of standing and acknowledged merit, and entitle their authors to the distinction they here receive. Many agreeable and entertaining anecdotes are interspersed; and Mr. Irving appears to have discharged an honourable office with great impartiality and candour.

ART. 42. *A Letter to the Honourable Colonel George Hanger. From an Attorney at Law.* 8vo. 53 pp. 1s. 6d. Debrett. 1801.

When the Life of this Hon. Colonel came before us, we felt so much of honest disgust at a large part of its contents, that we thought
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the fewer words we could bestow upon it, the less curiosity we should excite in any mind to see, what none could see with any chance of advantage. We were therefore very brief in our notice of it; but the hon. author has not, on that account, escaped a more detailed castigation; which is here given, in a very masterly style of writing, by a member of a profession, the whole of which he has libelled.

The tract contains a manly and sensible vindication of the practice of attornies, against some of the most groundless and absurd accusations that ever were hazarded by prejudice and presumption. We wish, however, that in vindicating one profession, the author had not libelled another; for the military are no less unjustly and injuriously treated here, than the legal corps by Col. Hanger. We wish also, that, when the author cordially joined with his antagonist, in execrating the "system of imprisonment for debt," he had condescended to hint by what other method he would contrive to *refresh* the memories of such forgetful gentlemen as Col. H.

The author speaks with an indignation, just in its kind, though exaggerated in its expressions, when he exclaims against the offence of "committing a single licentious or immoral sentence to the press." It is undoubtedly an offence of a most pernicious kind; its effects cannot easily be calculated. "It may traverse continents, debasing and corrupting the ingenuous mind of youth, disseminating vicious principles, and scattering its baneful effects on the fairest portions of the globe; may corrupt generations yet unborn, and be doing progressive mischief in society, till time shall be no more." All this is true, and ought to be well considered by the author of the Monk, and many similar offenders; but its mischief is indirect, to which the party corrupted is accessory; and, therefore, to stigmatize it beyond murder, rapine, and many excesses of personal depravity, is to confound all just distinction.

ART. 43. *Louisa; a Narrative of Facts supposed to throw Light on the mysterious History of "the Lady of the Hay-Stack."* Translated from a French Work published in the Imperial Dominions, A. D. 1785. By the Rev. G. H. Glasse, A. M. Rector of Hanwell, Middlesex. 12mo. 159 pp. 3s. 6d. Rivingtons, Wingrave, &c. 1801.

This Narrative is introduced by the account which, under the title of "A Tale of real Woe," appeared in the St. James's Chronicle in 1785, and was thence copied into most of the periodical prints. The account from the French work mentioned in the title is compared with it, to support the notion, that the Maid of the Haystack, found near Bristol, might possibly be Mademoiselle la Freulen, whose mysterious history involved the suspicion of a very near relationship to the Emperor Francis I. The probability wants however many circumstances to make it complete. The strongest intimation is that in the Postscript, where, on Bohemia being mentioned, poor Louisa is said to have answered, "*that is papa's own country.*" The book is properly dedicated to Mrs. H. More, who was the principal benefactress of the unfortunate lunatic.

ART. 44. *Communications concerning the Agriculture and Commerce of America; containing Observations on the Commerce of Spain with her American Colonies in Time of War. Written by a Spanish Gentleman in Philadelphia, this present Year 1800. With sundry other Papers concerning the Spanish Interests. Edited in London, by William Tatham. 8vo. 120 pp. 4s. Ridgway. 1800.*

The editor's professed design is, to show us what the people of other countries are doing, that we may the better regulate our own concerns. The object of the Spanish author's "observations is, the prosperity of the Spanish Colonies in America, the advantages arising therefrom to Old Spain, the increase of the royal revenue, and of our commerce in general." P. 6. Some "cursorry observations" show the importance of agriculture to be superior to that of manufactures, and that of manufactures to that of commerce. Much more useful, we think, would have been an endeavour to show, how intimately these interests are connected with, and depend upon, each other. Monopolies are then strongly condemned; and doubtless those established in Spain appear to have been extremely pernicious. But there is so little in this tract which is applicable to the concerns of Englishmen, and so little apparent reason for our relying upon the statements of an anonymous Spanish writer, that we can perceive no valid reason for its being "edited in London."

ART. 45. *A New Essay on Punctuation, being an Attempt to reduce the Practice of Pointing to the Government of distinct and explicit Rules, by which every Point may be accounted for, after the Manner of pausing. By Thomas Stackhouse. 12mo. 92 pp. 2s. bound. West and Hughes, 40, Paternoster-Row. 1800.*

A small tract, entitled an Essay on Punctuation, is well-known to the reading world. It was published only a few years back, was the production of an ingenious and learned man*, and was drawn up in a clear and useful manner. The present author, though he does not mention his predecessor or his publication, seems to allude to it, by calling his own "a new Essay," as it to distinguish it from the former. The authors of the *Encyclopædia Britannica* (*Suppl.*) though they repeat the praise of the former Essay from another writer, confess that they have not seen it, but say, "they do not think that the art of punctuation can be taught by rules." In our opinion, from its facility, it can scarcely require rules, and will always be practised with sufficient accuracy, by those who write sensibly, under the guidance of one or two very general principles; and, as common sense will usually point well, so will it easily discover the real meaning of sentences, even under the disguise of false or inaccurate pointing. For a long time, written books had not even the advantage of divisions between the words; and, though dividing and pointing are certainly great improvements, this fact will sufficiently show how much may be

* It was anonymous, but is attributed generally to a Mr. Steele.

done without them. The attempt of Mr. Stackhouse is to reduce punctuation to rules so exact, as to remove all doubt in every instance; and the attempt is laudable. In his synoptical table, and other parts of the book, he evinces great clearness of mind and method; but the best recommendation of his art is, in our opinion, "that it will prove a general praxis, which will set the whole grammatical machine in motion;" and this we believe to be true. The author we suppose to be the same who published, some time ago, a very useful set of comparative maps, of ancient and modern geography. His motto is a lame one:

"Divide, *distinque*, et *impera*."

A better might easily have been found. As,

—— *distinctio sensum*

Anger, et ignavis dant intervalla vigorem.

From Ausonius. Idyll. iv.

ART. 46. *Prose on various Occasions, literary and political. Collected from the Newspapers.* 8vo. 112 pp. 3s. 6d. Hurtt. 1801.

A set of ironical Letters, from various Newspapers, in which several *great names* in the critical and political world are treated, very ludicrously. They are a good deal in the style of *Chalmersiana*, and often touch upon the same topics. The political allusions are generally intended to be hostile to the administration under which they appeared; but they have, in their style, more of literary sport, than of political severity. It may not unfairly be objected, that too great a sameness of humour pervades the collection; but there are many things in it, at which the gravest reader must smile.

ART. 47. *The Statistical Observer's Pocket Companion: or a systematical Set of Queries, calculated to assist Travellers, and all inquisitive Men at large, in their Researches about the State of Nations. Translated from the French of Julia Dutcheffs of Giovane, Baroness of Undersbach, Lady of the Starry Cross, Honorary Member of the Royal Academies of Berlin and Stockholm, and of the Humane Society, London.* 12mo. 143 pp. Booker, Wright, &c. 1801.

Who the lady is, who here appears so abundant in her questions, and so magnificent in her titles, we are unfortunate enough not to know; nor which of all the countries in which she is *affiliated* can claim her as a native. Her queries, however, seem to be judicious, and the book of some utility. The translator informs us this scheme of enquiry "was originally printed upon an *immense* sheet of paper, and annexed to a large volume." It is now compressed into the form of a portable almanack, and fitted up in a case into which it slides, for the pocket of the traveller. In this shape it certainly is more convenient for use than in the former stage of its transmigration, and in these days of enquiry it will probably obtain a sufficient sale.

ART. 48. *An historical Account of the Transactions of Napoleon Bonaparte, First Consul of the French Republic, from the Period he became Commander in Chief of the French Army in Italy, in April, 1796, until the present, of his having compelled the Emperor of Germany, a second Time, to make Peace with the French Republic, and acknowledge its Independence, in February, 1801. In this Work is comprized the Campaigns of Italy in 1796-7, the Command of the French Army on the Coast of France, Flanders, &c. The Expedition to Malta and Egypt in 1798, the Chief Consularship of France, with the Campaigns of Italy and Germany in 1799, 1800, and 1801. By G. Mackereth. 8vo. 88 pp. 2s. 6d. Printed by Jones, Soho. No Publisher.*

This historian of Bonaparte, who is also his panegyrist, wisely suppresses his campaign in Paris, against the then existing constitution of the country. It will be seen, even by his title page, that he cannot write English; and more will not easily be seen, as the publisher does not choose to be named.

ART. 49. *The Sound and Baltic considered in a political, military, and commercial View, intended to illustrate the relative Connections and maritime Strength of the Northern Powers; to which are add'd, Observations upon Egypt, and the Trade of India, as connected with the Baltic or East Sea. Translated from a German Pamphlet, published at Berlin in April last. 8vo. 3s. Debrett. 1801.*

This pamphlet obtained a considerable popularity in the north of Europe, which it might well be expected to do, as it was obviously written in defence of the Northern Confederacy against this country, and with the intention of keeping up the prejudices which existed against us. It was understood to have been written under the sanction of the Prussian government, and its great tendency is to prove the practicability of excluding England from a commercial intercourse with the powers on the continent. It does not appear to merit any other refutation than it has already received from the argumentative powers of Lord Nelson in the North, and of Sir Ralph Abercromby and our gallant brethren in the East. It is however very plausibly written, and contains some facts very well worth the consideration, not only of government, but of those of our merchants whose interest is involved in our trade with India, as well as with Denmark, Prussia, Sweden, and Russia.

ART. 50. *The Elements of Reading, being select and easy Lessons, in Prose and Verse, for young Readers of both Sexes. By the Rev. T. Adams, A. M. Author of Lectures Selectæ, the Elements of useful Knowledge, &c. &c. 12mo. 4s. Law. 1800.*

These introductions to reading have lately multiplied upon us so fast, that every month we have one or more to notice. That this is at least as good as many others sufficiently appears, from its having passed through three editions. That it will pass through as many more is very

very probable, for the selection seems remarkably well calculated to interest the curiosity, and improve the minds, of very young readers.

ART. 51. *Viridarium Latinum; or, Recueil des Pensées et Bons Mots, les plus remarquables tirés des plus illustres Orateurs, Poètes, et autres Ecrivains tant Grecs que Latins, Traduits en Italien, et en François, Article par Article, a Cotés des Originaux. Auquel on a ajouté une collection Angloise de maximes instructives et amusantes Extraits des Auteurs les plus célèbres, le tout destiné à l'avancement des jeunes Personnes, qui étudient ces différentes langues, ainsi qu'à l'amusement des Personnes d'un âge mûr. Par Gaetano Ravizzotti, Auteur d'un Grammaire, en Anglois et en Italien; d'une Introduction à la même, en Italien et en Anglois, et d'une Collection de Poésie Espagnole, &c. Dedié à l'Honorable Guillaume Temph. 8vo. 5s. Dulau. 1801.*

We have before spoken favourably of some of M. Ravizzotti's productions. The present selection is made with taste and judgment, and the translations are sufficiently accurate. We are much, however, inclined to doubt whether it will answer the author's purpose, as its use for the object proposed does not seem sufficiently obvious. There are few, if any, extracts from Greek authors,

FOREIGN CATALOGUE.

GERMANY.

ART. 52. *Herodis Attici quæ supersunt adnotationibus illustravit Raphael Fiorillo Bibliothecæ regię Academ. Georg. August. à Secret. Præfixa et Epistola Chr. G. Heynii ad Auctorem. Lipsiæ, Sumt. Caspari Fritschii. 8vo. 1801.*

Mr. Fiorillo, a disciple of the celebrated Mr. Heyne, presents here to the public the first specimen of his talents and proficiency in classical literature. After the perusal of his book, notwithstanding the many conspicuous proofs of application it presents to the reader, we cannot help thinking that the author has not yet made a proper use of the precepts of his excellent master, whose taste, wise moderation, and accuracy, we are sorry to miss in a great deal of Mr. Fiorillo's production. As for the two well-known inscriptions, attributed to the famous rhetorician *Herodes Atticus* (though they seem rather to be the work of one *Marcellus*) Mr. F. confesses himself, that he had almost nothing to add to the commentaries of *Salmasius*, *Visconti*, and others, but that he has made them a vehicle for accidental observations and conjectures. By this

this method, widely differing from that of *Heyne*, he has compiled an abundance of notes, rather deterring than instructing; and as he parts from his author at every opportunity, in order to ramble over the fragments of ancient poets, it frequently happens that, notwithstanding the great number of notes, the reader finds himself disappointed in consulting the commentary at difficult passages. Would it not have been much more to the advantage of the reader, if Mr. *Fiorillo* had given an entire translation of *Visconti's* excellent commentary, which has never been publicly sold, and if he had joined to it his own notes and digressions? Now he has given short extracts of some notes of *Visconti*, others he has passed over entirely; and to the excellent and instructing dissertations of that learned antiquarian, he has substituted the thorns and thistles of grammatical observations (not very new for the greater part) and of critical conjectures. Among the latter, there are some which give a favourable opinion of the author's talents for criticism; others are too rash, and many of them evidently false. P. 127, Mr. *F.* proposes a fragment of *Chæremon*, Athen. XIII. p. 609, where he corrects, in the first verse, καὶ σώματος μὲν ὧψις κατεργάετο, which cannot be true, the Senarius being too short (unâ syllabâ brevior). The true lecture is ὄψανα κατηργάετο, as Mr. *Herman* has proved, in his *Notis ad Hecubam*, v. 556, p. 130. In a series of fragments, p. 162, &c. which have relation to the famous cotlabos of the ancients, the author has stumbled several times. In a fragment of *Dionysius* (Athen. XV. 668, F.) he proposes καὶ πρὶν ἐκεῖν οὐ εἶναι, instead of ἰδεῖν; a conjecture which we highly approve: but, in the same passage, the words εἰς ὕσον αἱ λάταγες χωρεῖν ἐκτέταται, ought not to be disturbed. In the verses of *Archæus* (Ibid. p. 668. A.) ξίπτοῦντες, ἐκβάλλοντες, ἀγρόντες, τίμου λέγοντες, where Mr. *Toup* (Emend. in *Suid.* T. II. p. 470) reads, with great probability, τίν' οὐ λέγοντες, our author proposes the much inferior conjecture, Σ' ὁμοῦ λ. adding these words, *Memorabilis est usus verbi ἐκβάλλειν, quod de pocalis dicitur post coenam fractis et abjectis.* In this observation, we dare say, Mr. *F.* is quite mistaken; the word ἐκβάλλειν designing here the action of the person that flings the cotlabos or the wine, from the cup, towards a certain scope. He augments this error, when he pretends that, in the passage of *Euripides*, Athen. XV. p. 666, πυκνοῖς δ' ἐβαλλον Βακχίου τοξέυματος κάβα γέροντος—the *jaculationis Bacchi, Βακχίου τοξέυματα*, are *fragmenta calicis*. On comparing this passage with another of *Æschylus*, p. 667, D. C. it will appear that here too the poet understands the cotlabos, the scope of which was the head of some old man. We are persuaded that the author would have made this observation himself, if he had taken the trouble to peruse the whole chapter of *Athenæus*, instead of picking up only some fragments from it. P. 89, we find the conjecture, ἥδ' ἀριμήλων προσφύγων, where the author pretends that ἀριπροσφύγων must be joined; a tmesis, the possibility of which it would be difficult to prove by any instance of a similar kind. Some other errors, of too great precipitation, we pass over. Considering, however, the many instances of learning, ingenuity, and diffuse reading, Mr. *F.* gives in this book, we cannot but express our concern, that he has not been a little more cautious in selecting the mature fruits from those that are crude. Besides the text of

of the Inscriptions and Commentary, this volume contains the Life of *Herod's Atticus*, chiefly drawn out of the new edition of the Biblioth. Gr. of *Fabricius*, where this article is enriched with Mr. *Eichstadt's* learned notes and additions; the fragments of *Herodes Sambographus* (which are a *hors-d'œuvre*, this *Herodes* being not the Athenian orator) a speech of the rhetor *Atticus* on the Republic, with *Reiske's* notes; and an Epistle of Mr. *Heyne*, *de finibus studii critici regundis*, worthy to be recommended to the perusal of all young men who, having consecrated their talents to this part of literature, aim at perfection in it.

ART. 53. *Bibliothecæ Arabicæ Specimen D. J. præside Chr. Fr. Schnurmier lit. gr. et orient. prof. &c.* In 4to. 52 pp.

ART. 54. *Bibliothecæ Arabicæ Specimen. P. 2.* In 4to. 40 pp. Tübingen. 1800.

Of the two parts of the *Bibliotheca Arabica* which we here announce, the former give an account of works in *History* and *Geography*; the second of those in *Eloquence* and *Poetry*.

The first part contains,

1. The *Historia Saracenica* of *Elmazin*;
2. The *Annals*; and,
3. The *Geography* of *Abulfeda*;
4. The *History* of *Tamerlane* by *Ahmed ben Arabschah*;
5. The *History* of the *Dynasties* by *Abulfarajus*;
6. The *Annals* of *Eusebius*;
7. The *Life* of *Saladin* by *Bobaëddin*;
8. The *Compendium* of the *History* of *Egypt* by *Abdollariph*;
9. The *History* of the *Musulman Sovereigns* of *Abyssinia*, or rather of the country of *Adel* by *Macrizi*;
10. The *History* of *Arabian Coins* by the same;
11. The collection of extracts from different Arabian writers, published by *Schultens*, under the title of *Historia imperii vetustissimi regum Jemenensium seu Joctanidarum*;
12. The genealogical and historical pieces published by *Eichhorn*, under the title of *Monumenta antiquissimæ historiæ Arabum*;
13. *Rerum arabicarum quæ ad historiam Siculum spectant ampla collectio*;
14. *Documentos arabigos para a historia portugueza copiados dos originaes . . . e traduzidos em portuguez, &c.*
15. Part of the abridged history of *Abulmahassen*, entituled *Maured allasat*;
16. The *Geography* known under the name of *Geographia Nubiensis*;
17. The *Element* of *Astronomy* of *Alfergani*;
18. The *Fragments* published from the *Geography* of *Ebnalwardi*;
19. and 20. Two works published at Rome in 1584 and 1585, of which we have very imperfect accounts only;
21. The pretended *book* of the *divan* of *Egypt*, or the *Norman Code* of *Sicily*, published by *Vella*.

The second part is consecrated to pieces of *Poetry* and *Eloquence*, and to collections of *Fables* and *Proverbs*; and contains a considerable

ble number of articles, of which many are become very scarce, as they form small pamphlets only.

In both parts every article presents historic details concerning the Arabic author and his editors, the different editions either of the whole, or of parts of the works; as well as of the translations which have been published together with the text, or separately, both in Latin, and in other languages; to which are likewise frequently added, the opinions given of the works themselves, and of the translations by the most eminent Oriental scholars; and with respect to those whose publication is of a more recent date, the judgments of the literary journals in which they have been described.

Among the omissions observed by us in this work, as far, at least, as we understand its plan, we may point out,

1. *Testamentum et pactiones inter inter Mohammedem apostolum dei et Christianos fidei cultores*, first published at Paris in 1634, by Antoine Vitray, and afterwards reprinted at Leiden, by J. G. Niffelius, in the year 1661, or, according to the Arabic title in p. 1, in 1655.

2. The *Abridgment of the Annals of Baronius*, composed in Arabic by le P. Brice, of Rennes, missionary of the order of Capuchins, and printed at Rome in three volumes, quarto, 1653—1669. The first volume contains 890 pages; the second, 976; and the third, 1087.

3. On the *Annals of Eutychius*, and of the work published by *Selden*, under the title *Eutychii Ægyptii—Ecclesiæ suæ Annales*, should have mentioned the answer made to this work of *Selden* by *Abraham Ecchellenfis*, under the title *Eutychius vindicatus contra Seldenum*; a work, which comprises many useful things, though often foreign from the subject.

In the *part* which contains the works of *Poetry*, we have sought in vain for a book known to us only from the Catalogue of *Crevenna*, *Zaphi Diarbcrensis theatrum, Arabice et Latine. Patavii, 1690, 2 voll. in 8vo.*

It appears that *Mr. Schn.* has excluded from his plan all works translated from the Arabic, the text of which has not been published, and all those portions of text to be met with in different Oriental collections; such as the *Repertorium* of *Eichborn*, the *Neues Repertorium*, and the *Memorabilien* of *Paulus*. We think, however, that it in a work of this kind should not be found the *Chronicon Orientale*, the *Egypt* of *Murtadhi*, the *Oneirocriticon* of *Ebn Sirin*, the works of *Mésué*, the *Arabian Nights*, &c. the literati who might consult him, would not derive all the advantage from it which they would be led to expect; and those who live out of Germany might possibly remain ignorant that *Mr. Schn.* himself had published some considerable portions of a *Chronicle of the Samaritans*, and on a *Samaritan Commentary on the Pentateuch*; that the learned *Adler* had furnished important materials, drawn from different Arabic historians, for the *life of Hakem*, and for the *History of the Druses*; that *Mr. Paulus* had discovered an *inedited part of the History of Elmacin*, &c.

ART. 55. *Audarium alterum animadversionum et correctionum in Theophrastum præcipue ex editione Parisiensi, 1799; auctore D. Coray, doctore medicæ.* In 8vo. 34 pp.

Mr. *Schneider* had published his edition of *the Characters of Theophrastus*, nearly at the same time that Dr. *Coray* gave his. In this supplement to his edition, Mr. *Schneider* gives, in Latin, the corrections which Dr. *Coray* had proposed in his edition, in which he agrees with him, or on which he had any observations to make.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Grose's Sermons have been received, and shall have early attention.

Our Correspondents on the subject of the Blagdon controversy are almost innumerable. Our best and final answer to all must be, that we understand it is at an end. With respect to ourselves we have nothing to say, but that we acted conscientiously from the evidence before us.

One "Particular Friend" has written us a long didactic letter on the subject of Peace, as if we were of the Cabinet. "Peace is our dear delight, not our friend's more." But really we have not been consulted on the subject, and can only join in the general wish, for a "good, substantial, and honourable Peace."

A Correspondent from Leipzig informs us, that the Jacobins of that place strongly oppose the circulation of the British Critic. We knew it before, and are proud of their hostility.

LITERARY INTELLIGENCE.

An elegant Memoir on the Life and Writings of *Froissart*, may soon be expected from *Colonel Johnes*, preparatory to a complete translation of that admirable historian, which is in great forwardness.

The late Rev. Dr. *Samuel Pegge's History of Beauchief Abbey*, the last literary labour of that venerable antiquary, completed only a few days before his death, will in a few weeks be presented to the public, under the superintendence of Mr. *Nichols*.

THE

BRITISH CRITIC,

For OCTOBER, 1801.

Induxi te ad legendum; sincerum mihi
Candore noto reddas judicium, peto. PHÆDRUS.

Whate'er you read, if read by our desire,
Candour and steady judgment we require.

ART. I. *Christianity vindicated, in a Series of Letters, addressed to Mr. Volney, in Answer to his Book called "Ruins", or a Survey of the Revolutions of Empires. By the Rev. Peter Roberts, A. M.* 8vo. 269 pp. 5s. West and Hughes. 1800.

WE readily agree in opinion with the writer of this volume, that the work which he has endeavoured, and that successfully, to refute, has been suffered too long to diffuse its venom unopposed through the circles of society. The contempt of the learned, and the detestation of the virtuous, it has every where met with; but the ignorant and unlettered have been deluded by its confident assertions, and the impious have been hardened by its blasphemies. The great celebrity of the writer, and the pompous language assumed throughout the composition, have contributed still wider to spread the error, and promote the infamous purposes of its publication; and Mr. Roberts merits the sincere thanks of every friend to religion and morals, for his laudable efforts to expose the fallacy of its arguments, and for thus providing an antidote against the poison.

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BRIT. CRIT. VOL. XVIII, OCT, 1801.

The refutation is comprised in twelve letters to Mr. Volney, in which the principal heads discussed in his production are considered in regular succession. Amidst the ruins of fallen empires, from the tomb of varied grandeur, a warning voice is supposed to echo through the page of that sceptic, describing the causes of their desolation, which are ascribed to the bigotry of priests, and the despotism of princes. The priest, he says, has fabricated a vast scheme of ecclesiastical tyranny, by which the faculties of mankind are enchained; and the tyrant wields an iron scourge, by which his body is bowed down in the most abject submission. The result of Mr. Volney's arguments is, that both bonds are to be burst asunder, and man restored to his *free and equal* state. He begins, therefore, by taking a view of society in its original state, before the banner of either despotism was erected on the supposed ruins of mental and corporeal freedom. On this subject, Mr. Roberts judiciously observes as follows:

“ It is somewhat extraordinary that writers on the theory of government should be so fond of recurring to a state of which there are few or no records, of which all that history or experience can teach us is, that it is so miserable, that the first opportunity of abandoning it has generally been thought a happy one. You allow, Sir, *equality could not subsist between families* (p. 55). Of what use is a principle which is *inapplicable to any society of families*? The only use of such a principle is a theoretic one; and, if so, is the constitution of man, abstractedly considered, so changed as to oblige us to have recourse to a principle which *cannot* subsist in civil society? Whatever the nature of man has been for the last four thousand years, it is still the same. It is not only more just, but more easy, to consider man in the abstract from immediate contemplation; for, however external circumstances may vary, his natural powers and relations are still the same; and all his natural duties and rights may more properly, and much more clearly, be derived from them than from any other consideration. Society, being artificial, is necessarily *a series of experiments* on human nature, in order to investigate those regulations and laws by which the greatest general good may be attained; that is, *the greatest number of advantages combined with the fewest disadvantages to the greatest number of individuals*: for any other general good is a mere imaginary phantom, nothing but a name.

“ Now, Sir, upon the principles of equality and resistance which you have adopted, society must be impossible. There may be an assemblage of men, forced together by external circumstances, but this cannot be society; it will be only as a heap of sand, wherein every particle repels its neighbour with equal force, and the common effect is a common depression. Indeed, it is idle to argue on impossible cases. You allow, Sir, there *must* somewhere be a *power*, even in your own system, to temper the selfish principle; even then on your own statement the question must still be, *what* is that power, and *where* must it reside?

reside? From the variable nature of man it is evident, that the best form of particular governments can be determined by experience only. That to all theory on any other principle it may be objected, that the dangers or remedies can no other way be ascertained, and it may with the greatest justice be added, that the form of government under which a nation has been the most happy for the greatest length of time is the best.

“The objects of government have generally been held to be security of person and property from injury. This expression is indeed comprehensive, but how much is there in it which does not appear at once to the eye? Two thirds of human life, and one half of the human race, the objects of protection and support alone, their property involved, and their safety assured in that of the remainder. Is it only for the hardihood of a robust age of men that policy is to provide? What then is the prospect of accumulation itself, when the feebleness of age shall yield an easy victim to the rapacity of youthful vigour? Alas! how poor must that principle be which thus ultimately fabricates its own subversion. How pernicious it has ever been to the welfare of society, you have, Sir, fully shewn, nor is it my wish to lessen the force of a single instance where it is duly applied. It is the strongest argument of the necessity of the subsistence of other and very opposite principles to the very well being of society. Civil society, however it may have originated in compact, cannot long continue, without some more stable form than that of actual assent. There must enter into its composition changes of circumstances and relations, in which a general and acknowledged adherence to particular fundamental principles must hold the place of actual assent, or the public mind will be forever varying. You yourself, Sir, allow that a monarchy is the form of government to which all others tend, that it seems to you to be *the most natural as well as the best-calculated for peace*; and I am persuaded it is so true, that I should decidedly consider this as one of the fundamental principles to which I allude. The principle of such adherence will, properly speaking, be an accurate judgment; but it is not an accurate judgment considering self only, but considering self as a constituent part, willing rather to *cede* somewhat to the advantage of others, and desirous with its own to secure their happiness. I will not call this an enlightened self-love, because it is more than that, it does contain it; but it is as a consequence of a principle very distinct from *self*, and that is a principle of benevolence to others; by which the judgment is decided, to enter into society for the *common good*. It is then in the principle of benevolence only, that society can be firm and permanent, and this principle to be steady, must be founded on the belief of a superintendant supreme being, the common father of all his creatures.” P. 26.

On the growth of the *regal* out of the original *paternal* authority, that necessarily existed in its fullest vigour, and to an unlimited extent, in the first ages of the world, Mr. Roberts makes the following sensible remarks.

“ In the chapter on *the general causes of the revolution and ruin of ancient states* (page 61) the ruin of such states is ascribed to depraved laws, arising from depraved manners. That depraved manners may, and do in many cases produce bad laws, is very true; but it is also to be considered that laws in themselves originally good may, without any depravity of manners, become occasionally bad ones, from the mere change of circumstance. A law which during a famine should forbid exportation of grain, would be a good one at the time, but on the return of plenty would be bad. A law which in the infant state of society should command the actual services of each individual, would in a more advanced state be very inconvenient; it is therefore extremely unjust to lay it down as a rule, that when a law becomes prejudicial it is necessarily, or always, in consequence of a depravation of manners.

“ The intent of a law in general is to remedy or prevent an acknowledged evil. It may fall short of the intent in either case, but the intent is not therefore a bad one; the intent can be judged of only by circumstances at the time of its being enacted, and a fair consideration of them, surely would not attach any farther evil to them, than what such circumstances may clearly shew to have been intended.

“ That power, ambition, avarice, and other passions have interfered, and do interfere, in some degree, in all systems of legislation, need not be denied. It is acknowledged as a consequence of the imperfection of the nature of man; but to lay these down as the very principle of a system of laws, is an imputation that has been reserved for these latter times. I own, Sir, I am rather at a loss to conceive how you could seriously attribute such doctrines of civil rights (as you have done) to the founders of states. Of these the first is, that *power constitutes a right*, a position which conveys to the mind only a confusion of ideas and things. “ Because one man was stronger than another, this inequality, the result of accident, was taken for the law of nature; and because the life of the weak was in his power, and he did not take it from him, he arrogated over his person the absurd right of property,” (p. 62.) The inequality, Sir, is a law of nature, but that it has not by legislators been held, that power alone constitutes right, every law that has ever secured person or property is a proof. The inequalities, here unjustly charged with a consequence, which follows only from a state of war, are in fact the very grapplings of society, because that from these very inequalities there arises, not by any means a right of slavery, but a necessity that some should invelligate, explain and direct, and others attend to and pursue what is for the common good.—You cannot be ignorant, Sir, that slavery arose from no other right than that of self-defence; that as a primary act it is allowed to be indefensible, and even as a secondary one, defensible merely on the principle of self-preservation. I am sorry to be obliged to enter into such distinctions even here; in the next paragraph there is one which it is still more unpleasant to find necessary.

“ That parental authority should have been considered as a basis of public authority in an early state of society, when the transition was so easy, and a model so obvious, is not to be thought singular, where the name of father was a name of endearment, of care, and protection, of reverence and affection. When a general conclusion is inferred,

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the premises must be intended as general; and if so, if fathers are to be held, according to your description of them, what man can behold his child without a sigh? To me, Sir, it seems strange how you could prevail on yourself to draw so cruel a representation, one as unjust as it is cruel, as a general one. You say, Sir, (page 62) "Because the chief of a family could exercise an absolute authority in his own house, he made his inclinations and affections the sole rule of his conduct." If, Sir, his inclinations and affections are those which a father ought to feel, he is right in so doing; but this, which is the question, you decide in the negative. It is a common debt of every friend to domestic happiness, and the first of earthly duties, to controvert, to the utmost, the decision; and I trust it is the common debt of thousands. But the political conclusion is of importance? Be it so, Sir, but does it become an advocate of political to infringe upon natural justice? You proceed, Sir, thus: "He conferred and withheld the conveniences and enjoyments of life *without respect to the law of equality, or justice; and paternal tyranny*,"—paternal tyranny!—"laid the foundation of political despotism." (p. 62.)

"I do not know, Sir, whether you are a father. Certainly, it is to be lamented, whatever unhappily may have been the motive, that you have been carried so far as to make the abuse of paternal power the paternal character. The character itself, when its duties are fulfilled, has always and with great justice, been held a model for governors, as uniting in itself all the best qualifications for the station. Whatever may have been the errors into which the abuse of it has led, there are none more dreadful than that, which the subversion of its just influence must necessarily lead into. Where the ties of nature are broken, what others are there which can be depended upon? Surely none. He who is not grateful for the first of blessings and the tenderest of cares, of which he has himself been the principal object, cannot be so for partial advantages in which he is less personally interested; he who places little confidence in a tried sincerity, must be suspicious and faithless elsewhere.

"When in the sequel you admit that the spirit of rapacity is the great evil which has disturbed all states, in this we are agreed; but when you described its activity as under the mask of union and peace, and under the name of supreme power, it would have been well to have added, that its primary object, as a means of gratifying itself, is *supreme power*. It has not, I believe, been sufficiently attended to or observed in this light, as the especial and ruling principle which particularly in a democratic form of government incessantly brings on a succession of revolutions, which as you observe, end finally in a despot and absolute monarchy.

"I am willing to admit and allow, that where this spirit of rapacity has been excessive in any government or state, it has been attended with the evils you mention; the truth will feel no injury from the censure of, and sorrow for an error. But, Sir, allowing this, it would be weak and silly to be deterred by the bug-bear term *despot*, from calling into question the application, and examining how far it is applicable. It would be weakness in the extreme to be induced to condemn every, or any form of government because there may be evils in each, whilst there are wicked men." P. 43.

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The French writer's infamous sneers at religion, in general, are next considered by this author, and his invectives repelled with temperate and dignified firmness.

"There is, Sir, a certain chain of duties, which, extending from the throne of the deity, binds earth to heaven; reverence for the deity induces respect to moral obligation, and regard for the co-habitants of earth as children of the Lord of all. To loosen every social tie, the first means is then to break that golden chain (by which we are not held, but) by which we must hold to be happy. To make us loose that hold you ask, "of what importance to the deity are the worms that crawl in the dust?" This, Sir, is not *reverence* for the deity, it is *affectation*, a miserable affectation of respect, the truest expression of a real disregard, or a real terror. Why, Sir, should any being that he has made be supposed to be unobserved by him who has manifested design and wisdom, in the formation of the very meanest beyond the utmost art of man to equal? If he has displayed his power and his wisdom in all, there is none which may not justly be deemed objects of his attention. "What are the worms that crawl in the dust to him?" They are the creatures of his hand, and the testimonies of his existence, his wisdom, and his power. One species amidst the wonderful variety, blest with superior intelligence, has approached nearer than the rest to the divinity, and sensible of the advantage has converted it sometimes to the noblest purposes, in the endeavour to resemble that being, whose image it bears. It is thus that man tracing the earth in its progress, and the stars in their courses, has sought the path to immortality. While he admired he adored, and was grateful for every blessing; and trembling lest he should offend, his anxiety to atone where he had offended, was proportioned to his previous fear. When you ask then, "where was the efficacy of his practices, (p. 88) did the prescriptions of penance work a change in the laws of nature?" I answer not in the variation of external objects, neither in the course of nature or the seasons, but in the life and conduct of the person.

"When a bad habit is to be corrected, it must be left to the judgment of the person concerned, to use those means which may be most effectual, and it is an incontestible truth, that as a nation reforms itself, it becomes more just, more honest, and in a word, becoming more religious, it becomes more happy. Do not, Sir, confound religion and superstition. The church of Rome has absurdly declared penance a meritorious act in itself, and you have taken advantage of it. Nothing however can be more contrary to the true spirit of christianity. It may be a means sometimes of reformation, but it can be no more, and no merit in itself, and when it does not answer, this end is superstition, but when it does, as you ask, if God be good, how can he be pleased with your penance; I answer, because it is intended to subdue every propensity to offend him.

"Your next question, Sir, is "If God be infinite, what can your homage add to his glory?" and with these you exclaim, "inconsistent men answer these questions." The most magnificent scenery that heaven or earth exhibits, the thousand tints reflected from the most glowing atmosphere, or the richest landscape, all that is nourished by
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his heat, or irradiated by his beams, add nothing to the brightness of the sun.—This, Sir, must be the answer. Still, Sir, it is pity this play upon words should occur; as if the *giving glory* or *glorifying*, that is, the acknowledgment and admiration of the glory of God, conveyed the impious idea of *increasing* it by an addition. I will not, indeed I cannot, call this arguing *inconsistent*, but I will say that such a consistency is a misfortune. Has the Almighty given us our best feelings without an intent of their being exercised on the objects [to which] they are best adapted? What could be more inconsistent with sound reason than such a supposition? Through *the entire* of what I have opposed in this chapter, you have argued from the abuses of knowledge and character to the subversion of both. Would you reject astronomy, because there have been and still may be astrologers, or arithmetic, because there are many silly enough to believe that there is a particular charm in particular numbers? as well might you reject religion because a Chinese or a Roman Catholic flogs his idol in a storm, and because a Thibetian believes in the immortality of the Delia [*Dalai*] Lama, or a Roman Catholic in transubstantiation. As to monasteries they were an asylum originally to the wretched, and long continued so; they were the conservatories of learning, and if by long peace they were verging towards corruption, it was the spirit and zeal of a monk that caused their suppression. As to their sloth it was at least as good as the mischievous industry that works with pertinacity, to destroy the peace of thousands. If they have erred grievously, grievously have they suffered also. In a word, Sir, with all the errors and absurdities that have loaded it, religion, in every nation, has been of essential service; it has been and must be the only steady foundation of justice. That religion should be purified from every species of error and superstition, is the most important object to all men, and this can only be effected by a fair and just examination, and a careful and accurate discrimination. The Mosaic and Christian dispensations are the only ones which have been able to bear this test." P. 67.

The particular abuse levelled by Mr. Volney against the Mosaic account of the creation, draws from his antagonist the following reply.

"In your statement of the doctrines of Christianity, you have skilfully brought the Roman Catholic forward to the attack. But, Sir, even in his hand you have put a sword of lath; you have not given him even his own weapons, such as they are. You make him say, that, "the very circumstance of some of its dogmas being beyond the reach of human understanding confirms them the more fully," (p. 186.) That such an absurdity may have been advanced, I will not deny, though few Roman Catholics would, I believe, assent to it; it is sufficient for me to say no Protestant would assent to it. Let us observe your statement of the doctrine of creation, supposed to be from the Bible. Moses has said, "In the beginning God created the Heaven and the earth," and "that he rested on the seventh day." Now for the paraphrase: "God (after having passed an eternity in doing nothing) conceived at length the design (without apparent motive) of forming the world out of nothing." Moses has said nothing

of the works of God before the creation of this world.—*Ergo*, God passed an eternity in doing nothing. What an inference! The motive of the design is not expressed. Was it necessary it should be? We wish to know it, perhaps; but our wishes are not the just measure of what is right with God.

“ He was *tired* on the seventh. This absurdity is again your own, Sir. The words of Moses convey no such idea: they simply state that he *ceased*; the work of creation being accomplished. Your representation of the fall is strange indeed. The words, *he was refreshed*, are, indeed, added in our translation, in Exod. ch. XXXI. v. 17. The original is *וַיִּנָּחֵם* which no way necessarily includes the idea of fatigue; literally it is, *took breath*, and metaphorically applied, signifies merely ceasing from action; and answers as nearly as human language can express, what man may presume to conceive of the divine mind, when contemplating his great work, he saw that *all was very good*. You argue, Sir, from your own theory to the fact; that there was once a happy age, and that man by his own faults has destroyed that felicity, is testified by the traditions of every quarter of the globe; that the Deity might have permitted the fall, was a necessary preliminary to free agency in man; without a power of erring, he must have been a mere machine; that the effect of mortality produced by it should pass to the descendants of our first parents, is no more extraordinary than that any disease should be hereditary, which we know to be the case; that the Deity permitted mankind to be *damned* for five thousand years is an assertion so full of horror, so contrary to the doctrines of Scripture, that nothing but a most studied negligence of them could have prompted it. St. Paul expressly says, after a long enumeration from Abel to David, Samuel, and the prophets; that “ these all died in the faith.” Heb. ch. XI. and St. Peter, that, “ in every nation, he that feareth God and worketh righteousness is accepted of him.” Acts, ch. X. v. 35. Is this any thing like an entailment of damnation? How, Sir, could you write thus if you did examine, and if not, how can you take upon you to talk of the truth?” P. 90.

Mr. Roberts then follows the daring blasphemer through all his superficial comments on the Hebrew writings, consisting of, for the most part, objections long ago answered, but here exposed and refuted by new arguments. His audacious assertion, that Christianity is made up of the crude, undigested fragments of all prior religions, and has, like them, a great intermixture in its composition of the vagaries of astronomers; that the name and office of Christ is only a copy of the blended name and characters of *Chrishna* the Indian preserver, and *Mithra* the mediatorial God of Persia; and that the Apostles, twelve in number, have a reference to the twelve signs of the zodiac, &c. &c. are also fully answered, and his own ignorance, in the astronomical deductions that follow, fully demonstrated. On this subject, however, no extract will give the reader an adequate

quate idea of the author's learned and laborious disquisition, as it consists of a series of arguments connected with remote astronomical enquiries only, calculated for those to whom the science in question is familiar, and, therefore, for further satisfaction, we must refer him to the work itself, to which we heartily wish success; at the same time, we must express our regret that the pressure of numerous articles of importance for admission, has prevented our noticing before so praiseworthy an effort to repel the insidious attacks of one of the most hardened, though ingenious, infidels of the age.

ART. II. *The Rural Philosopher; or, French Georgics. A Didactic Poem. Translated from the Original of the Abbé Delille; entitled L'Homme des Champs. By John Maunde.* 12mo. 208 pp. 6s. Kearsley. 1801.

TO the original of this Poem, as published among us, though produced by the pen of a foreigner, we paid so particular an attention*, that our readers cannot now require us to expatiate on its merits. That it deserves to be translated is certain; the present question only is, how far it has been rendered with success. One difficulty, peculiar to this undertaking, the translator has mentioned in a short Preface; and it will be granted, on the smallest consideration, that it is a real difficulty. The French author, an admirer of English poetry, and deeply versed in the study of it, has drawn copiously, on many occasions, from our most familiar poets; to restore these passages to the English language, without falling into the very strains of the original authors, was certainly a task that required both skill and judgment. For these parts the translator solicits an indulgence, which cannot justly be withheld; but at the intimation that "didactic poems are of all others the dullest," we can only smile, and ask our classical readers, in what part of the admirable Georgics of Virgil they can trace the finger of dulness? The expression has been written hastily, and we will not dwell upon it. The concluding words of the small Preface, already quoted, would disarm Aristarchus himself. "It is not without fear and trembling, that the translator throws his work upon the public eye; he has only to plead, in extenuation of its faults, that it is his first undertaking."

* Vol. xvii, p. 9, &c.

It is always pleasing to be able to say to modest merit, that it has not failed ; and this gratification in the present instance we may certainly enjoy. Mr. Maunde has rendered his author in an easy, and yet correct strain of versification ; which will give to those who cannot read the original, no inadequate taste of its style and merits. We shall cite in the first instance a passage which gives a picture of French society in a country house ; such at least as it was before their social system was subverted ; what it is at present we are not so distinctly informed.

“ But should the tempest lour ; in yonder room,
Where sparkling faggots chase the dreary gloom,
With *flambeaux** lighted, and adorn'd with taste
I'll sit secure, and mock the northern blast ;
While various pastimes happily deceive
The lingering moments of the stormy eve.
Here, with the dice-box trembling in his hands,
The practis'd gamester calculating stands ;
Or o'er the *gammou* fix'd†, with studious face,
Marks every chance, the full and vacant space,
From side to side the shifting counter goes
One pile decreasing as the other grows.
As fears or hope the panting bosom try
Through varied fortune runs the haras'd die :
Now from its prison thrown, with furious bound,
It leaps along the board that echoes round,
Still rolling on ; till one decisive stroke
Proclaims the contest and the party broke.
Yon serious pair, immers'd in thought profound
Their peaceful squadrons range on chequer'd ground :
Madly enamour'd of the mimic war,
With warmth they combat, though from peril far :
Through skilful rounds, and intricate *defiles*,
They lead their ivory troops, or ebon *files*‡ :
With equal force engage the rival bands,
And conquest long in doubtful balance stands :
One fatal check assures the victor's claim,
Who loudly tells his adversary's shame :
He o'er the chess-men bent, with sadden'd view,
With pain believes that what he sees is true.

* A more appropriate word might easily have been found, or a better phrase. *REV.*

† We conceive *tric trac* to be the game described by the original author ; but it is allowable to change it for a similar game more known to English readers. *REV.*

‡ It is usual in French, but not in English, to rhyme the same letters together ; which we call *identical rhymes*.

Lotto, piquet, or whist's more solemn game,
 Amuse the hoary fire, and dower'd dame.
 On yonder side, a young and giddy train,
 Chase the white balls along the verdant plain.
 But now the table, scene of social charms,
 Commands each player to lay aside his arms ;
 Scarce from the teeming flask the nectar's pour'd,
 Ere sparkling wit allumes the festive board.
 The supper done, to *Lecture** we repair,
 Peruse Racine, or dip into Voltaire.
 Or else, alas! some witling of the place
 Draws from his pocket, with important face,
 A treacherous scroll, which, as its author reads,
 Fatigue and vapour through the circle spreads :
 One with a yawn the killing work admits,
 Another fairly sleeps and snores by fits ;
 'Till, rou'd from slumber by th' applauding crowd,
 Sudden he starts, and claps his hands aloud.
 Thus does a laugh the tedious lecturer [reader] balk
 And to a tale or sonnet shifts the talk.
 To-morrow comes, and to th' appointment true,
 Laughter and sport the self-same scenes renew.
 Winter no more the god of stern command,
 Bids blithsome Pleasure on his brow expand ;
 A laughing fire, that 'neath the load of years,
 Loves to be pleas'd, and charms in hoary hairs."

As the translation is formed for those to whom the original speaks in an unknown language, we shall not here, as in the former instance, place them side by side. But we search the original for striking passages, and then enquire how far the translator has succeeded in transfusing their force and spirit into English. The enquiry has seldom failed to be favourable to his efforts. As we cannot allow ourselves to give many specimens of this success, we shall now turn at once to the opening of the Fourth Canto, in which the author indulges, very happily, in a vein of lively satire on insipid rhymers.

" Yes! the rich aspect of the flood and fields
 An endless source of brightest landscape yields ;
 I joy to see the skies, in azure pride,
 Reflected gaily in the azure tide ;
 The crystal waves in lucid sheets expand,
 Or wind in streamlets through the grassy land ;

* This is very incorrect. The original is

— on repond sa lecture ordinaire,

which means, we go to reading as usual ; and has no kind of reference to attending a lecture. Rev.

The darksome foliage of the wood profound;
 The corn, that sheds a yellow gleam around;
 The valley green, with smiling produce gay,
 The deepen'd concave of its form display;
 Those hills, that lift their summit to the skies,
 While at their feet a boundless champaign lies;
 As round the world the sun majestic goes,
 And o'er each scene a golden colouring throws.
 Bless'd is the man, whose soul enjoys the sight;
 But he more bless'd who sings the prospect bright.
 The scatter'd charm of forest and of mead
 Attend the summons of his tuneful reed,
 And gather in his song; whose rival art
 With Nature's self shall equal joy impart.

Begone, ye puny bards, whose irksome lay
 What oft was better said again must say!
 Insipid rhymers! has your hacknied strain
 Not yet cull'd all the sweets of Flora's reign?
 Still must we hear the bounding of your sheep?
 Still to the murmur of your streamlet sleep?
 Still must the wanton zephyr kiss the rose,
 Whose opening buds their blushing tints disclose?
 When shall the echo of your numbers cease,
 And let the sylvan echo sleep in peace?
 So poor the strains, that Nature's charms rehearse!
 Oh! how does Horace, in appropriate verse,
 And varied numbers teeming with delight,
 Describe the poplar and the pine-tree's height,
 Beneath whose pale and darksome boughs entwin'd,
 A hospitable shade the swain shall find,
 And quaffing sit; while bubbling at his side
 The rolling streamlet winds its rapid tide!
 Nature with him in endless bloom behold!
 Thy song, scarce born, as Nature's self is old!
 To paint the country, it must first be lov'd;
 Our city poets, by its charms unmov'd,
 Whose courtly Muse has rarely left the town,
 Paint what they've never lov'd, nor ever known:
 Oh! ne'er did they, 'midst soft retreats, inhale
 Eve's gelid air, or morning's dewy gale!
 Read but their song, and every line betrays
 The city-bard disguis'd in sylvan lays.
 With lavish hand, in richest words, they spread
 The crystal streamlet and th' enamell'd mead!
 Unless Aurora shine on opal throne,
 No morning-beam upon the East is shewn!
 Sapphire and purple must her dress compose,
 And every flower she sheds a diamond grows!
 They call on Tyre, Potosi, to supply
 The jonquil's colour, or the rose's dye;
 And Nature, best in simple garb array'd,
 Must groan in loads of silver and brocade;

While pearls and rubies o'er her dress are plac'd,
 Their hand disfigures what it should have grac'd;
 Painters and bards, by kindred ties allied,
 Let Zeuxis' word your several efforts guide:
 An upstart painter, emulous of fame,
 Would once pourtray the laughter-loving dame,
 With fruitless zeal; no happy lines express'd
 The fleshy roundness of the well-form'd breast;
 The bust harmonious and voluptuous arms,
 Her lovely features and her graceful charms;
 But gold and jewels shone with lavish cost,
 And Venus lay in loads of drapery lost.
 "Rash fool! forbear," th' impatient Zeuxis said;
 Instead of beauty, thou hast wealth pourtray'd."

Ye tasteless bards! to you the words belong:
 That which you love alone should grace your song:
 Yet still descend not, in your mean pursuit,
 Those bards to imitate, whose care minute
 Prefers Linnæus to the Mantuan swain,
 And gives to trifling beauties lavish pain;
 That to the microscope their objects bring,
 And waste their pencils on an insect's wing.
 So novice artists, that with labour'd care,
 In female charms, describe the nails and hair,
 Leave brighter beauties by their art untrac'd,
 To paint a mole, beneath the bosom plac'd.

Enlarge thy style: if e'er by morning's light,
 With glance extended from the mountain's height,
 Thine eye has wander'd o'er the scene below,
 Where woods and stream a varied landscape shew;
 Where uplands slope, or gleams the yellow grain,
 Or flocks unnumber'd whiten all the plain;
 Or trac'd the limits of th' horizon blue,
 Or circling hills, that fly before the view;
 Such be your model: let your talents give
 These mingled beauties through your song to live." P. 95.

It must undoubtedly be seen, from these specimens, that this translation is a spirited and meritorious work*, and such as the English reader will peruse with pleasure and advantage. We doubt not, therefore, that Mr. Maunde will receive the advantage he deserves from his labour, and will be encouraged to proceed to other efforts of translated or original poetry. The Poem is dedicated, with an appropriate compliment, to Sir J. B. Burges.

* For the reasons stated in the beginning, we seek not to mark blemishes; but we cannot fail to express a wish, that the translator had made some enquiries about the quantity of the middle syllable in *Lycoris*, before he hitched it into several of his verses as *Lycōris*. Virgil was at hand, to direct him.

ART. III. *Posthumous Works of Madame Roland.* Johnson.
1801.

THE French editor of the above work, M. de Champagneux, begins his preliminary discourse with the following words :

“ The most unpardonable crime, that was committed during the reign of terror, is, most certainly, the murder of Madame Roland ; I consider it less in the light of its extreme iniquity, than in that of the loss which France has sustained.”

Surely this is saying too much ; we are very ready to bear testimony to the barbarous treatment which Madame Roland experienced, as well as to the firm and dignified manner in which she supported her persecutions and death ; but in considering the long list of victims, that were at the same period so unjustly slaughtered, and the very distinguished names that appear upon it, we can by no means subscribe to the above passage. Still less are we disposed to concur in opinion with M. Champagneux, on the score of Madame Roland’s merits or modesty as a writer ; both of which qualities, according to his assertion, she possessed in an eminent degree. The French writers have been always blamed for their egotism and self-importance ; but, we may venture to say, that none ever carried either one or the other so far, as Madame Roland did in her first publication. Mr. C. tells us, that a few days before her execution, she thus expressed herself :

“ If Fate had allowed me to live, I believe I should have been ambitious of only one thing ; and that would have been, to write the annals of the present age, and to become the Macaulay of my country ; I have, in my confinement, conceived a real fondness for Tacitus, and cannot go to sleep till I have read a passage of his work. It seems to me that we see things in the same light ; and that in time, and with a subject equally rich, it would not have been impossible for me to imitate his style.”

Does Mr. C. call this modesty ? But to proceed. Mr. C. in quoting this passage, observes :

“ Let any person read attentively the works which we now give to the public, and he will be convinced that no one could so justly aspire to be the Tacitus of her age as Madame Roland,” &c.

In compliance with Mr. C.’s injunction, we have attentively examined the above-mentioned work, without being convinced of the truth of his observation. The degree of affinity, which Mr. C. bears to the surviving daughter of Madame

dame Roland, and his admiration of her conduct, and pity for her misfortunes as a woman, have made him blind to her faults as a writer. The work before us is composed of philosophical and literary essays, and her travels; if so, they may be called to London and Switzerland. Mr. C. tells us, that the former were written at the early age of eighteen, and not meant for publication. Why then did he publish them? He certainly would have shown more respect to the memory and reputation of their author, in suppressing such girlish effusions, than in sending them to be laughed at in the world. The more we examine them, the more are we convinced, that when persons of lively talents, without much learning, enter upon metaphysical discussions, they are apt, like Madame Roland, to lose the clue which should guide them, and plunge themselves into contradictions, incoherence of ideas, and false applications.

In the first page of this work, Madame Roland, after some reflections on the passion of melancholy, and observing that few persons are really acquainted with it, expresses herself thus :

“ The sweet melancholy that I defend is never sad ; it is only a modification of pleasure, from which it borrows all its charms. Like those gilded clouds embellished by a setting sun, the light vapours of melancholy intercept the rays of pleasure, and present it under a new and agreeable aspect. It is a delicious balm for the wounds of the heart ; it is a salutary allay to the vivacity of joy ; tempered by it, that passion is rendered more impressive and more lasting.”

That there is a certain kind of pleasing pensiveness, that modifies our pleasure, and softens the vivacity of joy, every person knows, because every person has felt it. But we are at a loss to discover what Madame R. means by her observation, that melancholy is never sad, or that its vapours intercept the rays of pleasure, and then present it under a new and agreeable aspect. Is there not, in the above passage, a contradiction of terms ? Or does she mean to say, that it is impossible to be long happy without being melancholy, or joyful without being sad ? A few pages onwards, however, we find that Madame R. describes the effect of this passion in a very different manner.

“ I sat down on the thick grass ; the perfume of the flowers imparted to my senses a sweet ebriety, and opened my soul to voluptuousness ; my imagination, tenderly moved, wandered agreeably over the delicate beauties, which these charining productions of spring offered to my view. Led by degrees from these sensations, with which I had employed myself in the morning, I repassed them in my mind ; a touch of melancholy gave them a new tint, and I perceived that I was on the point of becoming a misanthrope.”

How

How are we to reconcile these contradictions? In the first instance she assures us, that melancholy renders the heart more feelingly open, and gives a more temperate cast to our sensations. Here, however, in the midst of agreeable and voluptuous impressions, it suddenly becomes discontented, morose, and misanthropic. We may here then coincide with Madame R.'s observations, that few persons are acquainted with this species of melancholy.

In a subsequent chapter, composed of some rambling reflections on the gloomy appearance of winter, we find the following remarkable passage:

“ To these sweet and *profound* reflections am I led by a rigorous Reason, the impressions of which, favourable to the seriousness of reason, remain void with respect to the imagination. Time, whose heavy pace seems to quicken at present only to introduce shadows, in regard to me, glides away without care; I place myself on his wings, to pass the melancholy moments; and, in a fortunate route, I do no more than follow his steps.”

Either we do not understand this passage, or we may gather from it, that with Madame R. melancholy hours passed more rapidly, than those which were happy or fortunate. We are sorry that she does not live to receive our congratulations upon an advantage, which, we believe, was never granted to any other human being. But to proceed.

“ Now his icy sceptre holds under his laws the enchained rivulets; the hoary frosts, treasured on his knit brows, put to flight the nymphs of the groves;” (Quere, who are the nymphs of the groves?) “ and pleasures, terrified, run to their friends to implore an asylum. Some,” (some what? pleasures? be it so) having hopes in Philosophy, have chosen her for a refuge, and even for a mistress; then taking her mantle, they came to my house to join in study, listen to reason, and play with her; but when Nature, more beautiful and more adorned in her flowery plains shall recal their troop, it will be Reason that will go to seek them.”

Is this poetry or prose run mad? These pleasures, frightened away by the coldness of the weather, take Philosophy for their mistress, and, after borrowing her clothes, come to Madame Roland's study to play with Reason; but as soon as the season becomes warmer, they return again to the fields, and Reason in her turn comes to play with them. Do you really think, Mr. Champagneux, that Tacitus would have written so, or that a woman, writing like Madame R. ought to aspire to the honour of imitating him?

As we advance in the perusal of this curious publication, we find increasing inconsistency and absurdity. Nor is this to be wondered at, after what Madame Roland herself says at the commencement of other *melancholy* reflections.

“ I take

“ I take up my pen without knowing why ; I have no projects, no ideas, except a few trifling gleams, which affect me not sufficiently for me to muster courage to commit them to paper ; but I am tired of sitting methodically to my needle ; I cannot walk, neither can I sing ; necessity, with her iron chain, confines me to my cage ; the feeling of constraint, which she makes me experience, repels at this moment the fondness that naturally inclines me to music ; and then to sing when alone, and without any object in view, what a foolish thing !”

Very foolish indeed ! almost as much so as to sit down to *write* without any object in view. Madame R. tells truth at least.

As profound reflections cannot well be made amidst the noise and tumult of society, we are not surprised at finding Madame Roland in a wood, and again giving way to melancholy sensations. No place could be fitter for this than the wood of Vincennes. Here then we discover her, at the early age of twenty-three, inveighing against the ingratitude of mankind, and the miseries attached to life. She already begins to be weary of existence, and affirms, that she would give it up not only with indifference, but without pain. One would imagine that here was sorrow enough for any reasonable being. Alas ! no ; Madame R. was unconscionable in her demands, as the following invocation will testify.

“ Thou, whom all animated beings avoid and abhor, O Grief ! I invoke thee with loud cries ; return to stimulate my powers, and exalt my courage ; I prefer thy torments to the death of apathy ; I feel thy penetrating poison kindle in my bosom and ferment in my veins ; it overflows, surrounds, and presses my heart. Inquietude and gloomy care, error and injustice, have anew prepared the shaft with which thou piercest me !”

The confusion of ideas in the above passage is somewhat remarkable. In the first place, Grief is to be a stimulus ; in the next line it is converted into a poison, and soon after into a number of shafts, pointed by injustice, inquietude, &c.

The above extracts will probably be sufficient to give the reader some idea of the work in question. It would be almost an endless task to cite the absurdities we have met with. The specimens we have given are, we trust, no bad sample. The best chapter is certainly that which treats of the opinions and behaviour of Socrates ; and for this we have to thank Plato and Xenophon, and not Madame Roland. She does not suffer her own reflections to interfere with them, and there she does right. So much for Madame R.’s philosophical essays.

We shall now proceed to take a cursory view of her travels. They begin with an excursion from a village in France, called

Z

Sousis,

Soucis, to the town of Estampes. Her account of this journey is ushered in by six pages of reflections; and for what, good reader? Merely to inform us, that in company with her cousin, Madame Trude, she disguised herself as a country girl, in order that she might be able to run about the town by herself, instead of being moped up for three hours with persons that she had never before seen; and thus she commences her history of the journey.

“The still and serene sky as yet shewed, towards the east, only an orange colour shade; the wakeful lark soared straining her tuneful throat; the humid plants exhaled an enchanting perfume; presently the horizon seemed to be in flames; the shining luminary burst forth like a blazing fire, his brilliant face rose, and his growing rays coloured the pearly drops of dew, spread on the opening calyx of the flowers.”

The above *stilted* description, one would conclude could only serve to precede the appearance of some triumphant hero, or palfried princess, instead of Madame Roland, mounted on an ass, and dressed like a peasant. *Risum teneatis, amici!* The result of this doughty expedition is equally interesting. Madame R. walked about the streets of Estampes, with one arm a-kimbo, and the other swinging by her side, till she worked herself into a violent perspiration. She was then admitted into the kitchen, and had the honour of dining with Dame Julie, who, in the course of five minutes, by dint of gossiping, laid her asleep.

M. de Champagneux, in his note on this production, speaks of the graceful details that it contains! We cannot do otherwise than applaud him for his penetration. Madame R. concludes her account with the sensations that she experienced on her return to Paris.

“The air of Paris suffocates me; yesterday I experienced the uneasy sensations that I had left behind me on setting off; friendship restores me to the full enjoyment of health; friendship is my favour, my support, my delight, my joy, my all, since it is one, with virtue itself.”

Friendship has certainly been all these to many; but we never before knew that friendship had the property of purifying the atmosphere. If Madame R.’s words do not signify this, she ought to have written more distinctly.

Her excursion to England, and tour through Switzerland, form the most unexceptionable part of this volume. If there is not much to praise, there is at the same time not much to blame. Nothing seems to have been aimed at, but a mere journal-like statement of what she saw or remarked; consequently it is but superficial. Her observations on the country

and people of England and Switzerland are by no means new; though sometimes just and well-founded, and generally favourable. We shall therefore waive any remarks on this score, for where there is no pretension, it would be in some degree unfair to criticize. The anecdotes, however, which she gives of Lavater, do not seem altogether original; at least one of them is certainly not totally confined to him. The Abbé de Lille, in his notes to *L'homme des Champs*, tells a similar one of Jussieu, the celebrated naturalist, who, when some of his scholars intended to deceive him with the fragments of many heterogeneous plants, which they had joined together in a very specious manner, at the first glance detected the imposition, and pointed out the particular parts, of which the whole had been composed.

We have now to notice the style of the translation; where the original was bad, what could be expected from the translated copy? There are, however, here and there some Gallicisms, which might have been avoided. But in our admiration of the translator's patience and pity for the task which he imposed upon himself, we shall drop the subject. Had his faults been more numerous, he would still have been excusable.

ART. IV. *A Treatise of the relative Rights and Duties of Belligerent and Neutral Powers in Maritime Affairs: in which the Principles of armed Neutralities, and the Opinions of Hubner and Schlegel, are fully discussed. By Robert Ward, Esq. Barrister at Law, Author of the Inquiry into the History and Foundation of the Law of Nations in Europe to the Age of Grotius.* 8vo. 172 pp. 5s. Butterworth. 1801.

HAVING so recently and so fully stated the arguments of Professor Schlegel on this subject*, with the able answers of Dr. Croke, and the dispute between the principal powers concerned having since been brought to a conclusion, a particular examination of the Treatise before us is rendered the less necessary; since the writer unavoidably enforces nearly the same reasonings, and exposes the same misrepresentations which have already been discussed.

In a perspicuous and sensible Introduction, Mr. W. sets forth the claims of the northern powers, as brought forward

* See Brit. Crit. for July, 1801, pp. 67 and 71,

in the year 1780, on the occasion of the well-known treaty called "the armed neutrality." These pretensions he divides into four principal articles. The first, which is an assertion of the right which neutral ships ought to enjoy, "of navigating from port to port, and on the coasts of nations at war," cannot, as a general principle, be denied. In the second article, which declares, "that the effects of the said warring powers shall be free in all neutral vessels," except contraband merchandize, lies the chief point of the controversy. This question Mr. Ward undertakes to examine, reserving the other propositions, which have been adduced on this occasion, for a separate discussion. In this proposition, he includes the corollary from it, "that neutrals have a right to coast from port to port, and to trade from colony to colony, and from the colonies to the mother country, of belligerents, without being liable to search or detention, except for contraband of war." He considers the subject, first, "as to the reasoning drawn from mere common sense, and the principles of generalequity;" secondly, "as to the reasoning drawn from authority and custom;" thirdly, "as it may be collected from treaties." Each of these considerations is discussed in a separate section of the work.

In the first of these, the writer begins by clearing the question from the mystery in which it has been (we have no doubt designedly) involved; he states it to be,

"not whether the belligerent has a right to interfere with the neutral, but merely whether he cannot prevent the neutral from interfering with him? In other words, whether when the former extends his trade, not *with* but *for* a belligerent, not only purchases what is wanting for his own consumption, or sells his usual peace-supply of articles, but sells to him articles which may be easily converted into the means of annoyance, or even turns *carrier* for his friend, who uses the surplus strength which is thus afforded him against his opponent; whether in such case the other belligerent has no reason to be offended, and to reclaim those rights which the pretended neutral is disposed to deny him?"

Upon this state of the case, Mr. Ward pursues the argument with ingenuity and success, though perhaps more at length than was necessary, to clear away the misrepresentations of his adversaries.

"It is not true," he observes, "because the rights of commerce are founded in Nature, because the sea is free to all, and because men have a right to profit of their industry, that these rights are to extend to such an unqualified height, as never to be modified on any occasion, and even so as to encounter and defeat the rights of others. Let us rather listen to the rational and liberal Vattel, who, speaking of the illegality of contraband,

traband, and at the same time of the rights of trade, says, "the nations who renounce it in war suffer, it is true, but suffer from necessity: the Belligerent does not oppose their rights, but simply asserts his own; and if the two rights are incompatible, it is the effect alone of *inevitable necessity*." Atter all, then, this is a common case, met with under every order of society, beyond the control of man, as he is, and founded in the nature of things. It cannot be illustrated better than by directing our attention to a celebrated maxim of our municipal law: "*Cujus est solum ejus est usque ad cælum*" is, for example, founded in very true principles of justice; but as it is palpable how easily, if carried to its utmost extent, it might work the greatest injustice, it is modified and rendered perfect by the addition of that other part of it, "*ita ut alienum non lædat.*" P. 7.

"In granting, therefore, the fair and reasonable enjoyment of their privileges to Neutral Nations, there must always be added the fair and reasonable caution, that they use them so as not to hurt the Belligerent; and that I may not seem to entrench myself in generals '*ubi sæpe versatur error,*' I would add, that they have certainly no right to use them in any one, the smallest degree of proportion, *more* than they did in times of peace, nor even in so great a degree, if such augmented, or ordinary use of them bears immediate mischief to either Belligerent.

"For example, they may increase their purchases to any amount in the Belligerent countries, provided their own consumption require it, and provided they remain domiciled in their own country. But if they persist in carrying, much more, if they extend their faculty of carrying for the Belligerent, where the latter was in the habit of carrying before; and if, in consequence, he is enabled to come to the battle, and to stand the shock of war with augmented strength, which he never would, nor could have possessed without it, I see little or no difference between this and an actual loan of military assistance. All the distinction is, that he substitutes his own people in the place of taking foreigners; for every man, which the Neutral lends to his trade, enables him to furnish a man to his own hostile fleets. In other words, it enables him to meet his enemy with undiminished forces, and yet preserve entire his sources of revenue; when, if it was not for this conduct of the Neutral, either the forces or the revenue of the Belligerent must inevitably be diminished!" P. 8.

The remainder of this section consists of clear and satisfactory answers to the reasonings (or rather the sophisms) of Hubner and Schlegel. The definition of neutrality by the former, and his statement of its duties, are justly applied against the doctrines he has laboured to establish, and shown to be directly adverse to the carrying trade claimed by the northern powers. The specious argument, that the neutral does not depart from that character while he is ready to afford assistance to both parties, is properly answered by the remark, that the complaint of the belligerent "is not so much of a preference shown, as of an injury done; that, at the time of the act complained of,

the assistance is not wanted by the superior ;" and, that " if this were so, it would hold equally good, if the indirect assistance complained of was extended to a more direct interposition ; in the case, for instance, of actual military aid."

Mr. W. also justly remarks, that " if this right of navigation is really so sacred and so extensive, that we are quietly to see our enemy's trade (the fund and sinews of maritime war) carried on under our eyes, pass, as it were, through our hands, and be lodged perhaps for a time in our very ports," no reason can be assigned " why it should not extend to contraband, provided there is no treaty. If," says he, " the claim is so sacred a privilege that no circumstances can modify it, if it is founded upon the absolute freedom of the sea, and the intire want of dominion" in the Belligerent, " if I cannot take a bale of enemy's goods from a neutral ship, merely because she has a right to traverse the sea, where I have no authority, as little authority have I to stop and seize her, because she is loaded with cannon for the use of my enemy. Either then," he contends, " the reason of the principle in question is false, or contraband of war (which Hubner admits is always seizable) must pass free." He pursues the same train of reasoning as to a blockaded port ; which, as he observes, is " another instance of conflicting rights, which never can be enjoyed by both claimants together." He adds a case, in which a neutral unavoidably suffers some inconvenience, namely, where his property is taken on board the ship of a Belligerent ; and yet the party who seizes the ship is justified. The contemptible sophism of Hubner and Schlegel, that a " neutral ship is to all intents and purposes to be considered as neutral territory," is very fully exposed and refuted ; and the section concludes with a reply to Schlegel's observation, that " neutral rights are more respected in a continental than a maritime war." Mr. W. in answer, shows that " the observation is false in point of fact, but that, if true, it would not bear the conclusion built upon it."

In the next division of this Treatise, the author reasons from authority and custom, and of course begins with the celebrated code of maritime law called *Consolato Del Mare*, the terms of which he cites ; and they are express, that the property of enemies may be seized on board a neutral vessel. This authority he supports by those of Grotius, Bynkershoek, and Heineccius ; and he goes into ample historical details, which prove that this rule of the *Consolato* has never been altered by any general agreement of maritime nations ; that it has been generally enforced and admitted ; and that the only direct opposition to it by any power previously to the armed neutrality

neutrality in 1780 (namely, that by the King of Prussia) was abandoned, and the right claimed by Great Britain tacitly allowed. A variety of observations on the arguments of Hubner and Schlegel are here introduced. They are too prolix, and not always necessary, but for the most part just; especially where the author reprehends them for considering particular treaties as forming the law of nations, and uniformly styling it the *conventional* law; whereas, treaties can only bind those states who are the contracting parties.

The third, and last section, examines the question "as it depends upon treaties;" and here it cannot be expected that we should follow the learned author through the detail into which his subject naturally leads him. Suffice it to state the result; which is, "that the treaties which introduce the new maxim, from 1642 to 1715, amount to twelve; that those which stipulate either different or contrary conditions, are seven; and there are thirty-one which make no mention of the rule one way or the other." These last, the author contends, "bottom themselves upon the old law, which the countries making them had never relaxed, except by express convention;" but he properly insists that the private treaties, had they been more numerous on the side of the neutral claims, could not have operated to repeal the general law, or furnished a criterion to decide this important question. The concluding part of the Treatise contains severe, but just, reflections on the shameless inconsistency and bad faith of the Northern Powers, who have alternately enforced and abandoned the rule in question, nay sometimes enforced the opposite doctrine, just as it suited their temporary views of interest or ambition.

A discussion of the other propositions insisted upon by the Northern States, is promised in a future publication. In that case we would recommend to the learned author more brevity in his expositions, more selection in his arguments, and more polish in his language. Yet we can with truth applaud his diligence, extensive information, and soundness of argument, as well as the patriotic spirit which pervades his work.

ART. V. *Mrs. West's Letters to a young Man.*

(Continued from p. 259.)

THE second volume of this useful work opens with the seventh Letter; which contains very judicious strictures on the Socinian scheme of subjugating divine Revelation to human

human reason. It also gives an excellent defence of the genuineness of our present copies of the Scriptures. Many of the arguments are borrowed from the champions of our faith; but among several original remarks, we noticed the following illustrations.

“ Let me produce two instances, as explanatory of the difficulty (I should say the impossibility) of altering whatever has obtained great publicity. If it were easy to eradicate what we dislike in Scripture, and to substitute what supports our own opinions, why did not the prohibitions of image-worship, the command to administer the sacrament in both kinds to *all* the disciples, and above all, the prophecies relating to the usurpations of the Papacy, disappear from the sacred canon, while the Church of Rome had it, at least in the western empire, *exclusively* in her custody? And why did not the Protestants, on their recovering possession of it, find some interpolated texts, which enjoined the sale of indulgences, the doctrine of pilgrimages, penances, and all her other fopperies? The principles of this church justified, or rather inculcated, the practice of pious frauds, which tended to support her own authority; and she had an opportunity, which the primitive church could not possess, of falsifying the scriptures; for holy writ, instead of being read, studied, and appealed to, remained in the envelope of a learned language, which was understood but by few even of the clergy, and was wholly unintelligible to the common people. Here was every chance that the corruption would have remained undiscovered; and nothing can be more dissimilar than the state of Christian knowledge in this period, and in that preceding the conversion of Constantine. Yet the sacred volume escaped uncontaminated by its corrupt guardians; and the reformers had only to appeal to it, and to restore it to general use, to overthrow all that mass of absurdity which had been founded on oral tradition, or on apocryphal writings. Peter, as Dean Swift terms the church of Rome, did not alter his father's will, he only locked it up in a strong box, and forged a codicil.

“ Let us consider, whether it would be possible in these days to make several hundred alterations in any popular work, a play of Shakespeare for instance; (I do not mean mere verbal changes, but such as would affect the plot and character) and to persuade the public, not that these changes were made on the authority of some unpublished manuscript which had received the author's last corrections, but that all copies actually were, and always had been, similar to the new edition. At whatever period these supposed alterations of the New Testament took place, such impudent nonsensical assertions must have imposed on the *bodily organs* as well as the *rational faculties* of Christians. I hope this comparison is not indecorous; I am aware that it is very inadequate. Our national veneration for our admired bard, and the care with which critics guard his page from spurious insertions, cannot be compared with the zeal, attachment, and vigilance, which the Christians *anciently* felt for their sacred charter of immortality. Nor can the number of our copies of our favourite author, bear any resemblance to the infinite multitude of transcripts of holy writ,

writ, which were diffused among all nations. In the second century "the gospel was preached from Gades to the Ganges," and from a circumstance, which attended the persecutions of Christians, there is reason to conclude that almost *every* family possessed *one* copy of the New Testament." Vol. ii, p. 73.

The eighth and ninth Letters are devoted to a review of the Thirty-nine Articles of the Church of England. The author evidently aims at *condensing* the explanations which have been given of them, and she treads this hallowed ground with visible apprehension. The Ninth and Seventeenth Articles appear to us to contain the most of *original* remark, and in that view we recommend them to our readers, as favourable specimens of Mrs. West's theological knowledge. They are too long for insertion; but we will select a short passage from her remarks on the Thirteenth Article, "*Of Works before justification*," being desirous of commending the manner in which a knowledge of the abstruse doctrines of our religion is shown to influence moral conduct.

"I need not tell you, that justification in this Article, has not the *least* affinity to the call or conversion, to which many pretend. All baptized persons are in that *first* state of salvation which consists in being called to Christianity. Who will be in the *second* state, or partakers of heavenly happiness, none on earth can determine. Be not, therefore, perplexed at being questioned respecting the time of your being converted, regenerated, or called. Such terms, though highly proper for the early times of our religion, when Jews and Pagans were flocking into the church, cannot properly be applied to the children of Christian parents, who early received regular instruction. Nor is there any reason for supposing, that a life of sin must *precede* a life of grace. "Remember your Creator in the days of your youth," before vicious habits are formed; for, believe me, innocence is easier, more comfortable, and more acceptable to God, than contrition for *enormous* sins. When you hear people speak of their crimes, as a sort of preparation for a new life; when they talk of their experiences, and rank themselves among the elect; pity their weakness, if you think them sincere; if you know them to be hypocrites, despise them." P. 155.

The opening of the ninth Letter inforces the necessity of general attention to this bond of common communion, the Thirty-nine Articles, and shows the nature of the opposition, which is carried on against this valuable barrier to infidelity and error; but we choose to select the eulogium with which this Letter concludes; as it is a more energetic repetition of the same truth.

"We have now examined the doctrines of our national church. My veneration for her opinions may, perhaps, be increased by the serious attention that I have bestowed upon these subjects; but I do not fear

fear incurring the censure of blind partiality when I affirm, that she is always moderate, rational, and scriptural; without uncharitableness and without inconsistency. Perceiving in her the essentials of a true church, I might address her as the disciples did our Lord, "Where else shall I go? thou hast the words of eternal life."

"Her articles of communion are not dry abstruse discussions, only attractive to theological disputants. Whoever is in danger of being assaulted by "the evil principle of unbelief," will find in them a well-arranged perspicuous summary of Christian doctrines. The study of them might improve the suavity of a gentleman, and give a nobler impulse to the polite erudition of a scholar. A little candour, a little patience, and a little humility, are the only qualifications that are necessary to render every person, who is not extremely ignorant indeed, acquainted with the distinguishing tenets of our church. Such knowledge was formerly esteemed an essential part of education; and it is to the prevalence of that pestilential tenet which, while it affects great regard to religion, presumes to oppose the word of God, by maintaining that forms of faith are unimportant;—it is to this most alarming doctrine, I say, and to the criminal, though fashionable, negligence of parents and instructors, that infidelity and indifference are indebted for their rapid progress. Scarcely has one poison issued from the school of false philosophy, for which the articles and doctrines of our church have not provided an antidote.

"As the most important moral conclusions may be derived from those tenets, which first apply to the understanding, shall we pretend to value virtuous conduct, and yet despise those salutary principles, which would found that virtue on a firm steady basis? The enthusiast may talk of saving faith, and the deist of saving morality. We know that the former, without the latter, is dead; and that the most splendid moral goodness, without religion, is at best like the apples of Sodom, fair to the eye, and rotten at the core." P. 242.

In the two following Letters, religion is considered as a rule of life, which influences the heart and conduct of her sincere votaries. The errors of those, who attribute much efficacy to running from sermon to sermon, while they neglect the edification of their household, by leaving their family to violate the sabbath, are enlarged upon, and the duty attending the parish church strongly enforced. Religion is then shown to be truly great, and truly lovely: genuine patriotism, generous courage, and ardent faithful friendship, are proved to be compatible with the doctrines and the example of our blessed Lord and his holy Apostles. We must give the paragraph, which concludes this discussion.

"So far is our religion from being inconsistent with the feelings of true heroism, genuine patriotism, and sincere friendship, that, if we wish to describe those qualities in full perfection, we must found them on those super-human motives which Christianity supplies, to make what was amiable and pleasing, estimable and solid. The mere moral man, who is called to a painful exercise of any of the above prop-

ties,

ties, soon becomes disgusted with the caprice and ingratitude of the world, and he pleads them as excuses for retreating from his arduous post. The Christian well knows the weakness and folly of the common nature in which he shares. He is neither surprized nor discouraged that his designs are mistaken, and his good, evil spoken of. He knows that revenge is strictly forbidden, and that misanthropy is hostile to the genius of his religion. He has received a command not "to be weary in well-doing," and he looks to a recompence which man cannot bestow.

"Let us suppose that success crowns "the hero's or the patriot's toils." The moral man receives it as the natural consequence of his own address, talents, and exertion; the Christian welcomes it as the gift of God. May not the effect of these different dispositions be thus briefly characterized? "Knowledge puffeth up, but charity edifieth." No wonder that all enlightened statesmen should agree in allowing the utility of religion considered merely in a political light, since it operates as a curb in prosperity, a support in adversity, and a sure steady rule to preserve consistency and general regularity of conduct.

"In extolling the virtues of patience, meekness, placability, and humility, which our Lord so powerfully inculcated both by precept and example, some have gone so far as to insinuate, that he meant to enforce them at the expence of vigour, firmness, resolution, and activity. But he was no ordinary instructor, who doubted where to draw the line between vice and virtue. He was no rash enthusiast, who sought to build up his own system of morals at the expence of those preceding deductions which were really ellimable. He knew that man, though born to suffer, was also born to act; and he never designed that those passive qualities which promote peace and good-will, should supersede the active energies, when the interests of mankind required that the latter should take the lead to support the feeble, or to defend the oppressed. Are not power, justice, activity, and invariableness, faculties, which the scriptures attribute not only to the most estimable of men, but to the all-perfect source of our existence? Were they not all exemplified in the life of Jesus? And did not his apostles, martyrs, and confessors, give the most astonishing and unparalleled proofs of them, when they engaged in the noblest design that ever exercised the powers of man, that of reforming an idolatrous corrupted world, and bringing it back to the knowledge of the true God? And whenever we embark on any virtuous and laudable design, with a sincere intention of doing our duty, are not perseverance, fortitude, and activity necessary to our success? Or rather, let me ask, could any public or private enterprize be brought to a happy termination without them?" P. 315.

With two short passages, which possess considerable brilliancy, we shall close our review of this second volume. The first is this.

"If there be a vice which the law of Christ *especially* condemns, that vice is selfishness. It pursues us through all our strong-holds; and

and in whatever shape the Proteus appears, it restrains its baneful efforts. Be it indolence, a positive command enjoins us to get our own living; and the apostolical example secunds the precept of "he that will not work neither let him eat." Be it covetousness; we are not only told of the perishable nature of worldly possessions, but are assured that a sordid attachment to them will exclude us from the possession of the kingdom of God. Be it sensual indulgence; the veil is removed from the world to come; and Dives (who allowed himself every gratification, while he neglected to relieve the extreme necessities of his fellow-creatures) appears, requesting that the beggar Lazarus might bring a drop of water to cool his parched tongue. Extend your enquiries to revenge, oppression, cruelty, and every other expression of this contaminating principle; and you will find it every where condemned, and every where counteracted, by inculcating the spirit of universal good-will to all mankind." P. 381.

The other passage is as follows :

"Of what do you hear men most commonly complain? Is it of accidental losses, of the pressure of bodily disease; or is it of the ingratitude, perfidy, folly, extravagance, unkindness, malevolence, or prejudices of their fellow-creatures? I am convinced that, if your recollection is accurate, you will find that the ills which man is subject to, either from the wrongs and mistakes of his "fellow man," or from his own folly, rashness, or guilt, infinitely outweigh, not only that part of "the penalty of Adam which relates to the season's difference," but even the introduction of the king of terrors, and all his ghastly train of diseases and misery, into this world.

"The calculation will be infinitely in favour of my opinion, if we look a little deeper, and consider that "the wages of sin is death." Not only eternal death, in the sense of scripture, but temporal death, prematurely hastened by the inroads which several vices make in the human frame. Examples are not wanting of the violent indulgence of hatred, anger, or revenge, bringing on epilepsy, palsy, or apoplexy; and if, stimulated by *such* passions, two men meet in a private quarrel, the personal hurt which either of them receives cannot be ascribed to any defect or unavoidable injury of the organs of nature, but to sin, which is in every sense the "*mother* of death." You cannot walk the streets without seeing some pale spectre creeping slowly along, whose warrant of *early* dissolution has been signed by Inebriety. The bloated cripple, nailed to his chair, raves at his hereditary disease and plethoric constitution; but he has generally more reason to ascribe his pangs to gluttony. Indolent Indulgence lolls upon her couch, regardless of the impending lethargy which will soon totally deprive her of those faculties, which she voluntarily suspends. Dissipation protracts the long exhausting vigils of incessant festivity, at the certain hazard of "pinching atrophy," and all the long train of hectic diseases. I will not suggest to your imagination the more loathsome vices, whose victims endure severer torments than those which procured the martyrs their crowns of eternal glory. And why endure? Alas! for a momentary gratification, they purchase shame, remorse, disgrace, and misery

misery in this world ; perhaps also the loss of fortune and of friends ; but in the world to come, most *assuredly* that "wrath of God," which is *expressly* and *repeatedly* denounced against every species of uncleanness." P. 386.

(To be concluded in our next.)

ART. VI. *The Letters of Fabius to the Right Hon. William Pitt, on his proposed Abolition of the Test, in Favour of the Roman Catholics in Ireland. With an Appendix, containing Mr. Pitt's Speech in the Debate of 1790.* 8vo. 71 pp. 2s. Cobbet and Morgan. 1801.

WE have read these excellent Letters with the more satisfaction, because they are addressed to a man, who, in our opinion, and evidently in that of Fabius also, is of all others the most likely to give a due consideration to sound arguments, and to regulate his conduct upon his conviction. To our apprehension, nothing can be more completely just, and indeed invincibly strong, than the arguments contained in this tract ; which have also the advantage of being presented to the reader with great skill in arrangement, and in language at once clear and elegant. The writer professes, and manifestly feels, for the Right Hon. person whom he addresses, the highest esteem and respect ; and he argues with him as having, from some accidental cause, imperfectly examined the great question here agitated ; but as willing, and even desirous, to have the truth exhibited to him in its proper light. Partaking these sentiments, and holding the same opinion, with respect to the personage to whom these arguments are urged, we are happy to be thus enabled to give the whole force of the writer's proofs and reasonings, without any suspicion of disrespect towards one to whom this empire owes perhaps, on the whole, more obligation than to any single person, to whose hands the administration of the government has ever been confided by a sovereign.

We sometimes regret the delay, unavoidable or casual, which postpones our notice of a work. In the present instance, we rejoice much that the Letters of Fabius are to be called into new observation, in our pages, at a moment when the return of peace, amidst the blessings which it promises, may reasonably renew the fear of those state experiments at home, which the more urgent business of war was likely to forbid. If we can judge of the force of argument (of which, from various causes,

causes, we cannot but feel some confidence) no conscientious minister, meaning to promote the welfare of the British empire, can proceed in the business of admitting Roman Catholics and Dissenters to an equality of political power, in the face of the demonstration here opposed to the measure. Since the sudden alarm, occasioned by some unexpected changes in administration, this dangerous question has been untouched by those in power, and to prevent any attempt towards moving it again, nothing can be better calculated than the arguments in this tract.

The publication consists of Six Letters, with an Introduction and Appendix. Four of the Letters appeared in the Newspaper, entitled the Porcupine, the other contents are now added. The author, whom we believe to be the same who produced, in 1797, an excellent pamphlet, entitled *Vindiciæ Regiæ**, opens his Introduction by a clear account of the origin of the tract.

“ When the late unexpected change in his Majesty’s Councils began to be known, and the still more unexpected cause of it filled the breast of every well-wisher to his country with apprehension and alarm, a private meeting took place between a few persons, already in the estimation† of the public for the soundness of their principles, and their sincere attachment to the constitution both in church and state.” P. iii.

At their request FABIVS took up the pen, which he has wielded with such consummate skill. After a little further narrative, he adds, what is most truly glorious to the country, and proper to be known and well remembered by every person in power, or likely to be advanced to it.

“ Let it not be supposed, that this detail can possibly proceed from any ill-judging vanity, with respect to so slender‡ a publication. No: There is a graver reason for it. It is inserted with the view of conveying to persons in great and powerful situations, that the public welfare is always watched over by individuals who have no private interest to serve by their vigilance: and that, undazzled by splendour, and unterrified by authority, there are those who will ever be ready to enter into salutary combinations for the maintenance of the constitution, not only against the open assaults of its declared enemies, but (sometimes an equally necessary duty) against the lax or unthinking abandonment of it by many who imagine themselves its friends.” P. iv.

This Introduction fully refutes, by way of preliminary, the notions of those who insidiously extol the ancient heathens,

* Brit. Crit. vol. x, p. 687.

† Qu. Should it not be *esteem*?

‡ That epithet it certainly does not deserve. *Rev.*

for their supposed liberality of toleration in religious matters ; and shows decisively that the principal heathen states had always a regular establishment, under which no new worship was introduced without a regular authority, from the priests of the established faith. Respecting the point of human policy, in such matters, this demonstration establishes important truths. The following remarks carry the argument to a still further extent.

“ But an important particular is to be noticed, before this part of the subject is closed. The national establishment of religion has been proved in the general practice of antiquity. But what was the conduct of Paganism to the religions not acknowledged by law?—Here is the great triumph of Christianity ; and here, instead of the clamour, we might well expect to find the gratitude, of all Nonconformists to the religion established by law among ourselves.—Paganism, let it be duly remembered, was uniformly intolerant to every religion but that of the State.—In that supposed conversation which Dio Cassius has given us between Augustus, Agrippa, and Mæcenas, on the subject of the future model of the Roman empire, the latter is made to give this advice to his Sovereign concerning the religion of it. “ Perform in your own person the duties of religion according to the national rites, and compel all others to do the same. If any should attempt to make innovations in the received system, let them feel your deep displeasure in the punishments you inflict upon them.”—We know, indeed, that persecution, even unto death, was the lot of those who would not conform to the national worship. And for this we have only to recur to the history of infant Christianity, and the many other examples to be found among the ancients. The latitude of Paganism (especially when public virtue was declining) consisted, as we have seen, in the occasional addition of some new Deity to its ritual. But towards every worship not publicly adopted, one uniform rigour was maintained ; and to pray even in private to any unacknowledged Deity, was criminal in the subjects of Rome.—The process of Christianity is different. Not allowing any to share the homage of the “ one, true, and only God,” its several establishments have perpetually the same supreme object of adoration. But among ourselves, those who worship God with other than the established forms,—nay, those who encumber the Christian doctrine with their own added superstitions, as well as those who derogate from its demands, by heretical denial,—are all at liberty to do so ; and, what is more, their persons, and their unacknowledged worship, are yet protected by the laws of the very country, with whose establishment they refuse to conform. And this affords an opportunity of remarking, that in no well-governed State has religious indulgence gone farther than in our own ; indeed, in none so far. Our toleration already touches the very boundary of danger. I do not now speak of antiquity. We have had doctrines securely spread among us, for which their authors, on Greek or Roman principles, would have drunk the hemlock, or been flung from the Tarpeian rock.—But the Christian nations of Europe, whether Protestant or Catholic, will not risk their domestic safety by so dangerous a liberality as we indulge,—
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a liberality necessarily productive of religious schism, and therefore nearly allied to political disunion. The Lutheran States of the North, it is confessed, are far more restrictive than ourselves. And the Catholic ones, it is still more notorious, are full of zeal for proselytism, and are therefore rigorously penal, in their demands of conformity. At the least, it may be safely averred, that in no one Catholic State, of any influence in Europe, has the Government held out, upon any secure principle of law, that standing protection and encouragement to Nonconformists which are enjoyed by them here.—And what more ought to be asked in their behalf? Shall we, for their sakes, wave the common maxim of Government which the Pagan and Christian world have equally acknowledged? No. And let it be remembered that so much indulgence already granted, necessarily calls for a counterbalance in those guards which remain; and because an ample Toleration is afforded, on that very account ought a saving Test to be still maintained.” P. x.

The author then tells us of those who have formerly desired to abolish tests and establishments, and adverts to their natural and obvious motives. Those he mentions are Alg. Sidney*, Bolingbroke, and Rousseau. No wonder, he says, that men like these, and still less that *the mad* and ignorant revolutionists of the present day, should wish to deprive the Gospel of its rights, and to degrade the church through which they are maintained.

“But,”—he adds, “that men, whose minds might well be supposed to favour the joint prosperity of our civil and religious interests, and whose administration of the public concerns must have tended to fix in their thoughts the strong and legal connection subsisting between them, and the necessity of maintaining its obligation, on account of the practical benefits resulting from it;—that men like these should lightly wish to tear these interests asunder, and risk the most solemn pledges of the Constitution in the attempt to accomplish their desires;—*this* is wonderful indeed! P. xv.

The first of the Letters in this tract is chiefly preparatory to the rest; and the manner in which it addresses Mr. Pitt, at the very opening, is well worthy of notice.

“SIR,

“Impressed with the sincerest respect towards your person, and thankful, in common with millions of my fellow-subjects, for the signal services you have rendered to the state during a period of unusual difficulty and alarm, I must yet animadvert (and with all the seriousness which the subject demands) on the nature of that extraordinary and unexpected conduct which has displaced you from the chief direction of his Majesty’s Councils. It is not so much the moment which you

* Sidney held Christianity to be “a certain divine philosophy in the mind, without public worship, or any thing like a church.”

have chosen for the measure in question, full of danger as the moment may be ; it is the principle of the measure itself on which I feel myself impelled to fix my reprehension. This, sir, is not one of the ordinary mistakes which will frequently occur in the management of the public concerns. It is not an improvident bargain concluded in a moment of hurry or negligence. It is not an useless or impracticable project, hastily undertaken, then abandoned and forgotten by all.—No. It is a fundamental error ; an error committed with deliberation against the fixed and unalienable principles of our Constitution : and while it compromises your judgment as a Statesman, it reveals to us somewhat too much indifference in you, as a member of the Protestant Reformed Church, established by law in these dominions.” P. 17.

The author then reminds the Right Hon. Gentleman of his conduct on the Dissenters’ Bill in 1790, and strongly insists, that what he then argued is equally applicable to the matter now in question.

The second Letter adverts to the period when the Corporation and Test Acts were originally passed, and states the motives for their enactment, as alledged in the preambles to those Acts : observing carefully that they were made, not against Dissenters of any one class alone ; but “ against *Nonconformists* of all sorts and descriptions.” He then argues thus upon the subject.

“ And what was the reason of this vigilance of the Legislature against the Roman Catholics on one hand, and the Protestant Dissenters on the other ? When we separated from the Church of Rome, it was still kept in mind by the Reformers, that the visible church of Christ was to be maintained, and in the same purity to which they had brought it from the errors of Popery. While, therefore, the true faith was preserved by the Reformation, the outward constitution of the Church, which taught that faith, was also to be guarded ; the one being the indispensable attendant on the other. This was done, on the one hand, by vesting the supremacy of it in the throne, which undertook to defend it on the principles then recognized ; and, on the other hand, by enacting restrictive laws against those who were likely to make any attempts, ecclesiastical or civil, to throw the establishment back again into that corrupt form and discipline from which it had been happily rescued. And let God and man judge of the right we had thus to reform the national church, and to protect it, when reformed, by that alliance with the state which was alone competent to its preservation.

“ What again was the motive of the Legislature in its vigilance against the Protestant Dissenters ? They had recently shewn “ what spirit they were of.” They had broken through all public order ; overturned the throne ; plundered the Church ; and established a rigorous Presbytery upon its ruin . At the happy return of the Monarchy, they were not dealt with according to the measure of their own enormities. A clemency almost reprehensible (if clemency can deserve our reprehension) covered their past transgressions ; and it was only

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provided by the Corporation Act, &c. that the Church and State should be shielded from future mischiefs at their hands. Without receiving the sacrament according to the established rites, which seemed the most convenient and effectual Test for proving their attachment to the Church and State, they could not hereafter possess those situations which might facilitate their attempts to destroy once more both the one and the other. And here again God and man may be called upon to judge between the moderation of the Church, and the provocations of its enemies. One remarkable thing may be observed in this part of the subject. The Test Acts, followed as they have been with so much calumny, have yet proved themselves acts of mercy. They became, as it were, the representatives of the former penal laws; and it is an historical fact, that, from the time of passing these Acts, the penal laws began to fall into disuse. They became mere words in the statute-book; and there was no longer an occasion to put them in force, guarded as the Church and State now were, by the tranquil and effectual operation of the Test. I need not add more on this head; as the right and propriety of establishing this safeguard must be felt by all. If there is still a doubt, recourse must be had again to Sherlock, who demonstrates with perfect method and clearness the two points essential to this argument, viz.—“That it is lawful to confine offices of power and trust in the Government, to such as are obedient and well-affected to the Ecclesiastical State and Constitution of the Realm.” And again, “That it is farther lawful to require of any man who is willing to accept any office civil or military, that he should communicate with the Established Church, and particularly, that he should receive the sacrament, according to the usage of it, in order to prove such his obedience and affection to the Ecclesiastical Constitution.”

“We have now seen in what manner the restoration of the Throne came to the aid of the Reformation of the Church, and by what means the safeguards thrown around the one became, upon the same common principle, the security of the other also. I will now pass on to the illustration afforded to this fundamental maxim in the conduct of the Revolution.” P. 22.

The conclusion of this passage marks sufficiently the progress of the author's reasonings, from which, though all important, we must content ourselves with citing the following very forcible and just apostrophe.

“Allow me to point out another thing. The restraints so grievously complained of, are restraints in an equal measure on the Sovereign and the subject. By the 12, 13 Wm. III. cap. 2. it is provided, that “whosoever shall hereafter come to the possession of the crown, shall join in communion with the Church of England, as by law established.”—But what! Shall the Sovereign be bound, and his subjects left loose? Shall the throne be necessarily Protestant, and shall the offices intended for its lustre and support be Catholic at will? Shall the spirit of the Test be partial? And shall a Romish Administration be at liberty to give incongruous advice to the Supreme Head of the Reformed Church?—No, Sir. And I call upon all that is truly Protestant in the nation to resist the attempt. At all events, you must be
pre-

prepared to go through with your principle. If you wish to take off that restraint which affects his Majesty's promotion of any but his Protestant servants—for, as I said, the restraint is equally on the King and the Nonconformist—you must add to it the exemption from that other restraint, by which his Majesty is bound, in his own person, to hold communion with the church, as by law established. Are you prepared to do both? Even if you should be ready with your double licence, his Majesty will not violate his conscience with the acceptance of either. His excellent heart will teach him to answer, "No, I have sworn to maintain, in my own person, the principles of the Church established by law. I have undertaken to maintain the same in the persons of others, whom I appoint to places of trust and confidence under me—and, by God's help, I will be faithful to both these pledges." P. 26.

The third Letter most judiciously compares the conduct of the legislature in the Union with Scotland, with that of the managers of the late Union with Ireland, as to the particular point of *securing the establishment*; a comparison very much to the disadvantage of the latter. The whole of this Letter is very masterly, but too closely connected in its argument to admit of a proper extract.

The fourth Letter treats of that *connection of the Church with the State*, which renders a test of conformity with the one a necessary pledge of fidelity to the other. Here all that has been said of the greatest importance, on the subject, is most ably stated and abridged. From this view of the question, the following conclusion is justly drawn.

"From this short sketch of the opinions which have been entertained on this subject, we are enabled to draw one certain and useful conclusion. To whatever mode of explanation we attach ourselves, —whether with Hooker we maintain the sameness of the person, comprehending both the subject of the State and the believer in Jesus Christ; whether with Sherlock we bind up the guardianship of the Church in the sovereign and inalienable duty of the Magistracy; or whether again with Warburton we compound an artificial with a natural personality; and view the Church and State originally independent of each other, but coming together for the promotion of their mutual benefit; I say, in whatever manner we interpret the connection, this one undoubted and practical truth will be the result. The alliance which the State has with the Church (however the alliance was produced) is, by the laws and the practice of ages, contracted with *one particular Church, of one denomination, and of one determined doctrine and discipline*. I beg, Sir, you will give your particular attention to this. If you violate that principle of exclusive security for which the State stands practically pledged to the Church, you dissolve that connection between them which has been acted upon from the time of the Reformation. On the faith of this special guardianship, the Church offers her submission to the Throne, and looks not to any other Head upon earth. If you give the proposed encouragement to the enemies of the Re-

formation—if you throw open the Protestant Establishment to the recurrence of the ancient Popery, you at once let the Church loose from its subjection, and, by authorising the subject to look to a paramount Head of the Church elsewhere, you destroy his Majesty's sole and rightful claim to that supremacy, which the Reformation settled on the Sovereigns of this country for ever." P. 42.

The fifth Letter takes up the subject of the most current objections to these laws, which it decisively refutes; and the sixth adverts to the important point of the Coronation Oath, on which it throws new and vivid lights. Fabius explains the oath as particularly directed to exclude the evils which had recently been felt, when it was framed, and contends that it gives the Sovereign liberty to add new securities and privileges to the Established Church, but by no means to lessen those that exist. This is powerfully urged.

"The present laws he is bound to maintain, though no new ones should be made: but if additional ones are necessary, the "rights and privileges of the Clergy and their Churches" must be the exclusive and invariable objects of their favour. And it is of infinite consequence to fix the obligation of the oath upon this ground; for, in the loose acceptation of it, which generally prevails, that is made a mere sentiment, which ought to have a fixed meaning and an absolute cogency. It is supposed that his Majesty will not assent to the demand made upon him for the Catholics, because he *thinks* that his compliance will violate his oath. This is not enough. Some future King may *think* that a compliance will not violate it. But the obligation is of a more positive nature: and his Majesty *knows*, from the very terms of the oath, that he cannot assent. He *knows* that the "rights and principles" of the established Church must be the favoured objects of the new law. And, until it can be proved, that to put Nonconformists upon the same footing with the Church, which has hitherto been maintained upon the express terms of their exclusion, is to preserve the rights and privileges of the Clergy;—until this is done,—which never can be done,—to assent to their admission is to violate, in the most certain and unavoidable manner, the express conditions of the Coronation Oath. And, doubtless, it is his Majesty's good sense, and his lively feeling of religious impressions, which have conveyed to him this positive meaning of the solemn pledge which he has given to the Church, and inspired him with the firm resolution to maintain it." P. 57.

It is of great consequence that in this Letter an answer is given to an extraordinary assertion of Mr. Butler; who says, "the whole claim of the governments of the earth begins and ends with temporal power; *that* no Catholic denies them, and more than that no government can claim." Behold the reply of Fabius.

"Yes, Mr. Butler, a temporal Government *can* claim more than that. The English Government *does* claim it, both in right and in fact. At this moment it possesses this spiritual effect of its claim, and

has possessed it from the time of the Reformation. The Constitution of the Church and the State too (for they are essentially conjoined) depends on the preservation of this claim. This you must know: I hope it is not on that account you wish to set the claim aside. What was the law of England which declared to the world that a temporal Government *could* claim somewhat more than temporal power? By 26 Hen. VIII. c. 1. it is expressly declared; that "the King, his heirs, and successors, shall be taken and reputed the only Supreme Head in Earth of the Church of England, &c."

"I need not enter into the farther assertion of this claim by the 1 Ed. VI. c. 12, by the 1 Eliz. c. 1, or the settlement at the Revolution. The language of our statutes, in this respect, accords with the language of the Articles of our Church, which declare (Art. 37) that "the chief government of all estates of this realm, whether they be ecclesiastical or civil, appertains in all cases to the crown."—But what is the language of Mr. Butler? That "the whole claim of the Governments of the earth begins and ends with temporal power;—and more than that no Government can claim." This is the genuine substance of the old declarations of the Popedom to the nations of the earth, in the plenitude of its spiritual assumption: and I beg to turn the attention of those persons to it, who have so easily talked to us of the mitigated spirit of the Romish doctrines, and the consequent safety of the admission of Catholics to any situations of trust or power. No. The spirit of Popery (whatever may be its outward circumstances) is eternal; and what Hildebrand might well be supposed to say, is at this time asserted, with equal positiveness, by Mr. Butler. This too is his offensive declaration, in the very moment of soliciting a boon at the hands of the Government, which he wishes to degrade. He accuses the Constitution, and denies the power of that country, from whose fatal grant alone he can obtain the gratification of his own desires, and the accomplishment of our ruin both in Church and State." P. 59.

The author, having so powerfully urged his arguments, is brief and respectful in his conclusion. The Appendix contains a large extract from Mr. Pitt's own Speech, as reported in 1790; and a shorter, from the Speech of Mr. Burke in the same debate.

We have been unavoidably copious in our account of this important tract, which our readers will perceive is, in general, as well written as it is argued. Should the question again be agitated, which with the most anxious zeal for the public welfare we heartily deprecate, this tract, and the famous treatise of Bishop Sherlock*, "against a Repeal of Corporation and Test Acts," will be the leading text-books on the subject.

* We here insert a note of the author, being fully of his opinion. "It would be a great benefit to the community if this Treatise were immediately reprinted. In the year 1790, there was an edition of it from the Clarendon press; but I believe it is now scarce." P. 20.

ART. VII. *Memoirs of the different Rebellions in Ireland.*
*By Sir Richard Musgrave, Bart.**(Concluded from our last, p. 303.)*

WE now arrive at the unfortunate year 1798, the miseries of which we most ardently hope will never be renewed. May the spirit of conciliation, in whatever shape it can be introduced, calm the agitated spirits of the misguided multitude, and introduce a permanent union of hearts, as well as of interests! To this hope the present prospect of Peace gives the most flattering and reasonable encouragement, and affords us one principal cause among many for rejoicing in that event. The expectation of foreign aid buoyed up the spirits of the disaffected, and increased their influence. The tranquil intercourse of peace, on the contrary, co-operating with the newly-formed Union, and assisted, we trust, by such methods as, from the author before us, we shall recommend in the course of this article, will gradually or perhaps even rapidly, but without violence, assimilate the inhabitants of the two countries, and produce a junction as complete as has long subsisted with our northern neighbours. To this object every patriotic eye will be directed with anxious regard, and to this we doubt not will tend the efforts of those, whom government shall entrust to conduct the internal concerns of Ireland.

With views diametrically opposite to any unity of this kind, was the name of *United Irishmen* assumed; a name, which will be remembered with horror, by the Protestant inhabitants of Ireland, for many generations. Some of the leaders of that conspiracy, who were men of no religion, such as Mr. T. W. Tone and others, endeavoured to deceive both Presbyterians and Catholics, and thus to unite them against the established government and religion. "Both were to be secured," says a sensible writer, whom we lately noticed, "by a respective appeal to their religious persuasions; and under religious persuasions so different, it required all the care and management" which Mr. Tone alledged to his own friends, "to conduct so great a machine on one common principle." But these plans of the United Irishmen, and consequently the rebellion, originated, according to the opinion of the Secret Committee of the Irish House of Commons, "in a system framed not with a view of obtaining either Catholic emancipation (as it was called) or any reform compatible with the existence of the constitution; but for the purpose of *subverting*
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the Government, separating Ireland from Great Britain, and forming a democratic Republic, founded on the destruction of all church establishment, the abolition of ranks, and the confiscation of property." But these incendiaries were, in fact, as commonly happens in such cases, too weak to guide the machine which they had put in motion, and would have been the first victims to its operations. The prevalence of the Roman Catholic persuasion, particularly among the lower classes of the Irish, in whose numbers the physical strength of the party resided, soon converted it into a persecution for religion. The Presbyterians of Ulster, and elsewhere, when they found that they were only to exchange one exclusive establishment for another much more odious to them, were desirous to withdraw; and, as the writer above-cited says, "after the defection of the Presbyterians, there being no longer occasion for disguise, the Catholics threw off the mask, and the war then assumed not only the general complexion, but the intrinsic character of a religious war. Protestants, the most quiet and neutral, were plundered and massacred; and to be a Catholic was a sure protection," except, as should have been added, that Catholic bore a royal commission, and had *not* become a traitor.

One of the first acts of that dismal year to Ireland, 1798, was the murder of Col. Mansergh St. George, a man of genius, courage, and general worth, such as cannot often be paralleled in any country. Possessed of a large estate, indefatigable as a magistrate, and with a spirit far above any intimidation, he had watched the progress of disaffection for several years; and had not his intimations been too much disregarded, from suspicions which genius often incurs*, but which were in these points inapplicable, he might have occasioned the development of the rebellious plans at an earlier period. We insert here an account of his death, and that of Mr. Uniacke, who was murdered with him, as it appeared in a Dublin paper at the time; correcting, in our notes, some errors which it contains.

"Murder of Colonel St. George and Jasper Uniacke, Esq.

"Sunday at noon (Feb. 11) an express arrived from Kilworth (Co. Cork) with the distressing intelligence of Colonel Richard St. George Mansergh St. George, and Jasper Uniacke, Esq. having been murdered on Friday night in the house of the latter, at the Glyn of Ariglyn, by a party of United Irishmen. The particulars of this assassination are as follow:—Colonel St. George had an estate in, and was a magistrate of, the Co. Cork, Mr. Uniacke was his tenant and agent; the Colonel, on the first rumour of his tenantry having been misled by

* Namely, of hastiness, or too great activity of imagination.
traitors,

traitors, went to reside among them—unlike other great officers—he endeavoured to support the laws, and to quiet the neighbourhood by exertion and expostulation. He slept at the house of Mr. Uniacke; on Friday last he dined at the seat of Lord Mountcashel—returned to Mr. Uniacke's house at an early hour—went to bed, and was shortly after butchered by a gang of United Irishmen, who had been lying in wait, but were too cowardly to attack him on the road. Mr. Uniacke shared the fate of his patron and guest. The bodies were so mangled, that the relation would excite horror in the breast of any man who had not shut out every feeling of humanity by becoming an United Irishman.

“ Col. St. George served in the American war with the highest degree of honour; had been scalped by a party of Indians, into whose hands the fortune of war, and his contempt of danger, had thrown him*.—He outlived the barbarous treatment of the Indian savage, to fall a victim to the more brutal ferocity of his own countrymen.—Gracious Heaven! when will the loyal people of Ireland be roused to a sense of their danger? How long will they suffer themselves to be butchered individually in their beds, by cowardly ruffians who dare not stand before them in the field?

“ Mr. Uniacke has left a disconsolate widow and a large family of children to lament his untimely death.—He was not, we understand, allied to the gentleman of the same name who had, and we believe has, a seat in Parliament.”

Thus fell a man, for whom the few who really knew him will agree, that scarcely any encomium could be too high. He had served originally in the army, from the strongest love of military glory, though possessed of an independent fortune, which he injured only by unbounded generosity and munificence. In thus recording his merits, we feel a melancholy pleasure, which alleviates, in some small degree, the pain of relating his tragical death.

* This is a mistake. Col. St. George was wounded in the head by a musket-ball, at the battle of German Town; and for many years after wore a black silk cap, to protect the wounded part. This appearance probably gave rise to the report of his having been scalped. The wound had been given by a side shot, and went across the upper part of his neck at the point of junction with the head. It in no degree affected his intellects after the first violent effects had ceased. Col. St. George, though small in person, had seized with his own hand a captain of the *Right-boys*, at the head of hundreds of his followers, some years before his death.

† His death is but briefly noticed in Sir R. Musgrave's work, which has increased our desire to expatiate on it. The passage is this: “ On the 9th of February, Col. St. George and a Mr. Uniacke were murdered by a popish banditti at Arraglynn, in the County of Cork, in the house of the latter.” P. 196.

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His saltem accumulem donis, et fungar inani
Munere.———

We proceed to an account of other enormities, and other miseries. The Rebellion did not openly break out till the 23d of May, 1798, when an attempt was made to cut off a corps of yeomen cavalry at Rathfarnham, a village about three miles from Dublin. This corps was commanded by the Earl of Ely. Here we must not omit to celebrate the merit and intrepidity of Samuel Bennet, a private in that corps, and son to a coachmaker in Dublin. He had been once to Lord Camden with a letter from his commander, from which volunteered service,

“ he returned to Rathfarnham in the absence of his troop, and having heard a great shouting at a place called the Ponds, he repaired thither, and saw a great concourse of rebels armed with muskets, pikes, and pitols, and was on the point of being surrounded by them. They had two carts laden with pikes and ammunition, which they were to have distributed among such rebels as should join them in their progress. He, therefore, with great fortitude, and with that zealous loyalty *which would have procured wealth and fame for a person in a less humble situation**, undertook the perilous service of communicating to the Viceroy what he had seen; and it was really perilous, for the rebels in great numbers were risen, and were in the road and in the adjacent fields as he went to Dublin. In the city, particularly in the suburbs, he saw a great number of rebels with pikes, in the gate-ways, alleys, and stable-lanes, waiting the beat of their drums, and the approach of rebel columns from the country, which they expected; and as he passed, they frequently cried out, animating each other, “ come on boys, who’s afraid?” P. 212.

If this meritorious emissary should have been hitherto overlooked, we should be happy to lead him to better fortune by our notice. It is alarming to think how very narrowly the Royalists in Dublin and other places escaped destruction, if the following account be accurate, which we have every reason to believe.

“ It has been since discovered and proved, that the rebel drums were to have beaten to arms, an hour after ours; and it is well known that if they had preceded us by ever so small a space of time, the fate of the city and its loyal inhabitants would have been decided; for the mass of the people, armed with pikes and other weapons, were lurking in lanes, alleys, and bye-places, ready to start forth on the first beat of their drums, and would have occupied all the streets, and assassinated the yeomen before they could have reached their respective stations;

* It ought to do so still for him, if he survives.

and the safety of the metropolis depended chiefly on them, as there were but few regular troops in it." P. 213.

The following circumstance is also worthy of remark, as it greatly increased the danger of the metropolis.

"It was discovered that near nine-tenths of the Roman catholicks in the yeomanry corps were united Irishmen, and had taken an oath to be true to the rebels, in direct contradiction to their sworn allegiance; and that many of them, after having taken the united oath, had, by deliberate and predetermined perjury, joined the yeomanry corps for the purpose of getting arms in their hands, learning the use of them, and turning them against the loyalists, perhaps in the very moment of danger.

"The consequences might have been horrible, had they not been prevented by a timely discovery; for if any of the projected nightly insurrections had taken place, the loyal yeoman, roused from his bed, might have treacherously fallen by the bayonets of those whom he hastened to join, as friends and fellow-soldiers.

"It is remarkable, that in the city of Dublin, above two thousand catholicks solicited admittance into the several yeomanry corps during the six weeks immediately preceding the insurrection; and that most of them were proposed by catholick yeomen, who afterwards either proved to be rebels, or were disarmed on strong suspicions.

"In one company of the Rotunda division infantry, there were, at the breaking-out of the rebellion, twenty-two privates yeomen catholicks; and of these fourteen were proved to be sworn united Irishmen, some of them deeply concerned in the plans of insurrection and massacre; six others were disarmed on suspicion of the strongest kind; so that two only remained faithful out of twenty-two. All these men had frequently and anxiously endeavoured to introduce several of their friends into the corps, insomuch as to produce strong-dissensions in the company.

"The popish yeomen of the St. Sepulchre's corps conspired to assassinate their protestant officers and fellow-soldiers, who were the minority of that corps, and they were therefore disarmed.

"In the Coolock corps, there was so much dissatisfaction from the same cause, that they were disarmed; and its loyal members enrolled themselves in another body of yeomanry." P. 219.

The real object of the rebellion was early discovered by the trial of several convicts, who were found to have taken the following tremendous engagement, called the *bloody*, or, more commonly, *the black oath*.

"I A. B. do solemnly swear by our Lord Jesus Christ, who suffered for us on the cross, and by the blessed Virgin Mary, that I will burn, destroy, and murder all heretics, *up to my knees in blood*. So help me God." App. p. 136.

Another material circumstance, discovered at that critical period, was the conspiracy of the yeoman infantry at Rath-coole,

coole, an important post near Dublin. Clinch, one of the conspirators, was afterwards tried, and executed on the second of June.

“ He acknowledged the justice of his sentence, and died loading with curses father Harold, his parish priest ; at whose indignation, he said, the inhabitants of Rathcoole, and all the adjacent country, had swerved from their allegiance, and became traitors. He declared also, that the organization of rebellion had taken place at his house, which was constantly the rendezvous of the rebel leaders ; yet, that very priest frequently exhorted his flock to loyalty from the altar, for three months before the rebellion broke out ; and on Sunday preceding that event, he preached two sermons eminently loyal, at the chapels of Saggard and Newcastle, in the presence of captain Ormsby and lieutenant Clinch* of the Rathcoole cavalry.” P. 230.

On the next morning after the breaking out of the rebellion in the county of Dublin, an attack was made by a strong party on the garrison of Naas, in Kildare, but defeated. In the town of Prosperoust, in the same county, the rebels were more successful, and their fanaticism and cruelty displayed itself accordingly. Clane was another place attacked at the same time, but with less effect. Many more efforts were made at the same concerted time, namely, the night of the 23d of May, or the morning ensuing, very early. The towns here mentioned are Dunlavin, Ballymore-Eustace, Kildare, Monastereven. Rathangan, and other places, were attacked very soon after. At this village of Rathangan was perpetrated the murder of Mr. Spenser, a most valuable man, with circumstances of cruelty which strongly evince the tendency of the insurrection.

“ The inhabitants remained under arms on Friday night, expecting to be attacked every moment. It was not until Saturday the twenty-sixth, about three o'clock, that the rebels in great numbers, and variously armed, entered the town ; of whom the principal part approached and surrounded Mr. Spenser's house, which he had barricaded, and introduced into it some of his labourers, in whom he thought he could confide, and three protestant farmers, two of them yeomen. They broke in the window-shutters with the butends of their muskets, and thrust into the rooms large quantities of burning straw, on the end of their pikes. They also set fire to the back-door, and the windows of the under-ground offices. Mr. Spenser, perceiving that resistance would be useless, assured them, from a window in the

“ * This is a protestant gentleman, conspicuous for his loyalty, and no way connected with Clinch the traitor.”

+ This town does not appear in the map prefixed to the book, which is miserably defective. Clane also is wanting, a neighbouring place attacked at the same time.

first floor, that he would quietly surrender his arms. Having desired him to descend, he complied with their wishes, and approached them in a most respectful conciliating manner; on which a fellow of the name of Doorley, to whose family Mr. Spenser had always been very kind, and whose brother was a yeoman in his corps, approached him with a menacing aspect, and flourished a scymitar over his head, using at the same time some insolent and opprobrious language. Mr. Spenser asked him, "What he had ever done to offend him?" Doorley replied, "You would not give me a protection against the soldiers, when they came into this country upon free quarters." Mr. Spenser assured him, "That he would have done so, if he had applied to him for that purpose."

"Mr. Spenser, perceiving that they began to grow turbulent and furious, retired into his house, and was pursued by a party of them, who murdered him on his stair-case, having shot him through the head, and mangled his body with pikes in a most savage manner. They then carried it out and laid it on the ground, in the front of the house, as if to satisfy the rebel multitude, that their wishes had been accomplished. Next day the servants obtained permission to bury it; but without a coffin.

"Thus this worthy gentleman, who was an active and intelligent magistrate, and as remarkable for the amiableness and affability of his manners, as the benevolence of his heart, fell a sacrifice to the fanaticism of those savages, to whom he had been unremittingly a kind and generous benefactor.

"As his house was a short distance from the town, Mrs. Spenser, who was led to it in the midst of these monsters, had the anguish to see the mangled corpse of her husband lying at his door.

"When they killed him, they proceeded to massacre George Moore, James his son, and John Heaslip his son-in-law, the three protestants who were in the house: the labourers joined the mob, and were not injured; for their religion preserved them.

"Mr. Spenser was captain of a yeoman corps, which made him hateful to the rebels, who were joined by almost the whole of the popish members of his troop. Of these, Martin Hinds, to whom he had been singularly kind and generous, and Molloy, an opulent farmer, who was his second lieutenant, became leaders among the insurgents.

"Mr. Moore, his first lieutenant, was an English gentleman, who had long served with reputation in the king's service, and had retired to Rathangan, a very pretty village, in which a few respectable families formed a pleasant society. On the approach of the rebels, he and about fifteen of the yeoman infantry, together with a few loyal inhabitants, retreated into the house of Mr. Neal, a quaker, as it was more defensible than his own. They asked him to surrender his arms, having assured him that his person should not be injured.

"For some time having refused to comply, Mrs. Spenser, and some more respectable females, went to the front of the house, and on their knees besought him to accept of the terms offered by the rebels; from a conviction that resistance would be vain, and that it would terminate in the destruction of the besieged. They at last acceded to the terms which had been delusively offered; but these amiable females found, alas!

alas! that they had been deceived by these blood-hounds, whose cruelty could be equalled by nothing but their treachery; for they murdered every protestant in the house, by leading them into the street, and butchering them with savage exultation: but it is remarkable, that they did not injure a single papist whom they found there.

“ They led Mr. Moore about the streets, mocking and insulting him. His wife, who lay-in three days before, had been removed to the house of captain Gratian five or six hours previous to the massacre; and, having conducted him opposite to it, they resolved to assassinate him there, to encrease the bitterness of death, and to wound the feelings of his innocent wife, whose sensibility was heightened by the delicacy of her situation; but some of the savages, more humane than the rest, objected to that refinement in cruelty. They led him to another part of the town, and shot him; and soon after they massacred six protestants who had been in Mr. Neal’s house with him; of whom the youngest, of the name of Foster, was but fourteen years old.

“ One of the Fosters escaped in the following manner: while they were torturing his brother, he rescued himself by main force, darted from them into an adjoining house, closed the door, and got into a little closet under the stairs, where he remained above forty hours, almost double; and when the savage pikemen pursued him, the maid servant humanely said, that he passed through the house, and made his escape; for which instance of humanity she merited the greatest applause, as it might have brought on her the vengeance of the rebels, particularly as she was a Roman catholic.

“ On the whole, they murdered nineteen protestants in that little village, and some of them with such circumstances of cruelty, as nothing but fanaticism, operating on the most barbarous ignorance, could dictate.

“ They cut off the arm of Robinson, a carpenter of the protestant persuasion, before they put a period to his existence.

“ On firing at one Whelan, a protestant, he fell to the ground, and then received many pike wounds; yet he recovered, and is still alive. The ruffian who fired at him exclaimed, “ there goes a protestant!”

“ They killed one Coyle a shoemaker, far advanced in years, because he could not cross himself; but on finding him to be a heretick, they compelled him to cross himself as well as he could with his left hand, superstitiously believing, that the doing so would inevitably doom him to eternal damnation.” P. 252.

We shall spare our readers, as much as possible, the detail of these horrors, and content ourselves with giving a mere abstract of the transactions, with occasional remarks. We trace the rebellion afterwards at Kilcullen, in Kildare, at Carlow, Castle-Carberry, Kilcock, Maynooth, Athy and Narraghmore, Oviostown, Tara, and in the counties of Wicklow and Wexford. The latter place, as is well known, was long the centre of rebellion, and there happened that dreadful massacre of the Protestant prisoners, on the bridge, so feelingly related by Charles Jackson, who most narrowly escaped from the slaughter.

ter*. But the following anecdote, collateral to that event, is too extraordinary to be omitted. It is related with great caution by Sir Richard Musgrave, conscious that it is on various accounts improbable, and only to be credited from the direct and invincible force of testimony.

“ Many persons of undoubted veracity assured me, that the Popish Bishop (at Wexford) Dr. Caulfield, gave his benediction to the savage pikemen, as they proceeded to the massacre on the bridge; yet I should not think of inserting it in this history, if it were not authenticated on the oath of a respectable gentlewoman who beheld it; because, however sanguine the doctor might have been in the cause, I could not have supposed that he would have been so void of discretion. Mrs. Crane, sister to Judge Chamberlaine, made this affidavit.” P. 496.

That the force of this affidavit may be exactly estimated, we shall insert the words of it.

“ —that—between the hours of two and four of the clock, as said deponent believeth, she saw the reverend doctor Caulfield, accompanied by the reverend Mr. Roche, a priest of said town, pass by her house towards a lane, which communicates from the back street of said town to Gibson’s-lane, which gave her great pleasure, as she supposed they were going to intercede for the prisoners. That near the entrance of said lane they were met by a number of men, armed with pikes and other weapons, coming, as she believeth, from the gaol, who as they came up to Dr. Caulfield kneeled down, for the purpose, as this deponent believeth, of receiving doctor Caulfield’s blessing, which he gave, spreading his hands over their heads, as she had seen him do to others whom he blessed, and that the men afterwards passed on, as she supposeth, to the bridge; and that very shortly afterwards two men armed with pikes entered her house, who told her, “ they were slaughtering on the bridge; that they would never draw bridle till they would put them all on a level, and that by that time to-morrow there would be neither buying nor selling in Wexford:” and that immediately before, or during the time, Dr. Caulfield was blessing, which was of a tedious length, nearly as she thinks an hour. said deponent heard a shot, by which she believes Matthewson was killed at the gaol.” App. p. 149.

The reflection of the historian upon this fact is somewhat curious.

“ I shall not take upon me to say, whether the doctor, on this occasion, acted in obedience to the councils of Lateran, Constance, Toledo, or Trent, all which are mandatory upon persons of his persuasion to extirpate heretics; or whether he acted according to his oath of inauguration, which requires that he should, to the utmost of his power, persecute and impugn all heretics, schismatics, and rebels against

* See Brit. Crit. vol. xii. p. 645.

his sovereign lord the Pope ; but in writing a history of the rebellion, I thought I could not leave so extraordinary a transaction unrecorded." P. 497.

But the most tremendous event, which this melancholy period produced, was the massacre at Scullabogue, in the county of Wexford, where 184 Protestants were burned alive in the barn, and 37 shot in the front of it. The detail of these miseries, which we shall not repeat, will be found at p. 425 of this work. This happened on the 4th of June, when the rebel army began to give way at Ross, which was the pretext for this barbarity. It is added that the rebels, who guarded these unfortunate prisoners, would not begin the dreadful work of death, till they were informed that the priest commanded it ; but that then " they became outrageous, and began to pull off their clothes, the better to perform the bloody deed." P. 426.

One of the most important places in the county of Wexford was Enniscorthy, on the river Slaney, a market post and borough town, about twelve miles from Wexford. The town was attacked on the 28th of May, and the rebels were completely routed by the garrison, though with considerable loss on both sides. It was, however, evacuated afterwards by the loyalists, as untenable, for the following reasons.

" It was in a state of conflagration ; and the rebels, who continued to hover round it, would have attacked it in the night, and would have been assisted by the Roman catholic inhabitants, who were very numerous : as there were many avenues leading to the town, and as the loyalists, under arms, had lost near one third of their number, which did not originally exceed three hundred, they must have been overpowered and massacred in the night. The officers therefore, after mature deliberation, resolved to abandon the town, and to march to Wexford, on the east side of the river by St. John's ; but, from the suddenness of the retreat, only a few of the protestant inhabitants could attend them ; and they could carry with them no other comforts or necessities but the wearing apparel which they wore. Imagination cannot form a more tragical scene than the melancholy train of loyal fugitives, of whom some were so feeble from their wounds, from sickness, the tenderness of old age, or infancy, that they could not have effected their escape, had not the yeomen cavalry mounted them on their horses. Some parents were reduced to the dreadful necessity of leaving their infants in cottages, on the road side, having, at the same time, but a faint hope of ever seeing them again." P. 354.

The rebels then formed a strong camp at Vinegar Hill, adjoining to Enniscorthy, where they remained in great force, till it was attacked and carried, on the 19th of June, by General Lake. This camp was the scene of many cruelties against the Protestants ; being, as this writer calls it, " the chadel and grand rendezvous of the rebels." P. 472.

The

The narrative concludes with the account of the rebellion in the counties of Mayo and Sligo, the landing of the French, and the complete reduction of the rebels, by the capture of General Humbert and his little army; which never could have made such an impression as it did, but for the distracted state of the country at that period.

The Appendix, which extends to more than 200 pages, is closely printed, and contains a great abundance of important documents, confirming and extending the accounts given in the History. Near the end (p. 181) is a paper, most interesting and useful in its subject, but unfortunately not drawn up with the clearness and effect, which must be wished by every real friend to Ireland, and the empire at large. It is entitled, “Observations on the Improvement of Ireland, by extending the Benefits of the Reformation therein,” &c. The brief and very material result of it, as far as can be gathered from the confused manner in which it is drawn up, is this: *that the encouragement and increase of the Protestant Charter-Schools ought to be the primary object of attention in the regulation of Ireland.* The author laments, with very just reason, that while the Papists are animated with the most earnest zeal of proselytism, the Protestants are in general supine and inactive. Schools, almost of any kind, would, in our opinion, tend to meliorate the state of Ireland; for whoever reads in this work of the wretched impositions practised by the priests upon the lower classes of the people, must feel convinced that nothing but the very grossest ignorance could possibly give currency to such attempts*. Every mild and humane method which can be employed to raise the lower classes of the Irish from this miserable degradation, will have our warmest wishes for its success. The Union, we trust, will operate not slowly towards an effect of this kind, by increasing the intercourse of the two countries, and spreading wealth and information throughout Ireland. They who plead for giving power to the Catholics, under the idea of an amelioration of their principles, cannot but perceive here, that what Popery was at the

* Some of the priests pretended that they could catch the bullets of the royalists in their hands unhurt, and produced some which they said they had caught. See also the impositions practised respecting the scapulars which were universally worn (p. 563, &c.)

† The term *emancipation*, says Sir R. Musgrave, very truly, was “adopted to make the people of England believe that the Irish Papists were slaves, *though they enjoyed more civil liberty than the most favoured subjects of any European state, except England.*” Note, p. 119.

massacre of St. Bartholomew, such exactly it is now, where it is freed from restraint. Nor can they consistently be at all tolerant, who regard the Protestant religion as a pestilent heresy, bringing the curse of God upon its professors, in this world and the next. That there are many Catholics, both in England and Ireland, of a more liberal spirit, we believe and know; but we know also that such persons are considered, by the rigid part of their brethren, as themselves little better than heretics.

Concerning the style of this work, the less is said the better. It abounds with faults; with unnecessary and ostentatious digressions, besides defects in arrangement, and in many other points. We can readily believe that it was originally drawn up in haste, but much of it might have received correction in the second edition. The matter, however, is of such importance, and its authenticity so singularly guaranteed, that any historian who shall hereafter attempt to arrange the narrative of these unhappy scenes, will turn to it with confidence, as the most exact and copious source of information.

ART. VIII. *Jacobinism. A Poem.* 4to. 3s. 6d. Nicol, Pall-Mall. 1801.

WE have here a Poem, of no common merit, upon a subject which has too long been intimately known to every country in Europe, and which demands no less attention from the commencement of Peace, however auspicious or desirable. Peace, when compatible with security and honour, is among the first of blessings, and we hail it with emotions of gratitude and delight.—May it be permanent! But still, as this writer sagaciously observes, as all obstacles to national intercourse will now be removed, the torrent of continental infidelity will pour in upon us without interruption. His remark that infidelity has, since the commencement of the French revolution, made rapid strides in this country, is entitled to a serious attention, though we trust he is mistaken as to the extent of the evil; and his attempt to combat and expose the French Atheist and German Infidel, with strong argument, and in animated verse, is among the happiest effusions that have come before us, in a contest honourable to our country. We shall accompany the author with much satisfaction through a Poem, which we have perused with delight; and, accordingly, exhibit his exordium as no unpleasing example of his poetical ability.

B b

“ Escaped

" Escaped from London in a favour'd hour,
 O Sunning*, fold me in thy verdant bower;
 O hide me, wandering through their dewy glades,
 Deep in the bosom of thy wildest shades!
 Once more, once more these ravish'd eyes behold
 My native soil, its well-known scenes unfold;
 The favourite lime, high-waving o'er the hill,
 The park, the farm, the steeple, and the mill;
 Hills far remote, and gentle swells, array'd
 In all the green luxuriance of shade;
 Enchanting valleys, gay in flowery pride,
 Where Thames enamour'd winds his lingering tide;
 Or where the Loddon's virgin-waters stray,
 And unobtrusive win their silent way.—
 Hail, loved Lodon†! dear romantick stream!
 The forest's glory, and the poet's theme!
 On whose wild banks, in childhood, oft I stray'd,
 And, pleas'd, among thy quivering alders play'd;
 Or paced with truant foot the sweet domain‡,
 Where polish'd Braybroke holds his gentle reign.
 Lone, as I muse, in this auspicious hour,
 Thou, goddess, Memory, wake thy magick power!
 O lead my willing steps to yonder grove,
 Where my young heart first felt the throb of love,
 Felt the strange rapture of an amorous sigh,
 And drank the witching glance of Celia's eye!
 O hours of painful bliss, of hope, of dread,
 Of maddening transport—whither are ye fled?
 As o'er her hand's harmonious skill I hung,
 And heard the liquid musick of her tongue;
 To whom my earliest *secret* vows were given,
 Whose look was rapture, and whose smile was heaven?
 Dear, conscious forest! thy embowering maze
 Along, once more, thy fond enthusiast strays——
 Oft have I wept, thy noon-tide shades among,
 My hopeless passion, my unheeded song;
 Oft in thy bosom pour'd the frantick strain,
 And taught thy midnight echoes to complain.
 Awhile 'tis given through many a scene to rove,
 Improved by friendship, or endear'd by love;
 And, fondly loitering in my native shades,
 To hold sweet *dalliance* with the Aonian maids;
 Or pensive wander, in the vacant hour,
 Round the wild heath, or Woodley's peaceful bowers§.

" * A village on the banks of the Thames, between Reading and Henley.

" † See Pope's Windfor Forest.

" ‡ Billingbear, a seat belonging to Lord Braybroke.

" § A seat of the Right Hon. Henry Addington, contiguous to Bulparsh Heath, in the neighbourhood of Reading."

Where,

Where, sick of clamour, and the toils of state,
Bless'd by the poor, and honour'd by the great,
With all the Christian's love, the patriot's fires,
From Fame's loud clarion Addington retires." P. 1.

The writer proceeds to *ahimadvert* on the depraved taste of the age, in preferring, to the Muse's song, the midnight orgies and dissipation of the metropolis; till, quite enervated, it

Hails the new dawn on Gaul's polluted shore,
And drinks with fatal thirst its poisonous lore.

He next descants with vigour on the exertions of Shaftsbury, Bolingbroke, and Voltaire, in the cause of Deism; and the last moments of Voltaire, in particular, are depicted with truth and singular energy. Rousseau follows, in these beautiful lines:

"With subtler poison to inflame the heart,
The Swiss magician wakes his wondrous art—
How throbs the unpractised bosom, warm and frail,
O'er Eloisa's soft, seductive tale!
Soft as the musick of the vocal grove,
He pours the thrilling strains of lawless love;
Soft as the enamour'd virgin's melting lay,
Or Zephyr panting on the breast of May." P. 7.

The German Weishaupt, of infamous celebrity, continues the catalogue: the effect of their common machinations is related with extraordinary spirit and effect; and this is followed by an apostrophe to Britain, in the highest degree meritorious, and no less just than excellent.

"Serenely stern, the desolating storm
Amidst, Britannia lifts her awful form;
With firm, undaunted step ascends her car,
Collects her might, and calls forth all her war:
Her ire the lightning of her eye reveals;—
Sedition gasps beneath her burning wheels;
Infuriate Discord grinning spurns her chain,
And foil'd Rebellion bursts his curb, in vain." P. 10.

After slightly mentioning with what success, on former occasions, this island had withstood the power and ambition of France, the subject of the *last* war (and happy are we to be able to use this expression) is pertinently introduced, in which war Britain was unquestionably the bulwark of Europe. Batavia, Austria, Italy, Switzerland, their several exertions, and ultimate depression, more by the operation of Jacobinism than by force of arms, call forth the full vigour of the writer's mind. After which, the work is thus ably brought to its conclusion.

" Helvetian vales ! where Freedom fix'd her sway,
 And all the social virtues loved to stray ;
 Soft blissful seats of undisturb'd repose,
 Revered, for ages, by contending foes,
 What envious demon, ranging to destroy,
 Has marr'd your sports, and clos'd your songs of joy ?
 What horrid yells the affrighted ear assail !
 What screams of terror load the passing gale !
 See ruffian-hordes with tiger-rage advance,
 The shame of manhood, and the boast of France !
 See trampled, crush'd, and torn, in lustful strife,
 The loathing virgin, and indignant wife !
 While wanton carnage sweeps each crowded wood,
 And all the mountain torrents swell with blood !
 Lo ! where yon cliff projects its length of shade
 O'er fields of death, some wounded chief is laid !
 Around the desolated scene he throws
 A look, that speaks insufferable woes ;
 Then starting from his trance of dumb despair,
 Thus vents his anguish to the fleeting air :—
 " Dear native hills, amidst whose woodland maze,
 I pass'd the tranquil morning of my days,
 On whose green tops malignant planets scowl,
 Where hell-hounds ravage, and the furies howl ;
 Though changed, deform'd, still, still ye meet my view,
 Ye still are left to hear my last adieu !
 My friends, my children ! gored with many a wound,
 Whose mangled bodies strew the ensanguined ground,
 To parch and stiffen in the blaze of day,
 Consign'd to vultures and to wolves a prey,
 Your toils are past ; no more ye wake to feel
 Lust's savage gripe, or Rapine's reeking steel !
 And Thou, to whom my wedded faith was given,
 On earth my solace, and my hope in heaven,
 Approved in manhood, as in youth adored,
 Beloved while living, as in death deplored,
 O stay thy flight ! around this dreary shore
 A moment hover—and we part no more—
 O'er thy poor corse thy bleeding husband hangs,
 Counts all thy wounds, and feels thy lingering pangs—
 O righteous Father ! Thou, whose fostering care
 Sustains creation, hear my dying prayer !
 Look down, look down on this devoted land,
 O'er my poor country stretch thy saving hand !
 O let the blood, that, steaming to the skies,
 Still flows in torrents—let that blood suffice !
 To thee the dreadful recompence belongs—
 To thy just vengeance I consign my wrongs ;—
 O vindicate the rights of Nature's sway,
 And sweep the monsters from the blushing day !" P. 15.

An Appendix in prose is added, principally from the Abbé Barruel's *Memoirs of Jacobinism*, illustrative of the writer's argument, and admirably epitomized. We know not who the writer of this Poem is, but we thank him for his honourable exertion in the common cause of truth and religion, as well as for the entertainment he has afforded us by his excellent Poem, which we have not often seen equalled. The versification is by no means exceptionable in point of harmony, but is principally remarkable for energy and strength, more resembling Churchill than Pope. With more correctness than the former; and force sometimes beyond the latter. The author has, beyond doubt, written before, and we express our well-founded expectations that he will write again.

ART. IX. *A Practical Guide to Thorough Bafs. Written by A. F. C. Kollmann, Organist of His Majesty's German Chapel at St. James's.* Folio. 8 pp. Preface; 68 pp. all engraved Plates. 10s. 6d. Printed for, and sold by, the Author, Friary, St. James's Palace; Hurst, Paternoster-Row; and Messrs. Clementi and Co. Cheap-side. 1801.

WE are happy to renew our acquaintance with this ingenious author, and to find that he has made considerable improvements in his mode of publication, by intermixing precept and example.

After observing that his work differs from all others of the kind published in this country, in respect of *system* and *utility*, Mr. Kollmann adds :

“ that two musical authors* have revived the most confused and obsolete system†, without even so much attention to the public, as to mention whether they are acquainted with the described system, or have a single argument to oppose to it.”

To this follows the severe animadversion on Mr. King, to which, in the Preface to the new edition of the “ *General Treatise‡*,” Mr. King has still more severely replied. We shall decline entering into the controversy, unless Mr. Kollmann refutes Mr. King's allegations by a public defence of his first assertion. But although we leave to Mr. King the task of sweeping away “ the cobweb system of Kirnberger and Kollmann,” *if he can*, it is but justice to observe, that Mr. Shield

* Messrs. King and Shield.

† Of Rameau and Marpurg.

‡ April 17, 1801. See our 17th vol. for May, p. 517.

should *not* have been included in the censure. If, upon a close examination of the "Introduction to Harmony," chapters had appeared expressly on the chords of the 11th and 13th, such charge might have been well founded; but, since they are barely mentioned, and since Mr. Shield has followed one of the first *German* practical authors (Emanuel Bach) in many places, and omitted (like that great author) all reference to the doctrine of fundamental basses, &c. &c. we cannot but hope that, in a future edition, Mr. K. will change his numeral from *two* to *one*, and turn the whole weight of his arguments towards Mr. King, who is not only *able*, but *willing*, to engage in public controversy. We are sorry always to notice any *difficulties unresolved*, but we conjecture that these two gentlemen are so fully employed in dispensing *harmony* among their scholars, that they cannot reserve any portion for their own particular use. Enough then of this dispute, which we should have passed over almost unnoticed, but for the sake of protecting the diffident merits, and well-earned laurels, of Mr. Shield.

PART I.—P. 1. Chap. I. *Of the Scale*. Mr. Kollmann explains this now *practically*; but there is some obscurity in the manner in which he uses the term *degree*.

" § 1. By the word scale is understood a gradual succession of sounds, either ascending or descending; and the *degrees* of the scale are counted according to modern notation; so that if a line is counted as 1 or the first degree, the space next above it is called 2, the line next over this space 3, the space then following 4, and so forth ascending, or in the same manner descending.

" § 2. The sounds, by which the modern scale may gradually ascend or descend, are either *femitones* (half tones) or *tones* (whole tones). A femitone is the progression from any key to that next above or below it, such as from B to C, from C to C sharp, from C sharp to D, or the same backwards; and a tone contains two adjoining femitones, such as the progression from C to D, from D to E, from E to F sharp, or the same backwards.

" § 3. A femitone which makes a *whole degree* of the scale, such as B C, and E F, is called a major femitone; and one that contains but *half a degree* of the scale, such as C C sharp, D D sharp, is called a minor femitone.

" § 4. The modern scale may be either *diatonic*, or *chromatic*, or *enharmonic*.

" 1. A *diatonic* scale is that which, according to modern notation, proceeds by *whole degrees* (see § 1) or by five tones and two interspersed major femitones in an octave, such as the scale of C without any flats, or that of A without any sharps. The former, or that of C, is called the *major* scale, and has its name from the major (or greater) third which it contains; the latter, or that of A, is called the *minor* scale, on account of the minor (or lesser) third which it contains.

" 2. A *chromatic*

“ 2. A *chromatic scale* is that which proceeds by *ten half*, and two interspersed *whole*, degrees; or by *twelve semitones* in an octave.

“ 3. An *enharmonic scale*, if it was introduced in modern music, would be a progression by *quarter-tones*. But as this scale (which has its name from something similar to it in antient music) has not yet been introduced, those progressions only are called *enharmonic*, where one and the same key is treated like two adjoining different keys or intervals, such as B flat and A sharp.”

If we consider the example referred to in § 4, and count ¹C ²D ³E, &c. we shall find eight degrees, according to the definition in § 1; and if we consider the *sounds* in § 2, they are certainly neither semitones nor tones, as we have frequently observed*. Whether the term *degree* be synonymous with *interval*, we shall not decide; but *sounds* are represented on paper by *notes*, and on the instrument by *finger-keys*. This latter word (used by an author of *some reputation*†) would have prevented the confusion which arises from the different meanings of the word *key*, especially at the remark on the *enharmonic scale*. Mr. K.’s theory is perfectly correct, but inaccurately expressed. This is evident in the definition of the *chromatic scale*, for the *ten half* degrees contain five major or diatonic semitones, which, in the case of E F and B C, Mr. K. calls whole degrees.

P. 2. Chap. II. *Of Intervals*. If Mr. K. had maintained his first proposition, that the *lines* and *spaces*, or rather that the *notes* on them, were *degrees*, and had not afterwards confounded the notes, and their distances, under the same term, the following definition of *interval* would have been unexceptionable‡.

* The signification of the term *degree* is by no means accurately determined by our English authors.

Dr. Holder makes it synonymous with *interval*, Malcolm limits it to the tone and semitone, and Dr. Pepusch leans to the same opinion. But, if it signifies the same as *interval*, it is an unnecessary word; and, if it be a general term for *tone and major semitone*, both which change their line and space, we cannot think it of much importance. The modern writers of France and Germany, Rodolphe, Pleyel, Türk, &c. seem to affix the term *degree* either to line or space; and this definition, if not its original meaning, is far more useful and intelligible to beginners, for whom all didactic works are supposed to be written, than any other, however correct.

† Mr. Maxwell. Essay on Tune, p. 16 and 40. (Edinb. 1781).

‡ In the very ingenious Essay of Holden, 1770, the word *step* and *degree* signify intervals.

“ An

“ An *interval* is the distance from one sound to another in respect of acuteness; and it is named according to the *number of degrees* it takes up in the diatonic scale, calling the lowest term one, and counting *from degree to degree* upwards.”

The remainder of this chapter is similar to the two former works of the author, and unexceptionable.

P. 5. Chap. III. *Of Chords in General*. Divided into essential and accidental, according to Kirnberger.

P. 7. Chap. IV. *Of the Triad*. Three species, major, minor, and diminished, or imperfect, &c. Two anomalous, its signature, &c.

P. 9. Chap. V. *Of the Inversions of the Triad*. Chord of sixth, and fourth and sixth.

P. 11. Chap. VI. *Of the Chord of the Seventh*. Repetition of the doctrines of Kirnberger.

P. 15. Chap. VII. *Of its Three Inversions*. The fifth and sixth, third and fourth, second and fourth.

P. 20. Chap. VIII. *Of Accidental Chords*. Suspension, anticipation, and transition.

P. 23. Chap. IX. *Other Particulars*. The signatures, number of parts in a chord, number of chords in a bar, and limits of accompaniments, are very ingeniously discussed.

P. 27. Chap. X. *Of Recitative*. References to p. 52. Example from Graun.

P. 29. Chap. XI. *Of figuring a Bass from the Score*. Several useful rules are given.

P. 30. Chap. XII. *Of other Signatures, &c.* An explanation of the modes used by other authors (particularly Geminani) deserves attention, and the distinction between the $\frac{6}{5}$ and the imperfect triad is important.

P. 32. Chap. XIII. *Of Rameau's Chords by Supposition*. As we may have occasion hereafter to reconsider the mutual attacks of Messrs. King and Kollmann, we think it proper to repeat the explication of the theories of Rameau and Marpurg from the present essay.

“ § 1. The chords in question are nothing else but those *suspensions* of which I have treated in Chap. VIII. § 2, and the reason why I explain them here as chords by *supposition*, according to the doctrine of Rameau, is merely to show the diligent reader the difference between the said two doctrines, but not to desire him to study these chords according to the latter doctrine.

“ § 2. The said celebrated author (Rameau) formed the chords in question as follows.

“ *First*, he placed one supposed or indulged third underneath the bass of the fundamental discord. This created his chord of the *ninth*, as at 1 in the following example.

“ But

“ But he treated the four upper parts according to their original nature, or as if the supposed bass was not under them, and resolved the chord, as at 2. This explanation shews, that the chord in question was nothing else but three suspensions of the chord of the sixth, like those at p. 42.

“ Secondly, he placed a second supposed third (being a fifth) underneath the bass of the fundamental discord. This created his chord of the *eleventh*, as below at 3. But he also treated the four highest parts of this according to their original nature, or as if the supposed bass was not under them, and resolved it as at 4. This explanation shews that the chord in question was nothing else but three suspensions of the fundamental concord or discord, like those at p. 42; or only two suspensions of the former, as below at 5. That the above is the true doctrine of Rameau, will appear from the translation of his *Traité de L'Harmonie* (Treatise of Music) Chapter XXIX. et seq. and from Roussier's *Traité des Accords*, Part I.

“ According to the degrees of the diatonic major or minor scale, on which the above chords of the ninth or eleventh took place, they consisted of different species, viz. the chord of the ninth thus :

^b G	^a G	^b F	^c F
E	E	D	D
C	C	B	B
A	A	G	G

and the chord of the eleventh as at

G	F
E	D
C	B
A	G

Both chords were also used incomplete, in four, three, or two parts. But of their inversions, Rameau says or exemplifies nothing; and more than the said two chords by supposition, with their different species, he does not teach.

“ § 3. But Marpurg, the greatest follower of Rameau, has not only taught the inversions of the above chords by supposition, but also added to them a chord of the *thirteenth*, with its inversions, by supposing another third (being a seventh) underneath the fundamental discord.

“ According to the said improvement of chords by supposition, the octave of the fundamental concord or discord may be suspended by the ninth, the third by the fourth (as eleventh) and the fifth by the sixth (as thirteenth); and of these suspensions any one or two, or all three, may be used alone, or together, as circumstances require.

“ In all their complete or incomplete states, the chords in question may also be inverted as often as they contain upper parts.”

P. 34. The first Part concludes here, and *two errata* are inserted; the first of which, we conceive, still wants rectifying.

Mr. Kollmann, at p. 18, in explaining the chord of the seventh, had given no instance of it *unprepared*; to remedy this, the following addition is inserted.

" ERRATA.

" 1. (see page 13, § 5.) In chap. vi, and vii, I have only shewn that preparation of the seventh as essential dissonance, where the dissonance itself is taken in the same part of the harmony, in which it was contained in the preceding chord; but it can also be prepared in the fundamental bass, or in the octave of the same. Both these sorts of preparations, therefore, I will exemplify in the following examples, 1, 2, 3, 4; where at a there appears the preparation in the dissonance itself, and at b that in the fundamental bass or its octave."

Now in all the examples marked with a, the F, which is to make the 7th to the G chord, is heard in the preceding harmony; but, in those marked with b, the antecedent chord is C (No. 3 excepted, which is G) and consequently the *seventh*, not being heard before, is unprepared.

If Mr. K. means to use the term preparation in a new sense, we can have no objection, provided it be properly announced. But hitherto the doctrine of prepared discords has always supposed, that the very note which was to form the dissonance, must have existed as a part of the harmony immediately preceding. We are not perfectly warranted in our conjectures; but yet we suspect that this is one of the few errors of Kirnberger. There are certainly three essentially distinct ways of using the dissonant intervals.

- I. By transition or passing notes.
- II. By suspension or retained notes.
- III. By addition or unprepared notes.

That the modern use of the dominant harmony, and the diminished seventh, derived from it by an added ninth (unprepared) to the fundamental bass of the dominant, fully authorizes this classification, almost every page of music fully demonstrates. We remarked before our objection to the term suspension (vol. xvi, p. 393) and we are now confirmed in the opinion, that either the theory of Kirnberger or that of Mr. K. wants revision. Allowing the greatest degree of credit to the acuteness and learning of our author, we are compelled to differ widely from him, when he calls the chord of C preceding that of G, with a 7, a preparation*.

PART

* Simpson, in his *Compendium* first published in 1667, clearly distinguishes these three kinds of discords in the following sections (edition 1678, p. 62.)

§ 2. *How Discords are admitted into Music.*

" Discords are two, chiefly used in composition: first, in diminution; that is, when two, three, or more notes of one part are set against one note of a different part; and this is commonly done in making a gradual

PART II.—P. 35. This consists wholly of practical examples, in the following order :

P. 37-

dual transition from one concord to another. In this way of passage, a discord may be allowed in any one of the diminute notes, except the first or leading note, which ought always to be a concord."

§ 3. *Of Syncopation.*

"The other way in which discords are not allowed or admitted; but of most excellent use and ornament in composition; is, in syncopation or binding; that is, when a note of one part ends and breaks off upon the middle of the note of another part."

§ 5. *Of Discords, Note against Note.*

"Although we have mentioned but two ways in which discords are allowed; that is, in diminution, and syncopation; yet we find a third way, wherein skilful composers do often use them; which is, by setting note for note of the same quantity one against another: and though it be against the common rules of composition, yet being done with judgment and design, it may be ranked amongst the elegancies of figurate musick."

"The prime or chief of which, for their use and excellency in musick, are a tritone and a semidiapente; that is, the greater or excessive 4th, and the lesser or defective 5th.

Dr. Pepusch (ed. 1731, p. 25 and 41) classes the discords into those which are prepared and resolved, and those used as passing or transient notes.

"All notes treated as discords must be prepared in the unaccented part of a barr, by being then *struck as a concord*, in the next accented part of a barr, the same note holding on, must be made a discord by striking with it the note next above it, or its replicate; and in the following unaccented part of the barr, the discord must be resolved by descending a single degree to a concord; that single degree may be a whole tone, or a semitone major."

The second class is thus described:

"In divisions or diminutions, wherein we make use of the second, seventh, and fourth discord, and also of their replicates or octaves, as passing or transient notes, the notes in the accented parts of the barr must be concords, and those in the unaccented parts of the barr may be discords, provided we come to them by degrees upwards or downwards; and that afterwards we proceed farther by degrees upwards or downwards to a concord."

Dr. Pepusch has not made a separate class (like Simpson) in his *Rules*; but the use of the semidiapente in the resolution of the $\frac{6}{5}$ (example 106, p. 168) clearly shews that the dominant harmony might *then as now* be taken unprepared.

"The fifth is also made a discord by the sixth's being taken and struck at the same time with it. As its chief preparations and resolutions are in Plate 1, we need not mention them here; but will add to what is in the Plate, that it may also be resolved in the semidiapente, the

P. 37. I. *Practice of the Triad*, and its two inversions, in all the twelve major modes.

P. 38. Ditto, in the twelve minor modes.

P. 39. II. *Practice of the Seventh*. This lesson contains the sevenths on C. F. B. E. A. D. G. in the major, and A. D. G. C. F. B. E. in the minor, with their three inversions, in all the twenty-four keys.

P. 41. III. *Preparation and Resolution of the essential Seventh*.

P. 42. IV. *Suspensions of the Triad, and its Two Inversions*.

the bass descending a semitone major; but then this defective fifth must afterwards be resolved. The fifth discord may also be resolved in a fourth, the bass keeping on at the resolution."

The preceding examples also of the diminished seventh, clearly prove that the added ninth was admitted without preparations.

"The diminished-flat seventh may also be used without syncopation, but then it must be preceded by a concord, and succeeded by a fifth, or by a third. The natural-flat seventh syncopated, may occasionally be resolved into this false relation, but afterwards more must follow."

Mr. Holden, on the contrary (Essay, 1770, chap. vii, art. 159) makes the discords by addition a principal class, and those of suspension only secondary. If Britain may claim any original merit from this classification, surely Mr. Holden may rank as an amateur very highly; since the system here advanced, in respect of the 9ths and 4ths, is perfectly similar to that of Kirnberger*.

173. "In regard to the second species of dissonances, art. 159, viz. those which have another sound substituted instead of one of the proper harmonics, the substituted sound for the most part only disappoints, or suspends, the hearer's expectation, for some part of the time, and afterwards gives place to the proper sound; and, therefore, these may be justly called dissonances by suspension. The most common dissonances of this class, derived from the perfect chord, are,

"1st. The chord of the fourth, which is figured with a 4, or with 5 and 4; in which the fourth only suspends the third, the fifth and octave at the same time taking place as usual.

"2nd. The chord of the ninth, which is figured with a 9, or with 9 and 5, or 9 and 3; in which the ninth only suspends the octave, but the fifth and third takes place as usual.

"3d. The chord of the ninth and fourth, figured with 9 and 4, or 9, 5, and 4; in which both these suspensions take place at once, and the fifth only retains its proper place."

* Kirnberger's work was not published till 1774.

P. 44. V. *Suspensions of the Seventh, and its Three Inversions.*

P. 46. VI. *Anticipations in the Triad.*

P. 48. VII. *Anticipations in the Seventh.*

P. 50. VIII. *Transient Chords in Natural Modulation.*

P. 51. IX. *Harpeggios.* (N. B. it should be *Arpeggios.*)

P. 52. X. *Recitative.* (From Graun.)

P. 54. XI. *Six Thorough Bafs Lessons, with a Solo Part for a Violin.*

P. 66. XII. *Examples from Six celebrated Authors.*

We shall here transcribe from Mr. Kollmann an account of these pieces, from p. 36.

“ At p. 66, the examples by Eman. Bach, are from his Essay on the Art of playing on Keyed Instruments, Part II. (in German) without upper parts.

“ At p. 66, examples by Handel, from his Six Concertos for the Harpsichord or Organ, with his certificate that the copy was corrected by himself (Walsh) p. 41.

“ At p. 67, examples by Corelli, from his Score of Twelve Concertos, carefully corrected by eminent masters, and revised by Dr. Pepusch (Cooke) p. 1.

“ At p. 67, examples by Geminiani, from his Op. X, and XI, without upper parts.

“ At p. 68, examples by Rameau, from the Translation of his *Traité de l'Harmonie*, “ Treatise of Music,” p. 155.

“ At p. 68, examples by Tartini, from his Six Solos for a Violin, with a Thorough Bafs, Op. II, (Walsh) p. 16.”

Thus terminates Mr. Kollmann's third work ; which, as a practical compendium of the two former ; and compared with the prior works of his countrymen, Lampe, Heck, and Frike, deserves the greatest praise. As far as the doctrines of Kirnberger are unexceptionable, Mr. K. has the first claim to the gratitude of all the rising musical generation, for their introduction in this country. Before these Essays, the name of that great musician was scarcely known. The slight mention of him in Dr. Burney's Travels* (previous to Kirnberger's learned work, first published in 1774) and the secondary observation of Reichardt (Dr. Burney, vol. iv, p. 598) excited no great curiosity here, especially as the talents of Marpurg had been so highly extolled by Messrs. Linley and Baumgarten,

* Dr. Burney's German Tour, vol. ii, p. 211, gives an account of this eminent theorist (October, 1772).

and his works partly announced by Mr. Jones of Nayland*, from their united pens.

Reviewing our own account of these three important Treatises, we are inclined to add a few material observations. The system of Mr. K. as founded on the trumpet scale, never can be admitted; our reasons have been fully, and we trust satisfactorily, detailed†. The fixing upon *any temperament whatever*, as a basis of theory, is totally insecure, and liable to every practical objection. The exclusion of all the Italian ideas upon counterpoint, &c. is an apparent (but perhaps inevitable) blemish. The great excellence of the first Essay consists in establishing, upon clear and incontrovertible principles, that the two suspensions of the 4th and 9th are not produced by the confused *suppositions* of Rameau and Marpurg; but by the simple retention of one of the parts from the antecedent harmony, and consequently not *cognizable* (if we may be allowed the expression) in the fundamental bass. It would give us the greatest satisfaction, to extend this praise to every part of the work; but we will leave to Messrs. King and Shield the confutation of those passages, which we are more inclined to question, particularly the doctrines of preparatory suspension of the diminished 7th, &c.

The second Essay‡ is a superior production. The doctrines of the German writers, on fugue, canons, &c. are here usefully abridged, and the more general rules of composition are treated with great clearness and success.

The last, we again repeat, has the most important advantage of presenting the rule and example to the eye in the same page, and therefore, in this respect, is far preferable to the preceding two, in which they are unfortunately separated.

* Mr. Jones in his Treatise (1784) Introduction, p. vi.

“ There is a voluminous writer in the German language, of whom great things are spoken, and I am told he has gone learnedly and methodically through the whole science of composition. Two celebrated artists of this age, Mr. Linley and Mr. Baumgarten have taken great pains, the one to translate, the other to compile, what is most excellent and useful in the works of this German; and from that compilation (all the contents of which were lately shewn to me with great liberality and candour by the ingenious compiler himself) I think all students in music may derive great advantage, if it should be published, as I hope it will be in due time. The name of this writer is Marpurg, a contemporary with Handel, and I think of the same school and education.”

† Vol. xvii, p. 524.

‡ See vol. xvii, April, 1801, p. 399.

If we should have the less agreeable task of examining Mr. K.'s talents in the controversial style*, we trust that occasion will be found to applaud his temper, and to congratulate the lovers of harmony on the advantages of calm discussion, when opinions may be diametrically opposite.

ART. X. *A Journey into Cornwall, through the Counties of Southampton, Wilts, Dorset, Somerset, and Devon: interspersed with Remarks, moral, historical, literary, and political.* By George Lipscomb. 8vo. 5s. Rivingtons. 1799.

WE know not how this entertaining volume has been mislaid, but in spite of all our vigilance such accidents will occasionally happen. The author need not have felt any embarrassment from the idea of his performance being unworthy of the public eye; we have found it very pleasing, and to those who make the same excursion it will undoubtedly be very useful. The title-page promises rather too much, and some of the anecdotes detailed do not appear of adequate importance; but throughout we have occasion to commend the writer's principles and good sense. The following account of the tin mines will entertain many of our readers.

"From hence we proceeded to the great mine at *Polgooth*, not far from that which we have just attempted to describe. This vast subterranean cavern is said to be one hundred and twenty fathoms deep.

"The shafts where the miners descend, and by which the ore is raised to the surface, are scattered over an extent of sterile country; whose dreary appearance, and the fallow faces of the miners, concur to awaken the most dismal and gloomy ideas. But, though rugged the surface, the interior is fraught with the richest treasures, "hid fast in the quarries, or sunk deep in the mines." Though withered the complexion and miserable the appearance of the human race, by their labours are the finest works of art brought to perfection, and their industry is a strong pillar of the state.

"The descent into the mine is performed by means of ladders placed almost perpendicularly, so that it is a very dangerous passage. You are furnished with a suit of cloaths, adapted to the service you

* Mr. King's challenge evidently is of that nature, that Mr. Kollmann *must* answer it. Mr. Shield seems at present to slight the accusation; but perhaps he may defend his principles in his *Supplement*. We have not eyes sufficiently acute to discover that *he* is the reviver of any *confused and obsolete system*; although we dislike, as much as Mr. K. his silence on the subject of *Kimberger*, and the suspended discords.

are about to engage in, upon signifying your intention to visit the interior of the mine; and are accompanied by a guide, who carries a light before you.

“ The damps of these subterraneous caverns are sometimes so baneful and offensive, that the stranger, unaccustomed to expeditions of this nature, is not unfrequently tempted to recede, rather than subject himself to their noxious effects.

“ We descended more than forty ladders, slippery with humidity; and some of them almost worn out by the feet of the labourers, before we reached the deepest part of the mine.

“ At the foot of each ladder is a narrow pause, or landing-place; and, at certain intervals, are openings into different beds of ore. I did not learn, that there was any material difference between the quality of the tin dug in the lower stratum, and that which is found nearer the surface; but the quantity of clay, spar, dross, mundic, &c. mixed with the ore, varies in different parts. Some specimens were shewn us, of a beautiful intermixture of copper, silver, and tin ore, with very brilliant and transparent spar.

“ Those who dig in these wretched and dismal excavations, are under the necessity of breathing so much impure air, that their health is speedily injured; and they die, at an early period, hectic or paralytic.

“ The wages paid for labour are, however, so considerable, that workmen are always to be met with, ready to sacrifice their health and strength in these dark and gloomy mansions.

“ At about the depth of fifty or sixty feet below the surface, water begins to collect; percolating through the different strata. The lower parts of the mine would, of course, be overflowed by it, and the working of the ore completely obstructed, if it were not constantly carried off:—this process is now performed by an immense steam engine.

“ The very extraordinary size of this stupendous piece of mechanism, which is said to have cost twenty thousand pounds, induced me to make some enquiries respecting its force, powers, and capacity.

“ I was informed, that the quantity of coal used to keep it in motion was seventy-two bushels in twenty-four hours. It raises sixty-three gallons of water at every stroke, and performs fourteen of these motions every minute. The water thrown out upon the surface, by means of this wonderful machine, runs off like a river; and, being conducted to the mine before described, under the name of the *Happy Union* or *Stream-mine*, is there made use of, to separate the ore from the soil, in the manner already mentioned.

“ There are two engines of this kind employed, during the wet seasons; but, in the summer, one only is found sufficient to carry off all the superfluous water: the quantity of which, upon an average, daily thrown out, according to the preceding calculation, must be upwards of nine hundred thousand gallons. But, notwithstanding the wonderful powers of the machine, the nicety of its poize is so exactly regulated, and its perfection so complete, that the slightest pressure made with the palm of the hand upon a sort of bolt or key attached to a large valve, immediately suspends the operation of the whole; which is again as instantly restored, upon the removal of the force applied.

“ After

“ After having contemplated the wonders around us, both of nature and art, until our surprise and admiration had given place to the less pleasing sensations of hunger and fatigue, we left the mine, and ascended once more to the chearful light of day ; feeling all the fullness of that beautiful but figurative description of *Morell**, when he brings the merchant *Abudab* out of the belly of the mountains of *Tasgi* :—nor, could the astonished *Tasgites* (according to the same fable) have felt more wonder and amazement at the presence of their new sultan, when he came forth out of the bowels of the earth, than was impressed upon the countenances of some genteel travellers, who had just arrived at the shaft of the mine at *Polgooth*, when we emerged into day-light, in the grotesque habits with which the tanners had furnished us, covered with filth, dripping with moisture, and besmeared with all the various productions of the soil.

“ The labourers employed in the mines are usually exchanged at short intervals ; it being necessary to their health, and indeed to their very existence, that they should emerge from the deleterious humidity of these caverns, and breathe a purer air.” P. 255.

We are always favourably inclined to topographical publications, for there are few indeed which must not, more or less, add to the knowledge of our native country. What is overlooked or partially understood by one traveller, is observed and investigated by another ; and as every writer pursues one object in preference to another, the different branches of science are progressively extended and improved by the aggregate exertions of the many. If this volume shall come to a second edition, and we see no reason why it should not, we recommend a small map. The author may perhaps undertake to describe other towns. He is certainly very well qualified to do so, as he seems to possess vivacity of remark, and an agreeable facility of writing.

ART. XI. *Observations on the Increase and Decrease of different Diseases, and particularly of the Plague.* By William Heberden, M. D. F. R. S. 4to. 96 pp. 5s. Payne. 1801.

THESE Observations are deduced from an examination of the bills of mortality, principally of London, from which the author has constructed a series of tables, calculated to place the facts, intended to be illustrated, in a conspicuous point of view.

* That is, we suppose, of *James Ridley*, who published the *Tales of the Genii*, under the feigned name of *Sir Charles Morell*.

The first table gives a view of the annual christenings and burials in London, for each year of the eighteenth century, divided into ten compartments, each containing ten years. Also the proportion out of every thousand who have died by bowel complaints, small-pox, measles, or child-birth.

From this table we shall give the averages of the christenings and burials in every ten years.

From 1700 to 1710 inclusive, there were	{ christened	15623
	{ buried	21461
From 1710 to 1720	{ christened	17111
	{ buried	23909
From 1720 to 1730	{ christened	18203
	{ buried	27492
From 1730 to 1740	{ christened	16830
	{ buried	26492
From 1740 to 1750	{ christened	14458
	{ buried	25352
From 1750 to 1760	{ christened	14789
	{ buried	20460
From 1760 to 1770	{ christened	16176
	{ buried	23441
From 1770 to 1780	{ christened	17170
	{ buried	21460
From 1780 to 1790	{ christened	17862
	{ buried	19269
From 1790 to 1800	{ christened	18754
	{ buried	19680

On this table it may be remarked, that the christenings have not increased, within the latter part of the century, in the proportion that might have been expected, from the prodigious increase in the buildings in and near London, supposing the population to have been, in any degree, proportionably augmented. This the author accounts for by observing,

“that though London has been very much extended, and the number of its inhabitants proportionably enlarged within the last forty years; yet this having taken place principally in the parish of Mary-le-bone, which is not included in the bills of mortality, it makes no addition to the yearly accounts.”

But that the burials should have gone on decreasing, while the inhabitants were daily augmenting, will be contemplated with pleasure. This arises from the people living more wide, the houses not being so crowded with inhabitants as heretofore; from the improvements in the streets and building, not only in

London but in all great towns, and in the manner of living throughout the kingdom; particularly with respect to cleanliness and ventilation.

The second table contains ten different articles, extracted from the London weekly bills of mortality, showing their variation every week for ten years; and the following shows the number of women delivered, and children born, in the Brownlow-Street Hospital, from 1749 to January, 1801.

The following statement, the author says, was deduced from an average of about ten years, to show the mortality from certain diseases, at the beginning, middle, and end, of the 18th century.

	Beginning.	Middle.	End.
Abortive and still-born	600 . .	570 . .	750
Colic, flux, gripes, &c.	1100 . .	135 . .	20
Consumption	3000 . .	4000 . .	5000
Dropfy	850 . .	900 . .	900
Evil	70 . .	15 . .	8
Fever	3000 . .	3000 . .	2000
Gout	26 . .	40 . .	66
Lunacy	27 . .	75 . .	70
Palsy, apoplexy, &c.	157 . .	280 . .	300
Rickets	380 . .	11 . .	1
Small-pox	1600 . .	2000 . .	2000

We have no doubt of the author's accuracy in forming this table, from the materials he mentions; but are by no means inclined to think, with him, that so great a difference in the mortality, from particular diseases, exists as is there marked, or, in other words, that certain diseases are become so much milder, less frequent, and fatal, as the table indicates. Thus the average deaths from rickets, which in the beginning of the century are stated to be 380, in the middle are reduced to 11, and at the end to only one, can by no means be allowed to show the actual state of mortality from that disease, as must be obvious to any one who walks through the streets and alleys, inhabited by poor labouring people, or whose walk in life leads him to attend that class of the community. The number of squalid, emaciated, and crippled objects, every where to be met with, would rather tempt us to believe little alteration has taken place, either in the frequency or fatality of the complaint: But as all children who die of rickets are, before the fatal period, extremely emaciated; and as mothers and nurses consider it as a reproach to say their children are rickety, the disease being supposed to be induced by want of cleanliness and exercise, their deaths are constantly attributed to consumption; and this is doubtless one of the causes of the progressive increase of

deaths attributed to that disease. The same may be said of scrofula, or evil, the average of deaths from which are probably, even at this time, more than are supposed to have occurred at the beginning of the century. The diminution in the number of deaths from colic, flux, gripes, &c. seems equally erroneous. The deaths from these causes, which are certainly more numerous than they are here supposed, are probably referred by the searchers to convulsions, a frequent symptom in the last stage of these complaints in children.

The author is aware of the inaccuracy with which the London bills of mortality are formed, and has pointed out some of their defects, he will not therefore be displeased at what we have suggested, with the view of further correcting them; or conceive that our observations are meant to detract from the value of his work, which has great merit, and is equally creditable to his ingenuity and industry.

After some pertinent observations on the increase in the deaths from small-pox, gout, lunacy, palsy, &c. in the middle and latter part of the 18th century, the author proceeds to state the causes of the total cessation of the plague in this country, and in the greatest part of Europe; and shows, by unanswerable arguments, as we conceive, that this must be attributed to the alteration that has taken place, in our habitations and mode of living, since the fire of London. Plague, like the jail fever in this country, always makes its first appearance in the close and sordid habitations of the poor, where numerous distressed objects are crowded together, and is probably the offspring of confined human effluvia, exalted to a high pitch of malignity by the heat of the atmosphere. Therefore, though the seeds of the plague, like those of the small-pox, and perhaps some other contagious complaints, may be conveyed in goods manufactured in infected places, and communicated to persons handling those goods; yet the disease can never be generally propagated, but in places where causes exist similar to those that gave it birth. Our readers will find this subject treated with peculiar accuracy by this author, and many useful practical observations adduced, which we recommend to their particular attention.

ART. XII. 'ΕΙΣ ΘΕΟΣ, 'ΕΙΣ ΜΕΣΙΤΗΣ; *or an Attempt to shew how far the Philosophical Notion of a Plurality of Worlds is consistent, or not so, with the Language of the Holy Scriptures.* 8vo. 406 pp. 8s. Rivingtons, Cadell and Davies, &c. 1801.

SO rash are theory and speculation, in general, that a sober eye can seldom turn to them with pleasure. To this remark, however, we find a happy contrast in the present work; in which a most chastised and steady judgment, full of reverence for scriptural truth, conducts the author through each step of his enquiry. Nor does he ever, to our hearty satisfaction, forget the true distinction between allowable conjecture, and facts deducible from the words of Revelation. We have received, on this account, unmixed pleasure from the perusal of this book; which we recommend, as the author evidently would desire to have it recommended, not as necessary to the faith of any humble Christian, but as capable of solving doubts arising out of the enquiries of philosophy, and as calculated to defeat some cavils, which infidels have often urged with no small triumph and success.

As we cannot readily, nor, as it seems, reverently suppose that God has created any thing in vain, so upon the discovery that the several planets in our system are globes analogous to that on which we dwell, and that the stars are bodies of original light, like the sun round which our system revolves, a conjecture naturally arises, that the planets are indeed inhabited worlds, and the fixed stars the centres of more distant systems, the number of whose dependent planets cannot be computed. This sublime conception fills the mind at once with awe and reverence for the author of such glorious works, and so far is well-suited to promote the general feelings of piety; but still it leads to questions, by which different men will be affected in very opposite ways. The religious man will ask, of course, whether such a notion be supported by, or, at least, not inconsistent with the Scriptures? While the Deist will enquire, as frequently he has, how is it that this little world, undistinguished otherwise, among myriads, has been so favoured, that the Deity should visit it, and consummate on it the stupendous miracle of redemption? To these questions, the present work is designed to offer the due and rational means of reply; and the design is executed in such a manner, as to be highly creditable to the author, whatever may be his reason for withholding his name. He is entitled certainly to much more

more respect and attention than he claims in the very modest opening of a sensible Preface ; which exordium, as it appears to mark the character of the writer, we shall here insert.

“ For a work, in which neither the author’s own opinions are advanced dogmatically, nor the opinions of others censured uncharitably ; in which, if there is no good, there is certainly no positive harm ; in which, if there is nothing to allure the gay, there is nothing that can offend the grave ; we need not, I trust, have to apprehend any very harsh criticism.

“ The critic, who understands aright his duty to the public, is certainly bound to point out errors, wherever such errors occur, as may either mislead the ignorant, or deceive the weak : he is bound to expose the incapacity of an author, where such incapacity may work any detriment to society. I may not, therefore, desire to be excused, if I have rendered myself obnoxious to charges of such a nature ; but yet I shall hope, for the sake of the subject, to be at least treated with gravity and decency ; for, to borrow the words of a better man and a much wiser man than myself*, I may truly say, the work, “ slight and imperfect as it is, is designed for the service of truth, by one who would be glad to attend and grace her triumphs ; as a soldier, if he has had the honour to serve successfully under her banner ; or as her captive, tied to her chariot wheels, if he has, though undesignedly, committed any offence against her.” P. v.

Another passage, apparently characteristic also, and honourably so, we shall transcribe.

“ Philosophy and Revelation are once more said to be at variance ; it has often happened before, but Revelation has always stood its ground ; nevertheless, I respect philosophy, and wish it to receive the support of Revelation, wherever it is possible. Whenever they are fairly proved to disagree, my choice is made. I know which to abandon, and which to adhere to. I know there is but one Being, who can have a right to say, ΕΓΩ ΕΙΜΙ ΤΟ ΦΩΣ ΤΟΥ ΚΟΣΜΟΥ : and HE hath spoken, and I am satisfied.” P. xiii.

The book is presented, in a short but judicious Dedication, to the Archbishop of Canterbury, from whom the author seems to intimate that he has received some favours. We may safely add, that he has proved himself not undeserving of them.

He begins his Essay, by giving a concise and general answer to those objections of the Deists against Christianity, which are founded on a professed regard for the glory of God. From these he proceeds to that particular objection already mentioned, respecting the apparent disproportion between the consequence of this globe, and the great plan of redemption alledged to be carried on upon it. After stating fully the objection of the Deists, the author thus proceeds :

* Dr. Jortin.

“ Such

“ Such are their expressions, or at least the purport of them ; and it must be admitted, that, to a certain degree, there may appear some justice in them. Man is but a worm of the earth, and the earth probably but a speck in the Universe ; and God is infinite, and not the maker of man only, or the planet he inhabits, but of myriads and myriads of such worlds as this, and perhaps of myriads and myriads of different and distinct races of intelligent beings. But, if they will run the race with us, not only for upholding, but for enlarging our ideas of God’s infinite perfections and incomprehensible greatness, we are nothing loth to contest the point with them. In the name of that God we both profess to adore, let us, for once at least, unite, in setting forth his glory, and proclaiming aloud “ the wonders that he doth for the children of men.” They object to the Christian mediatorial scheme, as inconsistent with the greatness and glory of God. I shall not repeat what they say, or unnecessarily bring to remembrance the many degrading ideas this system is said to present to their minds ; but it will be the purpose of this tract, to take them up upon their own grounds, and see whether, upon that very foundation, the whole mediatorial scheme may not serve exceedingly to raise and exalt our notions of God’s greatness and magnificence.—And first, either all things must have been perfect from the beginning, or not so : if they had been so, they would have continued so ; but they are not now all perfect, so they were not so from eternity. Had all things been perfect, there would have been no inequalities ; all things would have been equally perfect, and would never have required either amendment or correction. But who can deny, that before things can now be brought to a state of perfection, numberless things, even in this our small habitation, require both amendment and correction ? And how do we know, but that, in all the planetary regions around us in the Universe, and among all the variety of intelligent beings inhabiting them, this may not equally be the case ? And how do we know, but that the great Author of all may purpose the final redemption of all ; and he, by infinite revelations of his glory and perfections, now enlightening and amending them ?” P. 12.

After extending these remarks, and summing up the mediatorial system in the words of St. Paul, he recurs to other objections, which he answers in a solid and judicious manner.

“ So, saith *St. Paul*, will terminate the *mediatorial* office of Christ ; a matter, full of hope and glorious expectation to any reflecting mortal. But, say the Deists, not consistent with the greatness of God : God inhabits eternity, in full enjoyment of his own ineffable perfections ; and he may render us happier or not, as seemeth to him best : but, past all doubt, he meant to confine us, as to this life, to the confines of the globe we dwell on ; and not to inform us any further, or to interfere at all, by any messengers from above : true, it is a scene very puzzling to us, and very perplexing ; and, though God might shew himself if he would, for his power is certainly over all things, yet he is too high to stoop so low : he intends, that we shall doubt and deliberate for ourselves ; though the faculties of many are very limited, and not even capable, in all cases, of discerning good from evil ; and [they] may,

may, through weakness, bring upon themselves evils without number. This is what the Deists say. I think, and I must confess, feel bold enough to say it, though I lose for ever the reputation of being so exalted a mind, as to comprehend the *real* glory of God; that it would be more merciful in him who made us what we are, to tell us somewhat more of what we are to come to. I think the goodness of God is too much swallowed up in his greatness, if he cannot stoop to help those who may be in danger of suffering from the abuse of the faculties he was pleased to give them. I think I see something, surpassing in glory and greatness itself, all that I can conceive, in the notion of God's sending forth, from his own bosom, a ray of his divinity, to guide the diffident and fearful soul, though it have to pass to the utmost bounds of the creation, to find our *remote abiding place*. I am free to declare, that *their* notions stagger *me*, as much, in regard to some of the brightest attributes I refer to my Creator, as it is possible for any of the notions *I* entertain of the redemption by Christ to stagger and alarm *them*. And surely I have a right to be equally jealous of the glory of God. But, though the redemption of the rational inhabitants of this little globe of ours would seem to me, considering how many generations have descended to the grave, and how many yet may be sent to combat with its difficulties, a work well befitting the providence of him who made it, (small though perhaps it is in itself, and of small account in comparison with many in the systems above us, however wonderfully adorned;) yet I by no means can bring myself to limit my ideas of the *mediatorial* scheme, to this our system: I cannot think the words of St. Paul require this of us; "*for he hath put all things under his feet*;" or, in other words, for the Father has put all things under the feet of Christ. But we must except whom?—*He* [Him] which did put all things under the feet of Christ.—All things else therefore but the Deity: not only this pitiful globe of ours;—but all this plurality of worlds, and variety of beings, that infinite space can contain." P. 23.

After having given this general view of the notions of this author, which they who would see further developed must recur to the book itself, we consider it as an indispensable act of justice, to show how very careful he is respecting the application of Scripture to his purpose.

"It is not uncommon, among those who search the Scriptures, in order to find support for particular opinions, to fix upon certain passages which may be called *neutral*; which, not asserting the point in question, may yet be thought to leave a door open for such a construction as is required. I believe many passages in the Gospels, and other parts of the New Testament; but certainly some in the Old Testament might be selected, which would bear a construction very conformable to the doctrine now laid down. But, though some of these passages we shall make it our business to point out, yet we must beg to be understood, that we do not hold the opinion itself to be of that weight, as to justify any *forced* interpretation of the Scriptures whatsoever. It will be more readily granted, that the doctrine is not expressly to be made out from Scripture; that, as the holy writings of
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the Prophets, Evangelists, and Apostles, were principally, if not entirely, confined to the setting forth of the mediatorial redemption of the sons of men on this globe only, it could not fall within their scope to extend the matter further; besides, it might not be known to them (though, I confess, I am inclined to think otherwise) for we are not taught by divine revelation that there is a plurality of worlds, though it seems to be a very well-founded conjecture in philosophy. True it is that, by analogy, we should be authorised to infer, that it is of no moment to the inhabitants of other worlds, to be informed of God's special dispensations towards this; but yet I think this may not be so: but, if Scripture neither asserts, nor should seem to imply this doctrine, still, if our philosophical contemplations and researches have excited in us much more exalted ideas of God's greatness and majesty, since the plurality of worlds has appeared to be a physical truth; I do not see why it should not give us far more enlarged ideas of God's infinite mercy, to represent to ourselves, from the very words of Scripture, that the same mediatorial method of aiding, healing, and removing the infirmities of God's creatures, has been, or will be, extended *in its effects* to the utmost limits of the universe: and, when this mighty work of salvation shall be concluded, and all the acts of all the rational beings throughout the universe have been brought to account, then the mediatorial functions will cease, and "God be All in All:" all the enemies and seducers of the rational soul being previously subjected to the Mediator, by his glorious triumph over them; and the souls themselves so purified and perfected, by the application of Christ's merits, as to be capable of being admitted into union with God: so boundless, perhaps, will be the Catholic Church of Christ our Redeemer; and the communion of saints in the realms above; a communion of ALL THE RATIONAL BEINGS OF THE CREATION redeemed by one Mediator, sanctified by one Spirit! So far from this seeming repugnant to the glory of God, I must declare, that my mind seems to expand when I contemplate this marvelous scene; and, though nothing can render the mediation of our blessed Lord greater to us, as it affects ourselves, than the Scriptures, according to the letter, represent it; yet, why may we not extend this blessing to those "morning stars" around us, that "sang together when the foundations" of this our "earth were laid?" P. 47.

Another specimen of the author's caution and propriety, we cannot persuade ourselves to withhold.

"I have thus ventured to state the question generally; and to propose, with the caution and diffidence such a subject demands, the notions which a true believer may be allowed to entertain, upon the subject of A PLURALITY OF WORLDS in the Universe. I hope I shall not appear to have made it a question of Theology unguardedly; for no man can be more persuaded than myself, that it must, in fact, for ever remain merely a question of philosophical speculation and conjecture; revelation not having spoken out upon the subject, any more than upon many other points of great physical importance; revelation itself being now also closed, and our natural faculties wholly incompetent to the discovery and demonstration of the truth. But
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the more I consider this matter, the more I am disposed to think, that it can never do harm, to compare any new discoveries or conjectures in philosophy with the written word of God : for, as there cannot be a greater and more evident truth, than that the word and works of God cannot be in contradiction to each other, revelation, if it be true, can run no risks ; but, as revelation assumes to be the expressed word of God, we ought to have no possible doubt on our minds, in regard to the real nature and properties of those works we would compare with it : nothing short of *absolute and express demonstration* should be admitted on the side of philosophy." P. 75.

Whoever reads these passages will assuredly be free from all fear of meeting with rash speculation, or distortion of scriptural expression in this work ; and we are convinced that it must be read by all, who are capable of relishing such discussions, with singular pleasure.

All the latter part of the volume, from p. 170, is occupied in the consideration of such passages in the Old and New Testament, as can be thought to have any relation to the subject of the work, the plurality of worlds. Here we meet with much of philology, sensibly and usefully applied ; and never lose sight of that characteristic modesty and caution which have been exemplified from the former part of the book. We not omit to say, that the notes throughout the work are numerous, and abound with judicious quotations from a great variety of authors, which prove that the writer has not only read diligently, but has read with judgment and discrimination. A curious extract is given at p. 93, from a treatise of Dr. Samuel Pye, published in 1765, applying the Mosaic account of the Creation to the planet Jupiter, as if it had been written there. We cannot however conclude our account of this performance, without giving a passage to our readers, in which the philosophical knowledge of the author appears to great advantage, and his philosophical judgment shines in a yet stronger light. Speaking of the various conjectures concerning the previous state of our present globe, he says :

" If the substance of the earth was, for ages previous to its present form, a chaotic mass, as some think ; or immersed in the body of the sun, as others have supposed ; or wandering, as a comet ; or scintillating, as a fixed star ; or even, according to another conceit, if it was, long before the existence of mankind, inhabited by *angels* ; in all these cases it was not at all related to US ! Till our own species had possession of it, as we see at this day, it was no more to *us* than at present, one of the invisible satellites of the most remote orb above. Under all possible suppositions, it is reasonable to think it required preparation for the new species of being to be introduced. Any previous state, unsuitable to *our nature*, would have been to us only *chaos* and *confusion* ; and from this state, by the power and will of God, it was

no doubt reduced to what we see. The æra of the origin of *our species* is the point really in question; and *here*, if the Mosaic account is not true, it is a deception, which nothing less than all the powers of nature, nay, the strongest contingencies of chance, must have conspired together to uphold. That any mere man, in any given period, should attempt to say, that before a certain time our race existed not; a fact, which any one authentic document, from any quarter of the globe, might have entirely contradicted; would be a venture, which no calculation of chances could warrant. Yet this fact to this day not only remains uncontradicted by any *authentic* document, any such record, or trace of mankind, previous to this æra assigned; but stands remarkably confirmed, by the very history of the race itself, as to its progress in civilization. As to what may have been lost or forgotten, this is all conjecture; and, besides, was there any ground for the supposition, Moses must previously have known what was lost or forgotten in every part of the globe, to be able to accommodate his account to the circumstances of the world; a miracle, far greater than inspiration.—*Si quis miraculis neget id factum, hoc ipsum, quod sine miraculo tale quid tantas acceperit vires, majus habendum est omni miraculo. Grotius.*—It is the history of the *species*, and not of the matter, or physical conformation of the earth, that we have to do with. That, “in the beginning,” it was made by God, the *Atheist* only will deny: that it was made for the abode of man, the *Deist* will not dispute: when was it then that man first required this abode? If before the time assigned by Moses, we may well be allowed to demand, with the poet, documents and records of an earlier date. Every advancement that is now made in knowledge, instead of enabling us more easily and certainly to compute the age of the solid parts of our globe, whether in corroboration of, or in opposition to, the Mosaic accounts of the creation and the deluge, I confess, prove to *me*, every day more and more, that the thing is impossible. It has been thought that, from a view of the stratification of our continents, the measurement of the strata, and the depths of the depositions, the saltness of the sea, and the courses of the volcanic lavas, it was possible to compute the time necessary for such operations in a mechanical way; but some of these have been *proved* to be fallible criterions; and what if *chemical* agents have been at work, as many able naturalists have been suggested? How momentaneously, by chemical precipitation, may a deposition be made, which mechanically would require a large portion of time. Let us be modest: “*Tout est obscurité dans nos petits laboratoires, et nous voudrions conclure comment a été fait l’univers,*” says an excellent observer of nature. What has been said above of chemical precipitation, may equally be said of chemical solution and conversion of substances. How can we measure the progress of decay and destruction, without a knowledge of the solvents, and the course of solvents, in the great laboratory of nature? All chemistry ends in something that eludes our senses: we try to measure and class affinities, and other operations; but as to the primary cause of these things, all is as much conjecture as ever. I fully incline to think, the small antiquity of our *present* continents is to be more than guessed at, as M. De Luc has shewn, from the progress of vegetation, fluvial depositions, and the

the depth of the mould in undisturbed ground : and greatly are we indebted to this truly Christian philosopher, for stepping in, to prevent nature being brought as an evidence against the word of God : but still I wish men would be modest enough to give no occasion for such researches ; for, after all, though nature may seem to shew what *is*, she cannot tell us what *has been* without a miracle ; whereas, besides the testimony she is said to have borne by miracles to the truth of revelation heretofore, considering all things, it is really a miracle that we are in possession of such documents as those of holy writ. The word of God speaks openly and plainly to us ; but so marvellous are all his works that, except what passes immediately before our eyes, there are few events or operations strictly natural, that either reason can entirely ascertain, or experiment reach." P. 113.

We here take our leave of a work which has afforded us much pleasure in the perusal ; and which we can with confidence recommend to all who are philosophical enough to relish one part, or religious enough to be interested with the remainder of its curious and sensible contents.

ART. XIII. *The Sorrows of Switzerland: a Poem.* By the Reverend W. Lisle Bowles. 4to. 3s. Cadell and Davies. 1801.

WE have noticed incidentally, in the excellent Poem entitled JACOBINISM, a sublime passage on the atrocious invasion of Swisserland* (p. 388). This recalls to our minds, that we have deferred longer than we intended Mr. Bowles's Poem, expressly dedicated to that subject ; a composition of much poetic merit, and worthy in many parts of the previous fame of its author.

The Sorrows of Switzerland are in Two Parts, the first of which opens with a solemn apostrophe to the soldier, not to violate the peaceful regions of true liberty.

" Why art thou come, Man of despair and blood,
To these green vales, and streams o'erhung with wood ?
These hills, where far from life's discordant throng,
The lonely goat-maid chaunts her matin song ?
This cottag'd glen, where Age in peace reclines,
Sooth'd by the whisper of his native pines ;

* Mr. Planta, in his *Helvetic History*, writes *Swisserland* ; Mr. Bowles *Switzerland*, perhaps inadvertently. We follow Mr. Planta, because we think his reasons good, which we formerly quoted.—See *Brit. Crit.* vol. xv. p. 459, note.

Where, in the twilight of his closing days,
Upon the glimmering lake he loves to gaze ;
And like his life sees on the shadowy flood
The still sweet eve descending ? Man of Blood !
Burst not his holy musings. Innocence
And Peace these vales inhabit : hie thee hence
To the waste wilderness, the mournful main,
To caves, where silence and deep darkness reign,
(Where GOD's eye only can the gloom pervade)
And shroud thy visage in their dreariest shade !
Or if these scenes so beauteous may impart
A momentary softness to thine heart,
Let Nature plead—plead for a guiltless land—
Ere yet thou lift the desolating brand ;
Ere yet thou bid the peaceful echoes swell
With havock's shouts, and many a mingled yell !
Pause yet a moment !” P. 1.

Soon after, the poet thus addresses the invader :

“ And dost thou talk of Freedom ? Freedom here
Lifted, with death-denouncing frown, her spear—
Here, joining her loud voice's solemn call
To the deep thunders of the water-fall,
She hail'd her chosen home : these dark woods rung,
As her bold war-song on the rocks she sung,
At once a thousand banners to the air
Streaming, a thousand faulchions brandish'd bare,
Proclaim'd her son's dread homage, “ We will die,
Or live thy children, holiest LIBERTY !”

Oh, think of this ! Alas ; the voice is vain !
Poor injur'd land ! thy brave, thy blameless train ;
Thy lovely landscapes, bursting bright around ;
Thy glens, that echoed every cheering sound ;
Thy rocks, that gleam'd with many a high-hung cot ;
And FREEDOM's holy name, AVAIL THEE NOT !” P. 3.

Freedom then calls aloud to her children in the mountains, and reminds them, with great spirit, of their past triumphs over oppression. The Swiss of Underwald hear the call, and their noble leader, PAUL STIGER, exhorts them to conquer or die in defence of their country. All ages, and each sex, are roused, and a formidable effort is made, but, alas ! in vain.

Upon the mangled heaps the faint stars shine,
And Freedom sighs, “ the triumph, GAUL, is thine !”

The first part closes with vivid reflections on the melancholy change thus produced on the country, and the effects which the news of it must produce, on the Swiss who happen to be absent in distant lands.

Part the Second opens with the recollections of the poet's own feelings when he visited Switzerland some years back, in search of comfort for disappointed passion. After some tender and affecting touches on this topic, he abruptly changes the strain, and with singular effect.

“ Start from the feeble dream ! The woodland shed
 Flames, and the tenants of that vale are dead !
 All dark the torrent of their fate has rush'd—
 Each cheering echo of the plain is hush'd ;
 And every joyous, every tender sound
 In the loud roaring of the night-storm drown'd.”

The author then adverts, once more, to the dreadful changes thus produced ; but here particularly dwells on the moral change, as more lamentable than any other. He then introduces the famous speech of the Scythian Ambassadors to Alexander the Great, cited also by Mr. Planta*, and compares the circumstances of Switzerland.

————— “ What have we,
 King of the world, to do with thine or thee ?
 Far o'er the snowy solitudes we roam,
 Or by wild rivers fix our casual home ;
 Nor heed the distant clarion of thy fame,
 Nor ask thy shouting legions whence they came.
 O'er the green champagne let thy cities shine,
 We ne'er invaded fields or seats of thine ;
 Nor will we bow, proud Lord, at thy decree :
 Hence—hence—and leave us to our forests, free !”
 Oh, had such words, which simple freemen spoke,
 Sav'd thee, *HELVETIA*, from the ruthless stroke
 Of the stern soldier, who, with banners spread,
 Through thy still vales his glitt'ring squadrons led !
 But Heaven deny'd :—despair and murd'rous hate
 Stalk o'er thy inmost vallies desolate !
 And she, that like the nimble mountain roe,
 With step scarce heard, went bounding o'er the snow—
 She, whose green buskins swept the frosts of morn,
 Who wak'd the high wood with her bugle horn ;
 She, who once call'd these hills her own, and found
 Her loveliest sojourn 'mid the hallow'd ground,
 Blessing the spot, where shaded high with wood,
 And deck'd with simple flowers, her altar stood ;
FREEDOM insulted fees, as pale she flies,
 A monster-phantom in her name arise !
 On weltering carcases it seems to stand,
 Waving a dim-seen dagger in its hand ;

* Hist. of Helvetic Confederacy, vol. ii. p. 450. From Q. Curtius.

Its look is unrelenting as the grave—
Around its brow the muttering whirlwinds rave—
Its stretching shadow chills the scene beneath—
Ah! fly—it onward moves, and murmurs “Death!”
Earth fades beneath its footstep, and around
Long sighs, and distant dying shrieks, resound!
Could arms alone o’er thy brave sons prevail,
HELVETIA? No—it was the fraudulent tale
Of this false phantom, which the heart misled;
That spoke of peace—peace to the poor man’s shed.
Then left him houseless to the tempest’s gloom,
That swept his hopes and comforts to the tomb!
High tower’d the grisly spectre, half conceal’d,
And gath’ring clouds its dismal forehead veil’d.
The clouds disperse, and lo! ’mid murd’rous bands,
Dark in its might, the hideous phantom stands.
Now see the triumph of its reign complete,
Behold it throned in its sov’reign seat;
The orgies peal, the banners wave on high,
The dark rocks ring to shouts of liberty!” P. 21.

As the Poem of Jacobinism reminded us of our omission respecting this, so does this, in the preceding passage, strongly recal us to the subject, and the picture of Jacobinism. Two such portraits, drawn by hands so able, are of great value to those who know the real meaning of liberty. The spirits of Rousseau and of Gibbon are then evoked; of the former, to view the fruits of his philosophy; of the latter, to point to him a scene as melancholy as any he had recorded: and the Poem closes with a pious apostrophe to him who orders all things.

Having thus given a general view of this composition, and produced the most favourable specimens from it, we must have a little amicable contention with the author, on some peculiarities in its style and versification. We are the more entitled to take this step, because we lately praised, so very cordially, some other productions of the same pen, to which such objections as the present scarcely applied at all. We know that Mr. B. versifies in his own style, not through negligence, but from a preconceived system, wishing to give all possible variety as well as energy to our English couplet. We are convinced however that, in the present Poem, he has frequently fallen into harshness, and sometimes even feebleness, in pursuit of this variety. Let us not be supposed, in saying this, to object to such passages as the following:

“Behold the spot, where the undaunted band
First met, and clasping each his brother’s hand,
Bad the Almighty hear their solemn vow,
That never should their injur’d country bow

“A slave!

A slave! then lifted in the midnight air
Their spears, while the dun rocks reply'd "WE SWEAR."

This is evidently studied, for effect; and we think the effect striking. But what shall we say of this line?

"Above whose blue smoke wave th' impending pines."

And, still more, of this?

"And melancholy cry of the night-bird."

Or this couplet?

"Would not for her dark foes feel honest hate,
And swell with indignation at her fate."

The harshness of the former line in this couplet, and the feebleness of the second, fully exemplify our remark. The same must be said of this couplet.

"And when the red sun leaves the dark'ning sky,
Amid the gory tracts, *fit down and cry.*"

The *cry* is quite farcical, instead of tragic. The following verse is also very harsh.

"To gather herbs that the wild crofts adorn."

And this very weak, though certainly intended to have effect.

"For he sunk broken hearted to the tomb."

We will not multiply our examples, meaning rather to give a caution than a censure. But we must object also to several modern affectations in this Poem. To the very frequent use of compounded substantives not in general use; as, *day-tints, war-spear, tear-drop, night-fires, death-storm, night-storm*. The repetition of an epithet, by way of enforcing it, has seldom a good effect; in the following passage it is peculiarly bad.

"—— by the white, white beard
Of him, whose *tear-red* eyes," &c.

"A deep, deep sigh"——

is rather more tolerable. We object also to *the air sobbing*. It has done so in one modern poem before, and once is enough. We think it also unworthy of Mr. Bowles to borrow from Macpherson, who, though not without poetical spirit, was an inferior poet to himself. He has copied him in this passage almost verbatim.

"Like the remembrance of a melody,
Heard in his infant happy days gone by."

And again:

"And shrieks the spirit in the passing blast."

Feller, as a comparative of *fell*, is hardly allowable. In the passage, p. 20, beginning "Which oft the homeward," &c. minuteness of description is carried beyond all bounds. But, after all, this composition has more poetical merit than is frequently found in a poem of thrice the length, and therefore can the better bear these little deductions. We borrow from the rich.

ART. XIV. *The History of Framlingham, in the County of Suffolk; including brief Notices of the Masters and Fellows of Pembroke-Hall in Cambridge, from the Foundation of the College to the present Time. Begun by the late Robert Hawes, Gent. Steward of the Manors of Framlingham and Saxted. With considerable Additions and Notes, by Robert Loder.* 4to. 453 pp. Loder, Woodbridge. 1798.

WE have often given our opinion of the utility of topographical works, when executed by men of industry and abilities. They give a permanency to local customs, and even to some historic facts, which, without such a register, might in time become obscure and be forgotten. In the article of biography also, they either bring into more general notice characters of retired worth, or furnish the public with many characteristic facts of persons, who, though eminent on the theatre of life, must of course be more minutely known in the place which gave them birth, or which has been their general residence.

The work before us, which, by some accident, has been long overlooked, is one of those that deserve particular commendation. Though Mr. L. has performed little more than the office of an editor, yet he has executed it with care, and with a desire to collect for the reader every thing that could be procured, either as illustrative or descriptive of the subject of his History.

The extract from Mr. Hawes's collections forms the basis of this work, of which the following account is given in the Preface.

"The following work, forming part of the History of the Hundred of Loes, is extracted from a very fair MS. comprising upwards of seven hundred folio pages closely written, adorned in the body of the history, and in the margins, with drawings of churches, gentlemen's seats, miniature portraits, ancient seals, and coats of arms of the nobility, gentry, and clergy, blazoned in their proper colours, which was

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compiled,

compiled by Robert Hawes, gent. steward of the manors of Framlingham and Saxted, in the year 1712; and remains in the collection of John Revett, of Brandeston-Hall, Esq. who very generously permitted the editor to make a transcript from it, for this occasion, to whom he begs leave to present his most grateful acknowledgments.

“ Another copy of the preceding MS. was presented by Mr. Hawes to the Master and Fellows of Pembroke-Hall; a third (on the credit of two respectable gentlemen) is said to be in the public library at Cambridge; and a fourth, in the collection of the Marquis of Hertford.

“ Mr. Hawes derived much information from the Records and MSS. at Pembroke-Hall, and was also greatly assisted in his researches by the liberal communication of the Rev. Dr. Tanner, Chancellor of Norwich, and John Revett, of Brandeston-Hall, Esq. grandfather to the present gentleman of that name.” Pref. p. vi.

The first chapter opens with a description of the town and castle of Framlingham*, which latter was formerly a seat of the East-Anglian kings; and appears, by the outward walls and towers, still standing very perfect, though the inward buildings are all now defaced and pulled down, to have been a place of very considerable strength and beauty in former ages. The Conqueror and his sons were Lords of Framlingham, till it was granted to Roger Bigod; in which family it remained, till Edward II. forcibly seized, and gave it to the Lord Thomas of Brotherton, Earl of Norfolk; from whom it is traced, through the Mowbrays and Howards, Dukes of Norfolk and Earls of Suffolk, till sold by Theophilus Howard, in 1635, for 14,000*l.* to Sir Robert Hitcham, knight, who by his testament devises that lordship to the Master and Fellows of Pembroke-Hall in Cambridge. This descent of the manor is investigated with a minuteness and accuracy, which no other person could have pretended to but Mr. Hawes, who, from his office, had access to all the records and documents necessary for the purpose.

In Chapters IX. and X. a list is given of the Masters and Fellows of Pembroke-Hall, with biographical sketches of the former, from the foundation of that college, as well prior as subsequent to Sir Robert's grant. This part of the work, in which we meet with many names of very great eminence, will be found the most generally entertaining, particularly to those who have had the good fortune to be connected with that distinguished seat of learning.

* Or *Freindlingham*, derived from the Saxon words *freindling*, a stranger, and *hæm*, an house; that is to say, an house of strangers.

“ This

“ This account was originally begun by Matthew Wren, President of that House, afterwards Lord Bishop of Ely (see Strype’s Life of Archbishop Grindal, p. 308) augmented and continued by Mr. Hawes before-mentioned; the Rev. Richard Atwood, M. A. Fellow of the College; and brought down to the year 1795, by the Rev. Dr. Turner, the present Master, to whom the editor is infinitely obliged, as also for his unexpected condescension and success with the Fellows and scholars, in procuring for this volume the plate, containing the portrait of Sir Robert Hitcham, knight, drawn and engraved at their expence, from the original picture in Serjeant’s-Inn Hall.” Pref. p. vi.

To this succeeds an account of Framlingham and Saxted churches, together with the demesnes and customs of the manors. Subjoined is an Appendix, consisting of an ordinance for confirming and settling them in 1654, extracts of wills, and a catalogue of plants growing in and near the parish of Framlingham, which was kindly communicated to the editor by the Rev. George Crabbe, of Great Glemham. The work is embellished with ten plates, including views of Saxted church, Framlingham castle and church, with the tombs therein, all neatly executed.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Millennium, a Poem, in Three Cantos.* 8vo. 389 pp. 7s. 6d. Carpenter. 1800 and 1801.

This author, whose apparent intention it is to furnish a kind of *Pursuits of Literature* on the opposite side of the question, is certainly not ill-qualified for the task. The first of his Cantos was reviewed separately in vol. xvii, p. 650; since which, two others have been added, of which we shall now give some account. The versification deserves commendation, it is written with vigour and skill, and the irony is frequently managed with no less ability; but frequently also, like many other satirists, this writer finds his way to some topics, in his progress to which it is not easy for his reader to follow him. The notes continue to be redundant, and filled with learning; but principally (except in a very few instances) with the knowledge and display of modern languages, German, Portuguese, &c. As a specimen less liable to objection than many others, we shall here insert a part of his, not unjust, satire against the rage for dissipation possessing our island. Having sketched the winter, the author proceeds:

" But WINTER closes, the revolving year,
Through heaven advancing, bounds his broad career.
Yet not with Winter, cease whene'er he may,
In March or August, cease we to be gay,—
Spring, hay-tide, harvest, all alike dispense
Wealth to the purse, and pleasure to the sense.

Lo! on the lion mounted, when on high
The red-haired Summer blazes through the sky,
Phrensi'd with fever,—and all earth below
Bids the bland west, th' Etesian breezes blow,—
Forth pours each sun-baked city to the plains,
Founts, floods, and valleys, in her numerous trains:
See where they rush, in wild impetuous chace,
Youth, manhood, age,—a merry-making race,
Loaded full deep with substitute for gold,
And ripe for bliss where bliss may best be sold!
Why need the Muse the random paths pursue
Or random frolicks of the joyous crew,
Now stretched at large, on every face a smile,
O'er all the bosom of this parent isle;
From loud-mouthed Margate, with insatiate eye,
Waiting, each tide, fresh cargoes of supply,
To distant Weymouth, whose luxuriant strand
Fattens beneath the Monarch's bounteous hand?"

P. 30, Canto II.

The satirist is not so bigotted to his own side of the question, but that he can see and ridicule the absurdity of Mr. Godwin's philosophy. But unfortunately he satirizes, with equal or greater keenness, the inoculation for the cow-pox, which seems now to be established beyond the reach of ridicule. There is a mock attack upon, what the poet chooses to call JACOBISM, alledging that Jacobinism is unfit for verse: but the attack is intended only as a vehicle to introduce a more real and serious attack against the opposers of that pest. We have heard, but on no particular authority, that Dr. Geddes is concerned in the notes, if not more.

ART. 16. *A Satirical Epistle in Verse, addressed to the Poet Laureate on his Carmen Seculare, containing some Strictures on modern Times and Characters.* 8vo. 46 pp. 3s. Ginger. 1801.

Sarcastic addresses to the Poet Laureate of the day are grown so stale by repetition, as to make it rather surprising that a man of talent (which the writer before us certainly may be deemed) should choose that vehicle for his satire. In truth there is but little in this poem respecting the Laureate or his writings; and in that little the writer sacrifices, in our opinion, not only his candour (a quality not *always* regarded by satirists) but even his taste, to the love of exaggerated and indiscriminate censure. We agree fully to his, and the now general, opinion, respecting the commencement of the century; which he has ably proved in his Introduction; but his supposition that old *Chronos*, as a punishment for Mr. Pyc's error, inflicted on the country and its allies
every

every misfortune of the year 1800, is too great an exaggeration even for poetry, and relates to subjects rather too serious for irony and banter. From the Laureat, however, the satirist soon turns to the Emperor Paul, who has long been beyond the reach of his lash, if he was ever within it. Having depicted his character, and ridiculed his conduct, the poet proceeds to other effects of the Laureat's "*unhallowed rhyme*," such as the war, the scarcity, the general corruption of manners, the foppery and affectation of science, the stage, &c. &c. On these subjects he is sometimes affected and rather obscure, sometimes too minute in his remarks; but, in general, he does not want energy of language, or melody of versification. The following passage, in particular, does credit, in our opinion, both to his talents and principles.

“ Are these alone the vices of the stage,
That half reflects and half corrupts the age?
Say ye who most its moral song admire,
And ask instruction of the comic lyre,
Do modest blushes ne’er condemn the Pit,
Whose laugh applauds obscenity for wit!
Or can your daughters seek the mimic school,
Brav’d by the insult of each ribald fool,
Whose drunken folly seeks to give offence,
And prove his fashion by his want of sense?
Vain all the boast of morals on the stage,
While round the benches Vice presumes to rage.
There are, whose daughters, with their bosoms bare,
Defy the decent Pit’s indignant stare,
Or, like the Paris amazonian troop,
To shew their garters, ape Thalesfris’ loop.
Oh! would such mothers know the public weal,
And what the people for their lineage feel!
In vain their offspring boast of wealth and birth;
These Chance bestows; but Education worth;
This renders each an ornament of life,
A tender mother, and a virtuous wife.
As yet untainted, grant, their early youth
Beams with the dawn of Virtue and of Truth,
With charms unconscious, sweet as rising day,
With smiles of pleasure innocently gay;
But early train’d each beauty to disclose,
Roll the eye’s languish, bare the bosom’s throes;
Each gentle limb of Nature’s fairest mould
Shew thro’ light muslin’s close and flimsy fold;
When riper age expands their growing charms,
And with new fires the heaving bosom warms,
Say, will they check insidious Passion’s art,
That bribes the senses to corrupt the heart?
The flow’ret fades to Noon’s broad beams display’d,
That blooms far longer, sweeter in the shade;
And the gay beauty who attracts all eyes,
With Art’s false glare, and Fashion’s varying dyes,

Mourns,

Mourns, when too late, with burning anguish tost,
For transient splendour, peace and honour lost." P. 32.

In the latter part of the poem there is little to observe, except that, in his remarks on the state of literature, the author commits, in our opinion, a great injustice, by classing Mr. Pye with Blackmore and the author of *The Sovereign*, and condemning the poem of Alfred before he had seen it; as he admits in a note that it was then only advertised.

ART. 17. *Ocean, a Poem, in Two Parts.* By *Mason Chamberlin, Author of "Equanimity, a Poem."* 8vo. 1s. 6d. Clarke. 1801.

This Poem is, at least, conceived with a true spirit of patriotism, and the characteristic feelings of a Briton. The subjects of the composition are well selected and arranged, and episodes introduced with considerable effect. The following will be thought no unfavourable specimen of the author's talent.

"The air yet freshens, and the busy crew
Attend the master's summons, brace with care
Each straining sail, and due precaution use
To keep the vessel to her bearing true;
For now in frequent gusts the potent gale
Sweeps o'er the swelling surges, while a train
Of vapours thick contract the solar beams:
In wider circles, lo! they gather fast
Around the sick'ning orb, which freely strives
To penetrate th' accumulated gloom.
Th' experienced seaman marks the threat'ning change,
While in the eastern quarter of the heavens,
'Gainst which the seagull spreads his level wing,
The brooding tempest musters all its force;
And distant light'nings, with portentous gleam,
Break from the deep'ning shade that wider spreads
As the declining day comes near a close.
Hark! how the solemn thunder's gradual swell
Bursts on th' expecting ear. One farewell ray
Th' ev'ning sun emits, of angry hue,
Then sinks beneath the agitated waves;
While flush'd with many a fiery streak, the sky
Gives certain warning of th' unruly night,
Now closing fast upon the dreary view."

A Poem, by the same author, was noticed in our Review for August, p. 195.

ART. 18. *Ancient Ballads, from the Civil Wars of Granada; and the Twelve Peers of France; dedicated, by Permission, to the Right Hon. Lady Georgina Cavendish.* By *Thomas Rodd.* 12mo. 3s. 6d. Vernor and Hood. 1801.

Whether these are translations or imitations of the *Morefco*, we are not informed; but they are very pleasing specimens of that sort of poetry,

poetry, which has many readers and friends, and of which the Bishop of Dromore has given an elegant example, in his *Gentle River, Gentle River*. They are termed Ballads, of which the following is not perhaps the best.

“ *Lamentations of a Moor, for the Loss of Granada.*

Softly flow thou pleasant river,
Stream that ev’ry Moor reveres ;
Let thy murmurs sooth thy sorrows,
Whilst I swell thee with my tears.

For Granada am I weeping,
For Granada far renowned ;
Lo ! her choicest sons lie slaughter’d,
And her streets in blood are drown’d !

All her tow’rs and fairest cities,
By the Moors esteem’d so high ;
Strong built forts, and lofty castles,
Now in scatter’d ruins lie.

All her flow’ry fields and gardens,
Gardens form’d with matchless taste,
Where the pendent fruit hung shining,
Now remain a desert waste.

Mosques so pure, and stately mansions,
Seem dissolv’d in clouds of smoke ;
Pleasant woods, and lofty pine-trees,
Bow beneath th’ axe’s stroke.

Where the joyful sports were acted
Stalks the meagre fiend, Despair ;
Where the softest music sounded
Shrieks of horror rend the air.

For her spouse, the frantic widow
Tears her air, and beats her breast,
At her cruel fate exclaiming,
With distracting thoughts oppress’d.

And the tender piteous orphan,
In each hopeful pleasure cross’d,
Clinging round its helpless mother,
Mourns a fire untimely lost.

Chang’d with grief, the lovely damsel
Tells the empty wind her pain,
And her hands in anguish wringing
Weeps a faithful lover slain.

Red like blood the sun appearing
Sheds a sanguinary gloom,
And convulsive nature trembling
Seems to wait a final doom.

Softly

Softly flow thou pleasant river,
 Stream that every Moor reveres;
 Let thy murmurs sooth my sorrows,
 Whilst I swell thee with my tears.

No more on thy verdant borders
 Shall the tender lovers stray,
 And in sweet enchanting converse
 Pass the happy hours away.

No more shall the bark so smoothly
 Float along thy trembling wave,
 Nor the youths, with heat all weary,
 In thy crystal current lave.

On thy banks, where op'ning flowrets
 Spread their beauties to the day,
 Oft at night the Moor shall wander,
 To the Christian doom'd a prey.

Christians that, in war long practis'd,
 Every peaceful thought forego,
 Christians that, in blood delighting,
 Taught Granada's tears to flow.

Softly flow thou pleasant river,
 Stream that ev'ry Moor reveres;
 Let thy murmurs sooth my sorrows,
 Whilst I swell thee with my tears."

ART. 19. *Tears and Smiles, a Miscellaneous Collection of Poems.* By Peter Pindar, Esq. 12mo. 5s. West and Hughes. 1801.

We had hoped that the advance of old age would have suppressed, in this writer, his rage for blasphemy, obscenity, and falsehood. Alas! it has not yet; but the hour cannot be very far off, when he will feel that the remembrance of his ribaldry will not avail him. Orson and Ellen, the principal poem in this volume, is of the most contemptible contrivance, and has not the smallest portion of wit, humour, or ingenuity to recommend it.

DRAMATIC.

ART. 20. *Deaf and Dumb; or, the Abbé de L'Epée. An historical Play. In Five Acts. Translated from the French Edition. Authenticated by the Author, J. N. Bouilly, Member of the Philotechnic Society at Paris. To which is prefixed, some Account of the Abbé de L'Epée, and of his Institution for the Relief and Instruction of the Deaf and Dumb.* 8vo. 70 pp. 2s. Longman and Rees. 1801.

By an Advertisement prefixed to this Play it would appear (though it is not brought forward as a complaint) that the translator has not received the most liberal treatment at one of the theatres; for, after it had been shown to "a gentleman high in the management," and had been altered conformably to his advice, the translator (before he had presented

presented the piece again) found it was "in rehearsal as altered by another author." Which of the two translations has most dramatic merit, we do not undertake to decide. The story which forms the principal subject of this drama, is that of a young man of rank and considerable fortune, who, being deaf and dumb from his birth, had been left at the age of about eight years, in rags, in the streets of Paris by an uncle (who was his guardian) and thus robbed of his estate; his treacherous relation having obtained a false certificate of his death, and being himself the next heir. This unfortunate youth had been conducted to the Abbé de L'Epée, the benevolent protector and teacher of the deaf and dumb. Something in the youth's manner inducing the Abbé to suspect that his birth and rank were very different from those which his wretched appearance imported, and his docility in learning, together with a very promising disposition, having highly endeared him to his kind preceptor, his name and real condition are at length, by a series of fortunate circumstances, discovered, his base uncle detected, and his property restored.

The objection to this piece, as a dramatic representation, arises from the natural infirmity of the chief personage, which no possible change of circumstances can remove; so that, besides the disadvantage of a representation consisting in a great part of dumb show, the mind of a spectator must retain a melancholy impression, even after the fortunate conclusion of the piece. This is in some degree remedied by making St. Alme, the son of the treacherous guardian, an amiable interesting character, and much attached to his unfortunate cousin. He, with much difficulty, prevails on his father to avoid the disgrace of a public exposure, by admitting the claim of his injured nephew; and the play concludes with a generous donation by the deaf and dumb youth, of half his property to his cousin, who also obtains the hand of a young lady the object of his wishes.

The piece, upon the whole, is interesting; but we think the last scene, between St. Alme and his father, should have been *represented*, not merely *related*.

MEDICINE.

ART. 21. *An Inquiry into the Nature and Cause of that Swelling in one or both of the lower Extremities, which sometimes happens to Lying-in Women. Part II. By Charles White, Esq. F. R. S. 8vo. 134 pp. 4s. 6d. Mawman. 1801.*

In our account of Dr. Hall's Essay on Phlegmatia Dolens, see p. 86 of the present volume of the British Critic, we promised to resume the subject, when examining the production before us, which was then just published. We were by no means satisfied that the cases adduced by Dr. Hull, in support of his doctrine, were genuine specimens of the disease, or that he had made out his point, that phlegmatia dolens and peritonitis were the same disease, only affecting different parts of the system, or that it was a disease of such frequent occurrence, or so frequently fatal, as he seemed to intimate; and our opinion on these heads is confirmed by the production before us.

In the year 1784, Mr. White first published his thoughts on the subject. His work was then the only regular treatise or dissertation on the disease in this country, though it had been incidentally noticed by several of our writers. Mr. White attributed the disease to the spontaneous rupture of a lymphatic vessel, in its passage from one of the lower extremities into the pelvis; and, as he now thinks, the rupture of the vessel is occasioned by its being pressed by the head of the fœtus against the edge of the os pubis, which is sometimes found to be very sharp or rough. Hence a diffusion of the lymph into the labium pudendi, and afterwards into the thigh and leg of the same side: the swelling and pain in this complaint always beginning in the neighbourhood of the pelvis, and extending down to the leg, which is contrary to the usual progress of œdematous swellings of those limbs. In this complaint also the swelling is usually confined to one side, unless when a similar accident happens to the lymphatic of the opposite limb; it is also slow in its progress, and tedious in its cure; but it is rarely, if ever, followed by suppuration, or terminates fatally, the lymphatics at length taking up the diseased fluid, and returning it into the circulation. Though, from the distension of the limb, there is much tenderness, pain, and feverishness, yet, as it is not attended with inflammation, there is no discolouration of the skin, or rather it is paler and whiter than in its natural state.

In this second part, the result of further experience, the author confirms the doctrine he had before laid down concerning the disease, and answers, in a satisfactory manner, as we think, the objections that had been made to it by Mr. Frye, Dr. Ferriar, and Dr. Hull. Four neat engravings accompany this part, showing the passage of the lymphatics into the pelvis.

ART. 22. *Annals of Insanity; comprising a Variety of select Cases, in the different Species of Insanity, Lunacy, or Madnss, with the Modes of Practice, as adopted in the Treatment of each.* By William Perse, M. D. 8vo. 412 pp. 8s. Murray and Highley. 1801.

The first edition of this work having had, the author says, a rapid sale, he has been induced to reprint it, with corrections and additions. The volume consists entirely of cases, 108 in number, some of them curious and interesting, but a much larger number might have been left out, without any diminution of the value of the work. Supposing the cases to be faithfully related, and we have no reason to doubt the sincerity of the author, an Index, referring to the supposed causes of the derangement, as from love, religious enthusiasm, intemperance, the inordinate use of mercury, hereditary indisposition, &c. should have been added. This, by enabling the reader to refer to such of the cases he might have occasion to consult, would have given a degree of utility to the work, which, as a mere collection of facts, without order or arrangement, it is incapable of affording. The title, *Annals of Insanity*, seems to imply that some general table, calculated to show the annual increase or decrease of the malady, had been attempted, but nothing of the kind appears. Perhaps, at some future period, the author may be induced to make such alterations in the work, as may make it more analagous to the title, and useful to those for whom it is written.

ART. 23. *The Practical Physician, or Medical Instructor; pointing out Remedies for the various Diseases of Mankind, with Directions for the Preservation of Health, &c.* By Lewis Mansey, M. D. 8vo. 626 pp. 8s. 6d. J. Stratford, Holborn-Hill. No Date.

Works of this kind have of late been frequent, but not, we think, with any material advantage to the public, their merit rising or falling in proportion as the authors have more or less closely followed the steps of Tissot or Buchan; or, if we make any exception, it will be in favour of some late ingenious publications by Mr. Parkinson. With each of these works this author has made very free, and has besides larded his volume with frequent quotations from Fothergill, Milman, Percival, Temple, and various other writers. But though by such means an author may avoid falling into any considerable error in his description of diseases, or in the practice that may be proper in each, yet works, consisting of centos of quotations, however aptly strung together, are ill calculated to give useful information to persons not initiated into the practice of medicine; to those that are, they will be generally unnecessary.

The author before us begins by giving an account of air, exercise, and diet, in preserving or restoring health.

“Respiration or breathing,” he says, “constitutes one of those functions which are properly termed vital, as being essential to life. One reason why an animal body does not putrify while alive, is its ventilation, as we call it, by breathing; and another is, the continual accession of new particles, less disposed to putrify than itself, by the food which is taken in; but if either of these ways of preventing this process are omitted, then putrefaction will take place, as well in a living as in a dead body.” P. 1. The sense intended to be conveyed, in this absurd and confused passage, is not founded in fact. Putrefaction does not take place, because the animal ceases to respire, but because it ceases to live. At p. 3, he says, “the air on the tops of mountains is generally more salubrious than in pits.” At p. 16, “since man has all manner of teeth, fit for the preparation of all sorts of food, may we not rather conclude that nature intended he should live on all? And as the *alimentary diet* in the human kind is fitted for digesting all sorts of food, may we not rather conclude that nature did not intend to deny us any?” We will not pretend to guess the author’s meaning here, for, as the poet says, true, no meaning puzzles more than wit. The above will, we presume, be deemed sufficient to justify our general opinion of the merits of this volume.

DIVINITY.

ART. 24. *Twelve Sermons.* By John Grise, A. M. F. A. S. Curate of the united Parishes of St. Margaret Pattens, and St. Gabriel Fenchurch; Lecturer of St. Olave, Southwark; and Chaplain to the Right Hon. Countess Dowager Mexborough. 8vo. 191 pp. Rivingtons, &c. 1800.

The author, in a modest Preface, disclaims any literary merit in these discourses; and “exhibits them only as a part of those professional

sional labours in which the writer is constantly engaged." P. 1. "The doctrines which are principally enforced in them are—the fallen state of human nature,—the turpitude, and guilt of sin,—the purity, and extent of the moral law,—the absolute need of an expiatory atonement for sin,—and the full, finished, and perfect redemption, which Christ hath accomplished for the guilty. And while they point out, from the authority of holy writ, that Christ is the way, the truth, and the life,—and the only name given under heaven whereby we can be saved;—they no less recommend to our serious attention, the morality of the gospel, and the inseparable union of faith and practice. While they assert the absolute need of regenerating grace, and the blessed agency of the Holy Spirit; they uniformly urge the importance of cultivating those Christian graces, which peculiarly adorn our holy religion." P. 2. Designs like these cannot fail to engage our favourable regard, even when the execution of them forbids us to indulge ourselves in any high strain of commendation. These discourses are useful and edifying; occasionally the style of them is too rhetorical for our taste. The extract from Witius, at p. 167, is exceptionable. The plain Christian, who reads with the single, and best of all views, to be instructed and improved, may peruse this whole volume with considerable satisfaction; while the reader who requires vigour of style, copiousness of matter, and continuity of argument, will perhaps lay it down after perusing the first Sermon.

ART. 25. *The Anniversary Sermon of the Royal Humane Society, preached at the Parish Churches of Kensington, April 19, and of St. Lawrence, Reading, June 17, 1801. By W. Langford, D. D. Canon of Windsor, and Chaplain in Ordinary to his Majesty. An Appendix, by the Society, on Shipwrecked Mariners, Resuscitation, &c. &c. Second Edition. 8vo. 1s. 6d. Rivingtons. 1801.*

The advantages of the Society are pointed out, in this discourse, with much force and elegance; and we have no doubt that the institution experienced the best proof of the preacher's eloquence, in a liberal contribution.

ART. 26. *An Assize Sermon, preached at Wisbech, on Thursday, July 9, 1801, before Edward Christian, Esq. Chief Justice, and other Magistrates of the Isle of Ely, and published at their Request. By William Mair, A. B. of Trinity College, Cambridge, and Curate of Newton. 8vo. 16 pp. 1s. White, Wisbech. 1801.*

It seems to be the established courtesy of the magistrates of the Isle of Ely, to request the publication of every assize sermon preached before them. The sooner this compliment, of so little value, and attended with certain expence, is withdrawn, the more ready, we conceive, will the neighbouring clergy be to offer their benevolent services on such occasions. We lately (August, p. 205.) reviewed a Sermon delivered before this audience, which was any thing except what was plain and useful; the present discourse is plain and useful (but somewhat desultory) and nothing more. The former certainly did no harm; the other may have done some good; but it would have been advise-

adviseable, we think, in both cases, to have encountered the criticism of the hearers only.

ART. 27. *A Sermon preached at Hendon, in the County of Middlesex, on Sundays the 14th and 21st of December, 1800; after His Majesty's Proclamation, recommending Oeconomy and Frugality in the Use of every Species of Grain, had been read. By Charles Barton, B. D. Fellow of Corpus Christi College, Oxford, and Curate of Hendon.* 8vo. 1s. Rivingtons. 1800.

The present happy condition of this country, as far as respects the productions of the earth, renders it less necessary to recapitulate the writer's arguments. It is sufficient to say, that the Sermon is pious, pertinent, and animated.

ART. 28. *A Sermon preached at the Chapel in Hanover-Square, Newcastle, for the Support of the New College, Manchester. By William Turner.* 8vo. 1s. Johnson. 1800.

This discourse exhibits a succinct account of the English Nonconformists, and has more the appearance of a didactic essay than a religious exhortation. It is very temperate and candid, and may be perused by any description of Christians with edification.

ART. 29. *The Union of Wisdom and Integrity, recommended in a Discourse delivered at Bridport, Dorsetshire, July 1, 1801, before the Society of Unitarian Christians, established in the West of England for promoting Christian Knowledge, and the Practice of Virtue, by the Distribution of Books. By John Price Estlin.* 12mo. 1s. Johnson. 1801.

The preacher exhibits a clear view of the principles of the Society of which he is a member, and calls upon his hearers to vindicate and promote; that is, as he says, to recommend Christianity in its purest and fairest form. We think otherwise.

ART. 30. *A Dialogue between a Country Gentleman and One of his Poor Neighbours, &c.*

(Article continued from p. 319.)

The Country Gentleman now states to his Neighbour the qualifications of a regular clergyman, and the care taken to prevent him from teaching any thing improper. To which the Countryman very naturally replies:

"That's very different from our teachers. Any one who is gifted may get up and expound, and there is no body to call him to account for what he says.

"*Co. Gent.* Any one who *fancies* himself gifted, you should say, Matthew. And he may say what he likes, talk all the nonsense that comes into his head, tell a thousand ludicrous stories, make himself and the religion he undertakes to teach appear ridiculous, there is no body to stop or to reprove him for it. Even apprentices set up for teachers of the Gospel, and lads that have not yet reached the years of manhood,

manhood, as one of our members noticed last year in the House of Commons.

“*Matth.* They, one would think, have more need to learn than to be teachers.

“*Co. Gent.* Teachers indeed! It almost forfeits one of the name of teachers. For those whom one would hardly employ to teach a child his A B C, to undertake to teach “*the principles of the doctrine of Christ*,” to point out the way of salvation, to direct our steps through all the mazes and windings of this mortal life, to life and happiness eternal; oh! it is such a folly on the one side, and such a presumption on the other, that one is almost ashamed to own it. ‘And yet these are the men who are followed as *gifted* teachers.’” P. 19.

The Countrymen then enquires respecting the Apostles, whether they were not uneducated men, which is properly answered; and the difference is most truly stated between the circumstances of their times and of the present, in the following passage:

“*Co. Gent.* They may plead the example of the Apostles as an excuse for *itinerant* and *field preaching* too, when they are about it.

“*Matth.* They do this very often.

“*Co. Gent.* Without considering, or without telling you, the wide difference between the circumstances of the world at that time and now. They had a new religion to proclaim and preach. They had no Churches already built for their reception. There were no established Ministers in every town and village to be the bearers of the glad tidings of the Gospel to its inhabitants. The grand purposes of their appointment were not to be obtained by a few chosen messengers of the Divine word, without going from country to country, and from house to house, and choosing for the scene of their addresses the places where they were the most likely to procure an audience, and effect the ends for which they were sent. If you consider the work they had to do, and how few in number they were to do all this, you will not wonder at their going from place to place as they did; and if you knew the nature of their task, and the peculiar circumstances under which it was to be done, you would see a wide difference, Matthew, between their going into a town or village to plant the Gospel where it was never before heard of, and your preachers running about the country, pushing themselves into this place and that place, where it is already planted; where there are Churches and Ministers established for the regular preaching of it; and where, instead of making known any thing with which they are not already acquainted, they obstruct the good designs and defeat the labours of those who are placed there to “*feed the flock of Christ over which the Holy Ghost hath made them overseers*.”” P. 24.

We shall give one or two more of these specimens in a subsequent number.

(To be continued.)

ART. 31. *Great Britain's Fast, or Three pious Exercises to assist the Devotion of the Fast-Day: the First, a Service of Preparation; the Second, a Service for the Day; the Third, a Service for the Sunday after the Fast. To awaken the Nation to a Sense of its Sins; to point out the Judgments of God against wicked Nations; to afflict and console Great Britain in this her Day of Calamity. The whole selected from the Bible.* 8vo. 33 pp. 1s. 6d. Ridgway. 1801.

When it is said that the whole is selected, a Preface of nine pages should be excepted, in which the author shows a predilection to the doctrines of Methodism, and asserts that they alone are perfectly consistent with the Articles of our Church. He thinks that too much latitude of interpretation has been given by some modern expositors; but when he says, that a still higher authority has asserted it to be "unnecessary and presumptuous to utter some part of our Liturgy," we are at a loss to know where his allusion points. The publication seems to have been drawn up with pious feelings, though often with erroneous views, and many of the selections from Scripture are striking and important.

ART. 32. *The Evangelical Clergyman, or a Vindication of the Religious Principles and Conduct of a Minister of the Gospel; occasioned by the Circumstances attending a recent Election of Guardians to the Poor in the Parish of Clerkenwell.* By G. Hodson. 8vo. 62 pp. 1s. 6d. 1801.

In the very exact steps of the Puritans, who formerly overthrew the ecclesiastical and civil establishment of this country, are these men treading, who arrogantly and pharisaically assume to themselves the appellation of *Evangelical teachers!*—and what was the result of that dismal experiment? When multitudes of pious and worthy men (as many as fill a folio volume*) had been displaced and persecuted to make room for such as called themselves evangelical or gospel ministers, it appeared that nothing but misery and confusion resulted from *this godly reformation* (as it was termed) and the whole nation rejoiced to see things placed upon their ancient basis. We declare, from positive knowledge, that nothing can be more completely calumnious than the insinuations against the established clergy with which this publication abounds. To defend at large a class so numerous, must be done with a certainty that exceptions may be found; but when this writer draws the picture of an evangelical clergyman, beginning, "the grand master principle by which he is educated is a vigorous and ardent desire to promote the Glory of God," &c. (p. 24) he draws, in its principal features, the picture of a great majority among those whom he calumniates. If the Clergy think that, on some points, they have more Christian liberty than these Puritans allow, let not their liberty be evil-spoken of, unless it serve for a cloke for licentiousness. The article of plays, &c. has always been a favourite sub-

* Walker's Sufferings of the Clergy.

ject of declamation with such reformers ; but the good of them may certainly be taken by pure minds without the evil, and therefore taken innocently.

We always read such effusions as this tract with a pious fear, lest we should in truth be found wanting, on examination ; yet, on a fair and earnest view of ourselves, we humbly hope and trust it is not so. If zeal be at all wanting, these assailants may be the instruments of God to animate and strengthen it. But when they say that we have forsaken the doctrines and the articles of our Church, we deny it ; and assert, that they only exaggerate some points, which we interpret justly. We could answer this tract step by step ; but it must be by a discussion almost equally long. We forbear, therefore, though to the subject we must frequently recur. We lament heartily that there have been these *evangelical* contentions in the parish of Clerkenwell.

POLITICS.

ART. 33. *Collectanea Maritima ; being a Collection of Public Instruments, &c. &c. tending to illustrate the History and Practice of Prize-Law.* By Chr. Robinson, LL. D. Advocate in Doctors' Commons. 8vo. 81 pp. 3s. White. 1801.

The object of this publication is thus judiciously stated, in the Advertisement prefixed to it.

“ It has been the aim of some writings lately circulated in this country, to represent the ancient practice of visitation and search in time of war, as incompatible with the true principles of justice, and as injurious to the rightful exercise of neutral commerce : these objections have been made, with a view of substituting in its place one of two theories ; either that all question of property should be superseded on board neutral vessels ; or if Belligerents will not formally renounce all pretensions over the property of their enemies, that at least the pass of Sovereigns, and the flag of conveying ships of war, should be accepted as a sufficient assurance that every thing, under that protection, is neutral property. So momentous a proposal necessarily calls forth very serious apprehensions : we cannot, in common prudence, forget how desirable it is that every principle, which is proposed to us as a rule of action, should come approved by some test that it has undergone in the actual experience of mankind. But, instead of being thus practically recommended, these propositions both stand condemned and rejected by the experience of our ancestors in times of great political wisdom ; the former having been, on trial, declared incompatible with the just interests of a belligerent nation, in the time of Queen Elizabeth ; the latter having been peremptorily resisted, in the only instance in which it is known to have come into discussion—between Holland and this country, during the times of the usurpation.” P. i.

“ That a temperate use of the right of search and personal inspection, would be at all times *the best security*, cannot reasonably be doubted. It is the particular object of the following pages to shew that, in addition to the expediency and political fitness of this pretension, we have

have on our side the sanction of immemorial *usage and custom of the sea*, proved as regularly, and as fully, as any other legal custom whatever." P. ii.

The learned compiler proceeds to notice the sophistry and bold assertion of those, who "would represent this species of law as more arbitrary in its foundation, and more questionable in the obligation it creates, than other laws. It was," he adds, "for the purpose of interposing something like an appeal to the experience of former times, that a translation of the prize chapters of the *Consolato del Mare* was lately offered to the public. In prosecution of the same design, and as a sequel to that little work, the following collection of public acts is now brought forward, in such a manner as seemed best adapted to convey the most information by the shortest means."

The collection begins with the instructions given by King Henry the Eighth to the admiral of his fleet, Sir Edward Howard, on the occasion of a treaty with the King of Arragon, by which each party stipulated to employ a fleet on a particular service. In these instructions, the most material passage is to the following effect.

"And in case it may be by theym founde that suche goodes or any parte thereof apperteign to ennemyes, or that ther be any suspection thereof, then the said vessellys, with their goods, maisters, and Governors of the same, schall be by theym brought surely and safely befor th' admirall; to th' entent that in case they be founde true marchauntys, without suspition or *colouring* of enemys goodes, they may be enlarged, and suffered frely to passe at their libertie; ells the goodes and shippes apperteinyng to ennemyes, to be taken as to the said admirall, *and the lawes of the see shall be thought good and apperteign.*" P. 111.

The next document produced is a Proclamation of Queen Elizabeth to repress depredations on the sea; the second clause of which declares, that "if any person whatsoever shall upon the sea take any ship that doth belong to any of her Majestie's freyndes and allies, or to any of their subjects, and after knowlege had that the said shippe doth belonge to her freyndes, doth not forbear to stay the same, *unlesse it shal be laden with goods of her Majestie's enemyes*, or with marchaundizes of such nature or quality as may serve to furnish the Kyngde of Spayne, his armyes or navyes, and going into the kingdoms of Spayne and Portugall, or shall take out of it anie goodes belonginge to her sayde freyndes, except goods of the aforesaid nature or quality bound for Spayne or Portugall, hee or they soe offending, shall suffer death, with confiscacion of landes and goodes, according to the lawe in that case provided." P. 25.

Next in order appear certain propositions for a treaty between Henry IV. of France and Queen Elizabeth, made by the commissioners on both sides, but not finally agreed upon.

A Proclamation, in the first year of Charles I. against the King of Spain, is next stated; which prohibits the sending into that sovereign's dominions "any manner of graine or other victualls, or any manner of provisions, to serve to build, furnish, or arme any shippes of warr, or any kind of munition for the warr, or materials for the same, being not of the nature of meer merchandize;" and this is followed by

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a second Proclamation, in the subsequent year, enforcing the former, and by a commission directed to Dudley Lord Carleton and others, to review the principles of prize-laws. The two last documents are only material to show, that the law respecting prizes has been uniformly acknowledged to be one of "the laws and customs of the realm of England;" as it is expressly declared to be in the Commission. Extracts from an ordinance of Charles VI. of France, as a proof of the early law and practice of that kingdom, conclude this publication: but it is intended to be continued, and will, we think, prove highly useful, both as a book of reference, and as proving the maritime law, asserted by us in the late controversy, to be consistent with the former established practice of Great Britain.

ART. 34. *Mémoire Justificatif de la Conduite de la Grande Bretagne, en arrêtant les Navires étrangers et les Munitions de Guerre, destinées aux Insurgens de l'Amérique.* 8vo. 106 pp. 3s. 6d. Bickerstaff. 1801.

This Memorial was drawn up by Sir James Marriot (then Advocate General) in answer to a complaint made by the States General to the government of this kingdom during the early part of the American war, and while the Dutch were considered as a neutral nation. The States had complained, through their Ambassador, of the decision of the Court of Admiralty on two vessels detained by the late Lord Mulgrave; which the Court had directed to be released; but it had, at the same time, decreed that the Dutch claimants should have no damages, and should pay the costs of suit, on account not only of some improprieties in the conduct of the master and owners, but of several suspicious circumstances attending the capture. The propriety of this last part of the decree is ably, and we think justly, maintained by Sir James Marriot; who states, and very fully explains, the practice of that court in cases of a similar nature, and justifies the maritime jurisprudence of his country. As, in the course of this justification, he necessarily touches upon some general rules of maritime law, and as some of the late decisions of the Admiralty Court have been attacked by foreign writers, the publication of this Memorial, at the present time, cannot be deemed unseasonable; and it will form an useful supplement to the more important works of the Earl of Liverpool, Dr. Croke, and Mr. Ward.

AGRICULTURE.

ART. 35. *A Letter addressed to the Right Hon. Lord Carrington, President of the Board of Agriculture. By Colonel Fullarton, of Fullarton, M. P. F. R. S. Author of the Agricultural Report for the County of Ayr.* 8vo. 100 pp. 2s. 6d. Debrett. 1801.

The Board of Agriculture lately proposed, as the subject of a prize-essay, the most approved modes of converting grass-lands into tillage, without

without exhausting the soil; and of returning the same to grass, in an improved state, or at least without injury." P. 2. It was required in the *first place* (or, as we should say, *previously*) "to specify the characters attached to the leading qualities of land," (p. 2) that is, in plain English, the particular quality of the several lands. These are, 1st. Clay in all its distinctions; and soils, too strong or wet for turnips. 2d. Loam, fit for turnips. 3d. Sand, including warrens and heaths. 4th. Chalk-lands and downs. 5th. Peat, including moory, sedgy, rough bottoms, and fens."—"Every part of the plan recommended is the result, not only of long and accurate observation, in many parts of the three kingdoms, but of actual operations, with which the writer is immediately connected, as a proprietor, as a farmer, and as trustee on large estates." P. 62. We think the plan here recommended by Col. H. generally very deserving of attention, though we do not assent to it in all particulars; especially in sowing the "sweepings of hay-lofts," along with clover and ray-grass seeds (p. 17). The sowing of such sweepings appears to us barbarism itself in agriculture. The knowledge, and the liberal spirit, and the wisdom of the Board, and of its President, and of its "able and *enlightened* Secretary," are most courteously acknowledged by the author; and seem to be points, on which he apprehends no contradiction. All this may be very proper, and a matter of course, when one gentleman is writing a civil letter to another; but the public, and that part of it in particular which has read all the *things* that have been written by the associates of the Board, may probably demur a little in acceding to such unqualified compliments.

ART. 36. *Auxiliary Remarks on an Essay on the "Comparative Advantages of Oxen for Tillage in Competition with Horses." In a Letter to Sir John Talbot Dillon, K. N. I. M. R. I. A. &c. &c. To which are added, Sundry Communications on this interesting Subject. By William Tatham, Author of the Political Economy of inland Navigation, Irrigation, and Drainage; an Historical Essay on the Culture and Commerce of Tobacco; Communications concerning the Agriculture and Commerce of America; National Irrigation, &c. &c. 8vo. 53 pp. 1s. 6d. Scott. 1801.*

These Remarks relate principally to the horses and oxen of America and of Spain. We find in them a few things, tending to show the docility of oxen, and their powers of draught; but little, or nothing, that proves their general superiority over horses. Indeed, the author intimates that his opinion leans the other way. (p. 4) The "Sundry Communications" furnish much positive affirmation, but little evidence, on this subject. We believe that the number of farmers is not small, who have made trial with oxen, and have returned to the use of horses. A few experiments of this kind outweigh, in our judgment, a hundred declamations.

ART. 37. *Communications concerning the Agriculture and Commerce of the United States of America: being an Auxiliary to a Report made by William Strickland, Esq. of York, to the Board of Agriculture, on the Queries wherewith he was charged on his Tour to that Continent.* By William Tatham. 8vo. 156 pp. 3s. 6d. Ridgeway. 1800.

The author, in his Introduction, labours to remove what he calls "a very mistaken suspicion, that every thing written concerning America must be directed to stimulate emigration to that country." P. vii. We can attest, from many things which have come under our inspection, that such a suspicion was well founded; and this testimony of our own senses will certainly not give way to the *assertions* either of Mr. Tatham, or of his friends the Board of Agriculture. Whatever suspicions Mr. T. may wish to remove, we must say, that the general tendency of his own book is "to depredate on the population of his native country," and to stimulate emigration to America. It appears, at p. 5, that Mr. Strickland collected his knowledge of American agriculture, for the use of the Board, with even greater rapidity than their emissaries have usually collected such knowledge in the several counties of England; namely, in two years. But Mr. T. very justly, as well as humbly, confesses, that he found thirty years (devoted earnestly to these particular subjects, with the countenance of their government and populace, aided by official access and indulgence to their archives) an application insufficient to form a systematic account of them." P. 5. This tract should rather have been called a Corrective of, than an Auxiliary to, Mr. Strickland's Report. The style of it is so turgid and affected, as to be sometimes scarcely intelligible; as at p. 84: "they are forced into the culture of exotic arts in the hot-bed of some egregious miscomprehension."

Mr. T. has an expert hand at book-making. At p. 11, he begins to transcribe, or translate, from *La Rocque, Le Niveau de L'Europe*. Having borrowed six pages, he writes one and a half; then he borrows fourteen. It is now indeed the established practice of agricultural writers to fabricate new books with materials chiefly plundered from old ones; on the same, or any other subjects: which is a proceeding just as witty and satisfactory, as if a senator were to think of influencing the grave councils of a legislature, deliberating on the agricultural concerns of a nation, by reciting comical passages from the history of Tom Thumb, or of Joe Hickathrift.

ART. 38. *Gleanings from Books on Agriculture.* 8vo. 196 pp. 4s. Johnson, &c. 1801.

This gleaner has not been very nice in choosing fields for his operations. In "a list of the principal books out of which were selected materials for the following work," we find "General Views of the Agriculture of the different Counties;" a collection of papers, not one tenth of which would now be used by a real farmer, for any other purpose than that of lighting his candle or his pipe. One degree higher may be ranked "Transactions of the Bath Agriculture Society, and
Young's

Young's Tour." His best sources are, Transactions of the London Society for Encouragement of Arts, Marshall, Hunter, Curtis, and Withering. But the whole selection contains many weeds among some good grain; and we can recommend the book for little else than its conciseness; a quality which indeed we value very highly, whenever we find it in agricultural treatises.

MISCELLANIES.

- ART. 39. *A Letter to the Rev. Thomas Bere, Rector of Butcombe, occasioned by his late unwarrantable Attack on Mrs. Hannah More. With an Appendix, containing Letters and other Documents relative to the extraordinary Proceedings at Blagdon. By the Rev. Sir Abraham Elton, Bart.* 8vo. 76 pp. 1s. 6d. Cadell and Davies, &c. 1801.
- ART. 40. *An Appeal to the Public on the Controversy between Hannah More, the Curate of Blagdon, and the Rev. Sir Abraham Elton. By Thomas Bere, A. M. Rector of Butcombe, near Bristol.* 8vo. 68 pp. 2s. 1801. Crutwell, Bath; Robinsons, London. 1801.
- ART. 41. *The Blagdon Controversy; or, short Criticisms on the late Dispute between the Curate of Blagdon and Mrs. Hannah More, relative to Sunday Schools, and Monday private Schools. By a Layman.* 8vo. 35 pp. 1s. Bath printed; Robinsons, London. 1801.
- ART. 42. *Expostulatory Letter to the Rev. Sir Abraham Elton, Bart. in Consequence of his late Publication, addressed to the Rev. Thomas Bere, Rector of Butcombe.* 8vo. 35 pp. 1s. Crutwell, Bath; Robinsons, London. 1801.
- Heat and violence are dreadful enemies to the investigation of truth, and a very disproportionate quantity of these ingredients has been infused into this contest. We have been censured (as we are told) with some harshness, because we did not feel disposed to give up at once our reliance on a character long tried, and principles explained at large in many volumes. Be it so. The contest is now over, and we shall finish our account of it with a short and general notice of all the remaining pamphlets*, which we know of, that bear relation to it. The sober voice of truth may at length be heard, and we may say with Celsus, "Cum hæc per multa volumina, perque magne contentionis disputationes—tractata sint—subjiciendum est, quæ proxima vero videri possint, neque addicta alterutri opinioni, neque ab utraque nimium abhorrentia, sed media quodammodo inter diversas sententias. Quod in plurimis contentioneibus deprehendere licet, sine ambitione verum scrutantibus, perinde ut in hac ipsâ re."

* Our former notices of this dispute will be found in vol. xvii, p. 444, and in our present volume, p. 216, Review for August.

Let us first observe that we view, as matters perfectly distinct, the two questions, whether Mrs. H. More is to be regarded as a person encouraging dangerous proceedings, and whether Mr. Bere was justly removed from the curacy of Blagdon. The former we have denied, and still deny; but the restoration of Mr. Bere to his situation, by the same authority which had removed him from it, is a satisfactory proof that, on a fuller enquiry, this measure appeared improper. We rejoice therefore to hear of his restoration, and of the renewal of a right understanding among the parties principally concerned.

Of the four pamphlets now before us, we shall only say, that the first appears to have been in many respects injudicious; and undoubtedly to have injured the cause it was designed to serve. Mr. Bere's *Appeal*, in consequence of it, is a severe retaliation, written with the spirit of a man who felt himself aggrieved; but perfectly able and willing to wield the arms of controversy. The third tract, entitled "The Blagdon Controversy," &c. places several points in a very clear light, but is not altogether free from harshness; or perhaps from partiality, though that is strongly disavowed. But the fourth and last is, to the honour of the unknown writer, one of the most truly candid and satisfactory publications which, in any strongly disputed question, we have ever seen. The author expostulates with Sir A. Elton, but without ever losing sight of that respect for him which his character justly demands. He favours Mr. Bere, as to those points in which it now appears he was really aggrieved*; yet speaks of Mrs. H. More, as all who are not blindly prejudiced, or happy to degrade any honoured name, may know her to deserve. As we can in most instances adopt the sentiments of this writer, we shall conclude this article in his words, rather than our own. Let it be remembered that he speaks to Sir Abraham Elton.

"And let me now, Sir, in the close of this long discussion, imitate your example, by claiming your most favourable interpretation of any passage in it that may have appeared to you exceptionable. And above all, Sir, let me deprecate any idea of my differing with you in sentiment respecting the merit of Mrs. Hannah More, and the important benefits derived from her unwearying labours in the cause of religion and virtue. I think I could even contend with you in panegyricizing that merit, and delineating those benefits; but they cannot make me lose sight of the grand principle expressed in the motto, which I have prefixed to this letter†. Perhaps it is one of the strongest proofs of there being no good in this world absolutely free from alloy, that even the virtues and zeal of Mrs. H. More may, if exercised without limitation, cease to be beneficial. This I hasten to explain. I believe that

* The tract appeared before the re-establishment of Mr. Bere. We do not feel that we have any thing to retract in what we have said on this subject, except the expression, "the Blagdon tribunal," should be thought invidious. We have since been informed, that the meeting so styled, was composed of some of the most respectable gentlemen in the neighbourhood.

† Fiat justitia, ruat cælum.

Mrs. More, with the purest and most upright intentions, might pursue her schemes of piety and religious instruction to an extent that would establish, what the Author of a Letter to our Metropolitan lately published terms an "*imperium in imperio*," in our church system. And that (to use the words ascribed to her and her sister by Mrs. Parsons) "it was not their intention to establish a school merely for children, and that it should not be made a nursery of, but that it was intended to instruct the grown-up."—But you must be aware, Sir, that the constitution has placed this duty in other hands; and blind, indeed, must be your zeal, if you do not perceive the force and strength of a great part of what has been stated on that subject by the author alluded to. In a word, Sir, I am of opinion it would be a blessed thing, both for the rising part of the present generation, and for *that* which is descending, if there were an Hannah More in every parish, invested, *under the controlling superintendence of the resident minister*, with power to carry into effect all her benevolent purposes; but I would not have that power, in any instance, delegated to an Henry Young, or any other enthusiast, or uneducated person, however religious or well-disposed.

"Finally, returning for one moment to the cause of Mr. Bere, I offer you what I feel to be the best proof and illustration of the sentiments I entertain of Mrs. Hannah More, by declaring my persuasion that the length to which matters have been carried against that clergyman, is to her a subject of deep regret, and that she would rejoice not less than his own friends at his restoration to the curacy of Blagdon." P. 33.

ART. 43. *The Juvenile Travellers; containing the Remarks of a Family, during a Tour through the principal States and Kingdoms of Europe; with an Account of the Inhabitants, natural Productions, and Curiosities. By Priscilla Wakefield.* 12mo. 5s. Darton and Harvey. 1801.

We have had frequent occasion to commend this lady's zeal and ardour in the cause of youth, and we are always happy to peruse the progressive productions of her pen. They are all, and equally, distinguished by great good sense and the soundest judgment; and exhibit manifest proofs of much and extensive knowledge of human life and manners. Dr. Mavor's collection of Travels is excellent in its kind; but this is more immediately adapted for children advancing towards youth. The selection is avowedly from Brydone, Cox, Moore, Radcliffe, Southey, and Thicknesse. We have no doubt of its success.

ART. 44. *An Account of the Emancipation of the Slaves of Unity Valley Pen, in Jamaica. By David Barclay.* 12mo. 6d. Arch. 1801.

David and John Barclay having possession of a grazing farm in Jamaica, on which were thirty-two slaves, determined to emancipate them. This pamphlet gives a succinct account of the accomplishment of this measure, and its consequences. The first experiment did not answer, as it was made only upon two of the number who remained with their brethren; but on the death of John Barclay, David resolved to emancipate

cipate the whole of the number, and remove them to Philadelphia. On their arrival in America, they were put out to different occupations, and were generally able to obtain a decent support. The conclusion of the whole is, that such of them as survive enjoy their freedom with comfort to themselves, and usefulness to society, and remain a lasting monument of Mr. Barclay's benevolence. Many of these poor blacks suffered severely from the coldness of the American climate; but the important inference drawn by Mr. Barclay, and confirmed by his agent, Mr. Holden, is, that *white* labourers may be employed in Jamaica with as much efficacy as blacks.

ART. 45. *The Anatomy and Physiology of the Horse's Foot concisely described; with practical Observations on Shoeing; together with the Symptoms of, and most approved Remedies for the Diseases of Horses. With Fourteen illustrative Plates. Dedicated, by Permission, to the President, Committee, and Members of the Commercial Travellers' Society. By James White, Veterinary Surgeon to his Majesty's First, or Royal Dragoons. 12mo. 160 pp. 5s. Chapman. 1801.*

So many splendid works have been published, of late years, on this branch of the veterinary art, that it may be convenient to many persons to have the result of their enquiries given in a portable form. Mr. Freeman (if we mistake not) was the first who gave the anatomy of the horse's foot in coloured plates (see Brit. Crit. vol. vii, p. 346) which was done in his work with an accuracy and beauty not to be surpassed; on a smaller scale, the present book presents a similar illustration, and is filled besides with receipts and directions for the recovery of that useful animal, the horse, from many diseases to which he is exposed. To those who are deeply versed in the subject, the very name of the author may perhaps convey more than any commendation we can give.

ART. 46. *The Elements of Book-Keeping, both by single and double Entry; comprising a System of Merchants' Accounts, founded on real Business; arranged according to modern Practice, and adapted to the Use of Schools. By P. Kelly, Master of Finsbury-Square Academy, London. 8vo. 168 pp. 5s. Johnston, &c. &c. 1801.*

"It is a fact well-known," says this author (who has published other scientific works) "though not easily accounted for, that there is not in this great commercial nation any elementary treatise (on book keeping) that accords with the improved practice of the counting-house." To supply so remarkable a deficiency must be a very meritorious employment. Mr. Kelly condemns, in the main, Mr. Jones's new Method, published in 1796, but remarks some useful matters suggested in it.

FOREIGN CATALOGUE.

FRANCE.

ART. 47. *Histoire de la Révolution de France, pendant les cinq dernières années du règne de Louis XVI ; par M. Bertrand de Moleville, Ministre d'état.* 9 voll. in 8vo. Paris.

This work is divided into *two parts*, the *first* containing the years 1788-91, to the end of the constituent assembly ; the *second* comprising the years 92-3, to the death of Louis XVI. The author is at present employed on a *third part*, which will render this work complete. He has incorporated into this work the *Histoire de la Révolution de France*, the particular Memoirs, and the Annals which he had published in England. *Magas. Encyclop.*

ART. 48. *Grammaire générale, approuvée par l'Institut national, comme ouvrage élémentaire, utile dans l'instruction publique, par le C. Cros.* 2e ed. 138 pp.

The author appears to have attached himself particularly to *Condillac*, but he treats his subject with a degree of method and precision, which may be said to be peculiar to himself.

In the following extract, where Mr. Cr. speaks of abstract ideas, we have a specimen of his manner.

“ Lorsque au printemps je porte mes yeux sur la prairie, j’y vois partout un *vert* monotone.

“ Lorsque tournant mes regards vers la haie vive qui m’entoure, j’aperçois la rose et sa tendre *rougeur*, mon cœur en est affecté autant que ma vue.

“ Lorsque enfin, au sein de l’hiver, je vois la campagne couverte de neige, la *blancheur* m’éblouit, et le deuil de la nature m’attriste.

“ Aujourd’hui que le souvenir de ces affections différentes se retrace à mon esprit, ne puis-je point m’occuper de ce *vert* monotone sans penser à la prairie ? Ne puis-je point songer à la tendre *rougeur* de la rose, et oublier cette fleur ? Ne puis-je point fixer mon attention sur la *blancheur* de la neige, et oublier la neige elle-même ?

“ Ce *vert*, je l’applique à mon habit ; cette tendre *rougeur*, je l’applique à *Cloë*, ou à tel autre objet qui m’intéresse ; cette *blancheur*, je l’applique au *papier* sur lequel j’écris.

“ Ces trois couleurs existent dans mon âme, sans que je pense à la neige, à la rose, à la prairie, à mon habit, à *Cloë*, à ce papier. J’aurais, indépendamment de tout cela, les idées du *vert*, du *blanc*, et du *rouge*.

“ Voilà les idées abstraites, c’est-à-dire, séparées de la matière qu’elles modifient, et regardées comme si elles existoient indépendantes du sujet, &c.”

Ibid.

ART.

ART. 49. *Histoire de la Russie, par Pierre Charles Levesque, ci-devant membre de l'académie des Inscriptions et belles-lettres, et maintenant de l'Institut national de France. Nouvelle édition, corrigée et augmentée par l'auteur, et conduite jusqu'à la mort de l'impératrice Catherine II. ornée d'une très-belle carte de la Russie ; 8 voll. in 8vo. Paris.*

M. *Levesque*, in this new edition of his work, has given a degree of perfection to it, by making such alterations and additions as appeared necessary. The most considerable of these additions is the sequel of the History of Catharine II. of which he had only before given a sketch, and which is now continued to the period of her death.

"*Quelques personnes,*" says Mr. *L.* "*trouveront que je l'ai trop louée ; mais je l'ai crue, malgré ses fautes, digne de beaucoup de louanges ; j'ai parlé d'elle sans aucun intérêt. En 1781, j'étois de retour en France ; ce que j'ai dit de ses grandes qualités et de son règne, je le pensois ; je ne changerai pas aujourd'hui de langage pour complaire à ceux qui haïssent sa mémoire. J'ai vécu sept ans dans son empire ; j'ai connu des personnes qui la voyoient chaque jour ; j'en ai connu qu'elle admettoit à sa familiarité ; j'ai été souvent instruit de ses entretiens, de ses travaux, de ses délassemens ; je l'ai vue et entendue, au milieu de sa cour, dans des fêtes, à des spectacles, entourée de l'enfance et de la jeunesse, dans des maisons d'éducation qu'elle protégeoit ; je l'ai, pour ainsi dire, observée par les yeux de témoins fidèles, et j'ai pensé que son caractère ne m'étoit pas inconnu ; je n'ai pas dissimulé ce qu'ont eu de reprehensible les dernières années de son règne ; j'ai peint les maux que son ambition ou sa foiblesse ont causés à ses sujets ou à ses voisins ; mais je l'ai défendue de plusieurs imputations, que je crois calomnieuses, et je crains que cette partie de mon livre n'ait un ton de plaudoyer que l'on pourra trouver peu convenable au genre historique."*

After having read the 5th volume of this History of Russia, we shall be less inclined to believe that Catharine II. could have been an accomplice in the death of Peter III. and of the Prince Ivan.

The 6th and 7th volumes contain the history of the different people which are subject to Russia, many of whom are yet unknown to Europe ; and some of whom have indeed not yet quitted the savage state. In the last volume are found accurate accounts of the navigation, the commerce, and the literature of the Russians ; as also a description of this vast empire from the frontiers of Turkey to those of China.

Espr. d. Journ.

ART. 50. *Recueil de mémoires sur les établissemens de l'humanité, traduits de l'Allemand, de l'Anglais, de l'Espagnol, de l'Italien, &c. Numéro vingt-deux de ce recueil. Prix, broché 1 fr. 65 cent. Paris.*

The present number contains the *Analyse des statuts de l'hospice royal de Madrid, et le plan de l'organisation et de l'administration des secours publics dans la ville de Copenhague et de ses fauxbourgs*, proposed for the management of the poor, and sanctioned by the King, extracted from the original Danish.

" Les

“ Les statuts de l'hospice de Madrid sont,” say the editors of this collection, “ les plus célèbres de toute l'Espagne. Ils sont assez anciens, puisqu'ils datent du règne de Philippe V. On y a fait jusque aujourd'hui fort peu de changement. Ils sont en pleine vigueur. Il a paru inutile de les traduire en entier : l'analyse qu'on en donne, les fera suffisamment connoître.

“ Cet écrit a été envoyé par le C. Saignette, alors secrétaire d'ambassade à Madrid, au C. Jadelot, médecin, de qui nous les tenons.”

Ibid.

ART. 51. *Histoire naturelle des minéraux*, par Eugène-Melchior-Louis Patrin, membre associé de l'Institut national des Sciences et des Arts.—Edition ornée de 40 planches, représentant un plus grand nombre de sujets, dessinées d'après nature par J. B. Desève, et gravées sous sa direction avec beaucoup de soin. 5 voll. gr. in 18mo. of about 350 pp. each. Les 5 voll. sur carré fin d'Angoulême, 12 fr. 50 cent.—Sur le même papier, avec les figures coloriées cartonnées, 18 fr. 50 cent.—Les 5 voll. sur papier vélin, avec les premières figures en noir, cartonnées, 18 fr.—Sur le même papier, avec les figures très-bien coloriées, 24 fr. Paris.

The natural sciences have made such a progress since *Buffon* published his works, that they could not be reprinted without considerable additions and improvements. Among the editions which recently have been made, that of *Deterville* deserves particularly to be noticed. He had proposed to himself two ends, which he has perfectly attained; the first, that of giving *Buffon* in an agreeable, commodious, and unexpensive form; the second, that of adding to the labours of his author all the facts which a mode of observation more certainly to be depended on, had discovered, up to the present time.

Deterville had entrusted the continuation of *Buffon* to persons of acknowledged merit. Mr. *Patrin*, who took upon himself the department of Mineralogy, was not only assisted by the labours of modern chemists, by the excellent lessons of *Haüy*, the writings of *Dalman*, *Faujas*, *Saussure*, and *Spallanzani*, but he has likewise himself had great opportunities of making observations. In the course of eight years, he has traversed the southern part of Asia, from Russia in Europe to beyond the meridian of Peking.

The order adopted in the distribution of the materials appears to us to have the advantage of taking in the science in its whole extent, whilst at the same time it points out the slightest peculiarities.

The natural substances with which this author was concerned, are divided into two grand classes; namely, into *minerals* and *metals*.

In treating of the first, he has considered the eight simple earths which are known; four of which have been the discoveries of modern chemistry.

With respect to *metals*, Mr. *P.* thus explains the plan which he had laid down for himself.

“ On en connoit aujourd'hui vingt-un. J'ai commencé par ceux qui me paroissent le moins éloignés de l'état terreux, et j'ai passé graduellement à ceux qui jouissent d'une plus grande perfection métallique ; perfection

perfection dont les caractères m'ont paru surtout résider dans la ductilité et la facilité à se séparer de l'oxygène. Je me suis particulièrement attaché à faire connoître les lieux où se trouvent les mines, l'espèce de roche qui les renferme, les substances qui les accompagnent, la situation et les autres circonstances des filons. J'indique les principales propriétés chimiques de chaque métal, et surtout les divers usages auxquels on peut l'employer."

On the subject of some hazarded conjectures, he observes :

" On me reprochera, peut-être, d'avoir trop souvent essayé d'expliquer les divers faits que présente le règne minéral. Mais il est difficile d'observer la nature avec quelque attention sans chercher à pénétrer dans ses secrets, et plus difficile encore de ne pas dire ce qu'on a cru découvrir."

In another place, speaking of volcanoes, he excuses himself in the following terms :

" Je sais que de nos jours les conjectures, les hypothèses, sont bannies de l'étude de la nature, qu'on les regarde comme plus propres à retarder qu'à accélérer la marche de la science ; et rien n'est plus vrai en général ; mais quand ces conjectures sont fondées sur des analogies et sur des rapprochemens de faits, et de grands faits géologiques, je ne pense nullement qu'on doive les proscrire. Elles étendent les vues de l'observateur et lui font remarquer des rapports qui lui auroient échappé."

" Je n'ignore pas que l'observation exacte et simple des faits, est ce qu'il y a de plus précieux pour la science....Mais que diroit-on d'un homme qui passeroit sa vie à tirer péniblement des matériaux de la carrière, sans jamais se bâtir une cabane ? Las de me traîner sur des tas de pierres, j'ai essayé de me construire un édifice. Le plan peut-être en est bizarre et la construction peu solide ; mais l'imagination du moins peut s'y promener un instant, et la vue des matériaux placés dans un certain ordre, peut lui faire concevoir un arrangement plus heureux."

Ibid.

ART. 52. *Système des connoissances chimiques, et de leurs applications aux phénomènes de la nature et de l'art ; par le C. Fourcroy, de l'Institut national, conseiller d'état, &c. Extrait par le C. Bouillon-Lagrange ; 10 Voll. in 8vo. 50 fr. le même format, 5 Voll. in 4to. 72 fr. Paris.*

The preceding works of the celebrated *Fourcroy* differ essentially from this last ; in none of them are so many facts collected, or arranged in the same order, of which experience had shown him the advantage ; this may therefore be called a complete system of those branches of theoretic knowledge which constitute the science of chemistry.

In the preliminary discourse is given, in detail, an account of the plan adopted by the author ; and in order to render it still more interesting, he has inserted in it all the discoveries which had been communicated to the Institute, or published during the impression of his work. The entire system is divided into eight sections. *Ibid.*

ART.

ART. 53. *Description des Plantes nouvelles et peu connues, cultivées dans le jardin de J. M. Cels, avec fig.* par E. P. Ventenat, de l'Institut national de France, l'un des Conservateurs de la Bibliothèque nationale du Panthéon. In fol. et in 4to. Deuxième livraison. Paris.

Few works will be found of such general utility as this which we here announce, in the study of Natural History. It is not sufficient to design the whole of a plant with exactness; we should likewise separate from each other all the organs which constitute it, and thus offer them singly to the view of the observer, that he may be enabled, without any effort, to class it according to some system, and point out the genus to which it belongs. This is the principal advantage presented by the two *fasciculi* published by Mr. Ventenat. They do not consist of plates luxuriously coloured to satisfy the curiosity of a superficial amateur, but of faithful pictures, in which the experienced eye will discover nature herself in all her details. *Magas. Encycl.*

ART. 54. *Histoire naturelle des Colibris et des Oiseaux-Mouches; par J. B. Audebert, membre de la Société d'histoire naturelle de Paris, et auteur de l'histoire naturelle des Singes, des makis, et des galéopithèques.* Deuxième livraison, composée du texte, et de six planches imprimées en couleur, et ornées de la lettre en or au bas de chaque figure, format grand in folio, papier jésus-vélin, superfin, satiné, pr. 30 fr. 4°. jésus-vélin, la lettre en noir, pr. 15 fr. De l'imprimerie de Crapelet.

The author of this accurate, and peculiarly splendid work, begins each article with a short description; he then gives the *synonymie*, and terminates by a detailed description, in which he always mentions the country inhabited by the bird in question, and the cabinet to which the specimen, from which his description was made, belongs. In twelve copies only the text of this work is printed with gold, instead of ink. *Ibid.*

ART. 55. *Observations et expériences sur l'art d'empailler et de conserver les oiseaux, par les CC. Henon, ancien Professeur de l'école vétérinaire de Paris, directeur adjoint, et premier Professeur de celle de Lyon, membre de l'Athénée, de la Société d'Agriculture, d'Histoire naturelle et arts utiles, et de celle de Médecine de Lyon; et Mouton Fontenille, membre de l'Athénée de Lyon, de la Société d'Agriculture, d'Histoire naturelle et arts utiles de Lyon, correspondant de la Société d'économie rurale du département de Vaucluse.* Lyons, 1801. 8vo.

MM. Henon and Mouton Fontenille have prepared upwards of 3000 birds, and have observed them at different epochs and different times. They propose publishing a *Philosophie Ornithologique*. *Ibid.*

GERMANY.

ART. 56. *Des Herrn Abt Karl Denina, Geschichte Piémonts und der übrigen Staaten des Königs von Sardinien, &c.*—*The History of Piémont and of the other States of the King of Sardinia, by the Abbé Denina, Counsellor of Legation to the King of Prussia, Member of the Academies of Sciences of Berlin, Rome, Naples, Florence, Padua, and Erfurt, heretofore Professor of Belles-Lettres in the University of Turin; with a geographical and statistical Description of these Countries, according to their Extent, in 1792; and an Account of the most recent political Changes in Italy, by the same; translated from the Italian MS. of the Author, by Frederic Strafs, Professor in the Institute of the Royal Corps of Cadets.* Berlin, 8vo. 705 pp.

In the Preface, the author gives an account of the works which have appeared on the History of Piémont antecedently to the 18th century; he then points out the causes which, in the present century, have prevented the publication of other works relative to this object, and those which have induced him to compose this, of which we here announce a German translation.

The 256 first pages of this volume contain a description of the states possessed by the house of Savoy, in 1792; and this part is divided into twelve chapters. The author treats of their extent, population, productions, the character of the inhabitants, the government, legislation, religion, military establishment, the finances, sciences, arts, and commerce.

After these statistical and geographical preliminaries, Mr. Denina gives the four first books of the history of Piémont. In the first book, he traces the history of Piémont and of Savoy, before the 11th century; in the second, he treats of the government of the Lombards; or Longbards, then of that of the Carolingians, before the Marquis of Montferrat and the Counts of Savoy; of the origin of the Marquis of Susa and Ivrea, as also of those of Montferrat; he describes the irruptions of the Hungarians and Saracens, and gives the history of the Empress Adelaïde, daughter of Rodolphe II, King of Burgundy, and of Italy, which had a great influence on the aggrandisement of Montferrat. The second book comprizes the period from 1000 to 1268. It begins by showing the antiquity of the house of Savoy, and discusses the vulgar opinion which makes it descend from Berold. It afterwards relates the remarkable events which the history of Piémont and of Savoy offer at this period; such as the wars, the foundation of several cities, as Alessandria, Cunéo, Chambéry, that of different monasteries; and, on this occasion, the author points out the advantages which they presented in those times; he shows, among others, the journies undertaken by St. Bernard in Italy, and the reforms produced by him in various monasteries. The third book continues the history of the house of Savoy from 1268 to 1416; and the fourth book, which is the last of this volume, pursues it to the middle of the 15th century.

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The author, who resided at Turin whilst he was composing this work, had recourse not only to *Guichenon* and other works, printed and in MS. which were at his disposal, but he was likewise enabled to avail himself of other works, which were either unknown to *Guichenon*, or of which, at least, he made no use. The second volume will carry on the history of these countries to the year 1660, where that of *Guichenon* finishes. The third, which will contain the history of modern times, or that of the three first Kings of Sardinia, will be absolutely new, since hitherto no contemporary author, nor any who was a native of the country, has treated of it; all that is found concerning it may be reduced to some traits scattered in the history of Louis XIV, of Louis XV, of Leopold I, of Joseph I, of Charles VI, and of Maria-Theresa; as far as they respect the wars of which Piémont has often been the theatre, and in which its sovereigns have frequently taken a part. The connections which the author has had at Turin, have put it in his power to give an authentic account of these reigns, which will, no doubt, be well received.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Coleridge, through the intervention of a friend, desires us to say, that the Verses mentioned in our Review for August, p. 218, were published surreptitiously, and without his knowledge, not having been ever intended to meet the public eye.

We feel a very sincere obligation to *B. H. B.* for his information, upon which we shall certainly act as effectually as possible. We believe, however, that there must be some foul play in the matter he mentions.

We have received the communications of *B. X. B.* which shall have all due attention.

The publisher of *Dr. S.'s* book will find, on recurring to the *British Critic*, vol. xvii, p. 599, that he is totally mistaken, as to the assertion in his note.

Mr. Cr—r is respectfully informed, that the communication he requests is quite contrary to rule.

If *Dr. O. H.* be not *implacably disaffected*, he has, at least, a singular mode of expressing his attachment.

LITERARY INTELLIGENCE.

That indefatigable astronomer, *Dr. Schroeter*, of Lilienthal, in the dutchy of Bremen, has announced a second volume of his *Seleno-topographic Fragments*, in which he promises considerable additions to our knowledge of the moon, its surface,
atmos-

atmosphere, and various changes. It will contain no less than thirty-two plates, and is to be published by subscription.

G. A. Rupert, rector of the college at *Stade*, proposes to publish, by subscription also, a new and complete edition of the Classics, both Greek and Latin; not in a splendid style, but in a neat and useful manner.

Professor *Porson* has completed his fourth play of Euripides, the *Medea*.

Dr. Barrett, senior Fellow of Trinity College, Dublin, has just published his long expected, and magnificent work, the *fac simile* edition of a very ancient MS. of St. Matthew's Gospel, with a collation of the celebrated *Codex Montfortianus*.

Dr. Russell will soon produce a second volume of his splendid work on *Oriental Snakes*: and he is preparing also a similar publication on the subject of *Fishes*.

Mr. Reeves's very satisfactory and instructive edition of the *Holy Bible*, is going on with considerable dispatch.

Mr. Gifford's translation of *Juvenal* is now in some forwardness at the press.

Mr. Ritson will soon give the public an edition of some of our most ancient *Dramas*.

We understand that *Mr. Douce*, also, is employed in a design of a similar nature.

ERRATA.

As some corrections, intended for our printer last month, unfortunately did not reach him in time, we must beg our readers to excuse the following errors, and others perhaps which we may have overlooked.

P. 307, l. 1, of prose, for *worthy* r. *worthy of*.

309, 3, ——— for *best* r. *better*.

311, 16, for *Coby* r. *Cebv*.

— 38, for *sourrie* r. *sourire*.

312, 2, for *ceis* r. *cris*.

— 8, for *vons* r. *vous*.

321, ART. 34, for *phymasis* and *periphymasis* r. *phymosis* and *paraphymosis*, *passim*.

— ——— for *Van Swieten* r. *Van Swieten*.

322, ——— for *Tyras* r. *Tyros*.

— ART. 36, for *Bueserius* r. *Burserius*, *passim*.

In ART. 45, note, we attributed a former Essay on Punctuation to Mr. Steele. It is true that he published a small tract on that subject, named *Elements of Punctuation*, but we now recollect that the *Essay* to which we meant to allude, was the work of Mr. Robertson, known for his learned book on the *Parian Marbles*, &c.

THE
BRITISH CRITIC,

For NOVEMBER, 1801.

“ Si nos ii sumus qui esse debemus, id est, studio digni et literis nostris, dubitare non possumus quin ea maximè conducant quæ sunt rectissima.” CICERO.

If we are really the men we ought to be, that is deserving well of science, and worthy of our literary character, we cannot hesitate to believe that always most expedient which is most honest.

ART. I. *Vetus Testamentum Græcum, cum variis Lectionibus.*
Edidit Robertus Holmes, S. T. P. R. S. S. Aedis Christi Canonici. E Typographeo Clarendaniano. Tomus I. Exodus et Leviticus. Folio. Elmsly, Payne, &c. 1801.

THE value and importance of this work we will never cease to repeat. Nor can we too strongly call upon every clerical man, whose circumstances will allow it, and those among the laity who attend to biblical learning, to give it active and effectual support. Shall it be said, to the everlasting shame of Britain, that a work of such a nature, after the collations were actually completed, was suffered to languish, for want of the common aid of subscriptions to defray the printing?—At the close of our Review for March, 1800 (p. 337) we stated the leading facts respecting this undertaking; but as we do not find, on enquiry, that the subscription is yet supported in a way at all creditable to the studious part of the British public, we again DEMAND attention to it; thinking it a disgrace intolerable, that there should be any degree of remissness in such a mat-

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ter.

ter. The Bishop of Durham, with a spirit worthy of his situation, has given the learned collator a support, which has been duly acknowledged in several successive dedications; but, with a variety of other demands upon his well-judged munificence, he cannot do every thing;—and are the days of patronage so totally at an end, that, in the whole class of opulent men, in which this country, for its size, exceeds all others, none can be found disposed to seek the honest fame, of giving a liberal assistance to such a work? Be that as it may, private individuals here can usually effect, by their number, what the few refuse to do by their weight; and by them, therefore, the collated edition of the Septuagint ought to be so supported, that no anxiety could be entertained for the successful completion of it*.

That no one may forget the great importance of the Septuagint Version, we will here repeat a few passages on that subject from the admirable Preface of Mr. Reeves to his late “Collation of the Hebrew and Greek Texts of the Psalms.” This translation was made, “by certain Jews, at the command of PTOLEMY PHILADELPHUS, about 277 years before Christ.” P. 13.

“I have been used,” he says afterwards, “to look up to the Greek translation by the SEVENTY, as a work of the highest importance. It is a version which fixes the words and sense of Scripture, at a period full 700 years (and, according to some accounts, 1100 years) earlier

* We here repeat the terms of subscription, extracted from the last circular paper of the learned editor.

“*Twelve Guineas*, at the rate of three for each volume, are to be subscribed for one copy of this edition.—And, as it would be of far greatest effect in accelerating the impression, if the above subscription could be obtained in one sum at the time of subscribing, the munificent friends of this publication will allow that mode of contribution to be mentioned preferably. At the same time, the above *twelve guineas* may be paid at four equal payments, early in the years 1800, 1801, 1802, 1803.—And for every sum of three guineas subscribed in either of the above modes, one volume of the edition shall be, without further expence, delivered to the subscriber, by one or two books at a time, as they come from the press.

“But whatever sum, though inferior to the amount here specified, any friend to this publication may be pleased to subscribe, such benevolence will be gratefully received, and allowed to the subscriber, as a deduction from the price of the edition.”

Let us add, what we mentioned before, that the work of collating has now been for some time completed, and that the present subscription is not to carry on, but merely to publish the Collations. than the MASORITES of the school of Tiberias fixed it by their method of pointing. It was in public use during the whole of that pe-

riod; first, among the Jews, and, after the preaching of the Gospel, among Christians; and it is distinguished, beyond all other interpretations of the original Hebrew, by one very particular sanction given to it; I mean the reference that evidently appears to have been made to it by the Evangelists and Apostles, in the writings of the New Testament. This example was followed by the earlier fathers, most of whom were unacquainted with Hebrew. Notwithstanding their zeal for the Word of God, they did not exert themselves to learn the original language of the sacred writings, but acquiesced in this Greek representation of them; judging it, no doubt, to be fully sufficient for all the purposes of their pious labours." P. 18.

Afterwards,

"Considering the SEPTUAGINT VERSION, and the studies belonging to it, and which accompanied that volume of Scripture among the Greeks, as so many testimonies of the contents, the sense, and the words of the Holy Scriptures, I am disposed to look upon it in the nature of a GREEK MASORA, produced from the Greek school, but having this advantage over the Jewish, that it is much more ancient; and, being in a language more generally talked and read, has performed more extensive service to the cause of religion; which entitles it to be regarded, as I think, by Christians, with as much reverence and thankfulness as are manifested by the Jews, with respect to the labours of their Masoretical teachers. The nature of this which I have fancied to myself was a Greek Masoretical School, its labours, its fruits, its extensive influence—are now almost forgotten; and yet, it was by means of those who were educated in this school, that Christian theology was taught in the eastern and western empires. The Greek Scriptures were the only Scriptures known or valued by the Greeks. This was the text commented by CHRYSOSTOM and THEODORET; it was this which furnished topics to ATHANASIUS, NAZIANZEN, and BASIL. From this fountain the stream was derived to the Latin Church, first by the Italic or Vulgate translation, *which was made from the SEPTUAGINT*, and not from the Hebrew*; and secondly, by the study of the Greek fathers. It was by this borrowed light, that the Latin fathers illuminated the western hemisphere; and when the age of CYPRIAN, AMBROSE, AUGUSTINE, and GREGORY, successively passed away; this was the light put into the hands of the next dynasty of theologians, the schoolmen, who carried on the work of theological disquisition by the aid of this luminary, and of none other. So that, either in Greek or Latin, it was still the SEPTUAGINT SCRIPTURES that were read, explained, and quoted as authority, for a period of fifteen hundred years." P. 21.

If such be, as the statement itself convincingly shows, the great value of the Septuagint Version, the inference is clear with respect to the present edition and collation of it. That it ought to be zealously supported by all that is Christian among us; and that if the subscription be, as we fear it is, in any

* To which, nevertheless, the Romish church has given the full authority of the original, *Rev.*

degree inadequate, the disgrace is such as ought to be removed by prompt and effectual exertions.

For our first general account and history of this great work, we must refer our readers to a critique, drawn up with much care and attention, in our eighth volume, p. 254—263. The beginning and progress of the undertaking will there be seen, the large sums of money expended, and the still more extraordinary quantity of diligence employed to make preparation*, even for beginning the publication which is now so far advanced. The very extensive and laborious plan on which the work was first projected, and exhibited in a specimen, containing the two first chapters of Genesis, is there recorded, with many other particulars, well worthy (we do not hesitate to say) of the public attention. In looking back at present to the larger specimen, we cannot but regret the (probably necessary) omission of the notes marked with the letter Δ. These contained the fragments of the Versions of Aquila, Symmachus, and Theodotion, and the anonymous Greek, with the other Scholia, as they are published in the margin of the Roman edition of 1587, and also by Drusus, Montfaucon, and Bardht. It is true that the editor still gives the unpublished Scholia, which are supplemental to these Hexaplar remains, in an Appendix to each book; but as the readings of the other Greek versions must be among the most important illustrations of the Septuagint, we should have been much gratified by a complete collection of these, well digested, and prefixed to the supplementary Scholia, now first published. Perhaps it may not be impracticable still to subjoin such a collection, to each volume. We can answer for ourselves, that we should be glad to pay something extraordinary for such an addition; and we trust that many other biblical scholars would be of our mind. The materials are probably perfected, and only want printing. In the mean time let us mention, for the use of students, that there is a small book, often to be met with, very cheap, in libraries, which contains the Scholia from the Roman edition. It was published in 1653, at the press of Roger Daniel, and has this title, “*In sacra Biblia Græca, ex versione LXX Interpretum, Scholia; Simul et Interpretum cæterorum Lectiones Variantes.*” In the Harl. Collection of MSS. in the British Museum, No. 3329, is an interleaved copy of this very book, filled with the MS. notes of the learned Abraham Seller, from which, probably, some useful matter might be extracted.

* Seventy-three volumes, folio, of collections were deposited by the editor in the Bodleian Library, before 1795.

For our account of the Book of GENESIS, as published in the present edition, we must refer our readers to our xivth volume, p. 217. At present we have two parts before us, containing EXODUS and LEVITICUS, published at separate periods, but the latter now recently delivered to the subscribers. In comparing the Prefaces to *Exodus* and *Leviticus*, with that of *Genesis*, we find that the fewest MSS. in uncial letters, contain the Book of Exodus. I. has entirely ceased; IV. is absent in Exodus, but returns in *Leviticus*; V. however has these two books, though it had not *Genesis*; XI. first appears in *Leviticus*. Of other MSS. 48 are wholly, or partially, capable of use for Exodus, as the same number was for *Genesis*; but only 42 are enumerated in the Preface to *Leviticus*. The Appendixes to these two Books contain much less matter than that to *Genesis*, but still sufficient to make a very important addition to the fragments of Greek translations elsewhere published.

It can hardly be necessary to give any additional specimen of the collations to this work. Enough was produced by us in the articles already mentioned, to explain the design, and the actual performance, of the learned editor; and a mere specimen of various readings, when it is not wanted for any specific purpose, offers little amusement or gratification. Suffice it to say, that the most unremitting diligence is exemplified in every page of both these Books; and that there can be no doubt that the whole will be completed in a manner truly valuable to students, and satisfactory to subscribers of all descriptions. Should our representation be successful, in adding a greater number of supporters, to that which so truly deserves every species of encouragement, we shall feel the highest gratification. Among the blessings of Peace, let it not fail to be one, that the study of the Scriptures should be encouraged and rewarded. This, of itself, will probably ensure other blessings.

ART. II. *Outlines of the Globe. The View of India extra Gangem, China, and Japan.* By Thomas Pennant, Esq. Volume III. and IV. 4to. 3l. 10s. White. 1800.

THE continuation of Mr. Pennant's "Outlines of the Globe" having fallen to the lot of his son, Mr. David Pennant, the reader will find less reason to regret the loss of the original editor than he might have done, had the task devolved upon a stranger, since his *views* and his *plans* in this extensive

extensive publication are doubtless fully known to the latter, and will be correctly followed. Mr. Pennant's character, as a writer who united amusement with instruction, was in such general estimation, especially among those who delight in the researches of natural history, that; previously to our notice of the work itself, we shall gratify our readers with the account prefixed to it, by a very affectionate son, of the last period of the worthy author's declining life. It is written in a very interesting manner, and reflects great credit both upon his head and heart. It will likewise be useful in unfolding the plan of the additional volumes now presented to the public.

"The sad duty of publishing the posthumous works of a revered Parent having devolved on me, I now present the public with two volumes of the continuation of the "OUTLINES OF THE GLOBE," which comprehend a view of the interesting countries of China, Japan, New Holland, and the Archipelago of the Indian Ocean.

"As an editor, my chief care has been to transcribe with accuracy from the original manuscript. The finishing touch of the master may be wanting; but the hand, alas! which gave the glowing tint is now cold, and who shall dare to usurp the pencil! Some trifling additions, distinguished by an initial, have been made by myself; and to *John Latham*, Esquire, I am indebted for an augmentation to the catalogue of Birds of China, and of New Holland. An objection may be made by some, that no plates adorn these volumes—engravings, except of novel objects, or really illustrative, and such, notwithstanding much exertion, it was not my good fortune to procure, tend little to the value of a work of science. Two maps, presumed more requisite, have been constructed from the best materials.

"The biography of the valued Author of the following sheets, having been given by himself in his "Literary Life," to the commencement of the year 1793, little remains for me to add. To that period his health and felicity had experienced little interruption; the illness of an amiable daughter then began to embitter his days, and, after the most unremitting attention that parental fondness could dictate, he felt the cruel pang of separation, on the first of May, 1794; this shock his spirits never completely recovered. In the April of the ensuing year, the patella of the knee snapped, while descending a flight of steps, an accident which confined him long to his room, yet, notwithstanding his advanced age, and the bones never again reuniting, he recovered sufficiently not only to walk without difficulty, but to pursue his usual exercise on horseback.

"The year 1796 gave to the world his "Account of the Parishes of Whitford and Holywell." The infirmities of nature now began to shew themselves more evidently. The loss of a friend and neighbor, the worthy Sir *Roger Mowlan*, the subsequent distractions of the county of Flint by jarring politics, the melancholy situation of public affairs, the progress of Gallic barbarism, which threatened to overturn all institutions social and sacred, operated too forcibly on a mind of the acutest feeling and most exquisite sensibility. Mental agitation affected

fects the corporeal system; a difficulty of breathing, a cough, and other pulmonary affections, induced him to apply for medical aid, and he received from his friend, Dr. *Haygarth*, then resident at Chester, all the assistance that art could give. Considerable discharges of blood from the nose increased the alarming symptoms; still the energy of his mind sustained itself; he continued his literary pursuits, and employed his leisure hours, during the greatest part of 1797, in preparing for the press, and rendering as perfect as possible, his interesting "VIEW OF HINDOSTAN," which was published early in the following year. Oedematous swellings in the legs announced the fatal cause of his disease; but to expatiate more minutely on the sad catalogue of human evils might be irksome; suffice it then to say, that he bore the trial with fortitude and resignation; a natural strength of constitution, aided by a life of uniform temperance, enabled him long to struggle against infirmity. The progress of the disorder becoming more rapid, towards the close of October he collected his nearest relatives, and received with them the mysterious seal of our redemption; conscious of his approaching end, his eye beamed with hope, tempered by the most serene and dignified resignation; combining charity with devotion, he observed, that the ceremony would be incomplete indeed, were it not accompanied by an act of beneficence to the poor. This was the last duty of religion he performed; his life had been a preparation for the awful conclusion. Though soon after reduced to the inability of moving, and suffering much, he continued to share the conversation of his friends and relations, except during the extreme pressure of pain, or when opiates, employed to procure a disturbed sleep, or relieve the body from a few pangs, produced their powerful effect, and sacrificed the reasoning powers and the nobler faculties of the soul. On the 16th of December, 1798, the powers of nature were exhausted, and the venerated author of my being expired without a groan!

"The pen of a son may not be calculated to record the character of an affectionate and beloved parent; the bias of natural affection may operate too forcibly, yet the silence of the person most intimately acquainted with the virtues of *Thomas Pennant*, would justly draw down the reproach of ingratitude.

"His religious principles were pure and fervent, yet exempt from bigotry; though firmly attached to the established church, he, by his writings and conduct, conciliated the esteem of those of a different persuasion. A steady friend to our excellent constitution, he ever laboured to preserve it entire; this induced him to petition for the reform of some abuses during the administration of Lord *North*, at a period when the influence of the crown was supposed to have exceeded its due bounds; this brought him forward in later times, with additional energy, to resist the democratic spirit, which menaced tenfold evils. The duties of a magistrate he exercised with candour, with a temperate yet zealous warmth to protect the oppressed. His benevolence to the poor was unbounded, his repeated exertions to relieve the wants of a populous neighbourhood, by the importation of corn in times of scarcity, were truly munificent. Temperate in diet, he enjoyed the fruits of abstinence, and, until a few years previous to his decease, possessed

possessed an unusual share of health and vigor. His conversation was lively, replete with instruction, and brilliant with fallies of true humour; yet too great sensibility at times lowered his natural flow of spirits, and occasioned severe dejection.

"Of his literary character the public is the impartial judge, and that public not only in this, but in foreign countries has fixed on it the stamp of approbation. Blessed with a memory the most retentive, his powers of composition were rapid; his works were generally printed, as they flowed from the pen, with little or no correction, hence, some inaccuracies may be expected, but their numbers are trifling.

"Such, candid reader! is the true but imperfect sketch of the character of a man who to superior talents united the utmost goodness of heart.

"Accept, faintest spirit! this unavailing tribute of filial duty! May the example of thy virtues stimulate my exertions! May my latter end resemble thine!" P. v.

We perfectly agree with Mr. Pennant, that if engravings are not *really illustrative* of the subject discussed, they are better omitted; at least good *maps*, such as those given in these volumes, are infinitely more useful to the readers of a work professedly geographical. The great divisions of *India extra Ganges*, *China*, and *Japan*, into which the third volume is portioned out, are, in the course of description, again subdivided into smaller heads, and subordinate states; and are accompanied with historical and geographical details, as amusing as the nature of such a work would permit. The most esteemed writers on those subjects, and the most authentic voyages and travels, are every where consulted and abridged; and we follow the writer with particular pleasure where his own favourite study, NATURAL HISTORY, leads him into discussions, always highly instructive and often profound, concerning the various animal and vegetable productions of Asia. That is his peculiar excellence, which we say without meaning to derogate from the other well-executed parts of this general survey of nature and art; and on this topic, the author being perfectly at home, he will never fail to please. In the survey of China, the subjoined account of the famous *edible nests*, so great an article of Asiatic luxury and commerce, will doubtless be gratifying to our readers of the *haut Gout*.

"It is this country that produces in such quantities the *edible birds nests*, held by the epicure of the east to be the first of delicacies. It is chiefly made use of in soups and ragouts of chickens; the nests are first softened in water, pulled to pieces, and mixed with ginseng, put into the body of the fowl. The above is then to be stewed in a pot with a sufficient quantity of water, and left on the coals the whole night. The best kinds which are white, and quite pure from dirt, are dissolved in

in broths in order to thicken them, and to give them that flavor the Orientalists so much admire. Of the black and foul nests is made glue.

“ Mr. Latham gives the following account : “ It weighs about half an ounce, and is in shape like half a lemon, or, as some compare it, to that of a saucer, with one side flat where it adheres to the rock. The texture of it is somewhat like *Ispinglass*, or rather more like fine *Gum-dragon*, and the several layers of the matter it is composed of very apparent ; being fabricated from repeated parcels of a soft slimy substance, in the same manner as the martins form theirs of mud. Authors differ much as to the materials of which it is composed ; some suppose it to consist of *sea worms* of the *Mollusca* class ; others of the *sea-qualm* (a kind of cuttle fish) or a glutinous sea-plant called *Agal Agal*. It has also been supposed that they rob other birds of their eggs, and, after breaking the shells, apply the white of them for that purpose.

“ These nests are found in vast numbers in certain caverns in various isles in the *Soolo Archipelago*, situated between longitude 117° and 120°, lat. 5 and 7 ; particularly in three small isles or rather rocks, in the caverns of which the nests are found fixed to the sides in astonishing numbers. They are also found in amazing quantities on a small island called *Toc*, in the straits of *Sunda*, the caverns of which are lined with the nests, but no where in greater abundance than about *Croce*, near the south end of *Sumatra*, four miles up a river of that name ; but they are not peculiar to the above places ; for they are likewise common from *Java* to *Cochin China* on the north, and from the point of *Sumatra* west, where it is called *Layung*, to *New Guinea* on the east, where the sea is said to be covered with a viscous substance like half-melted glue, which the bird is supposed either to take up from the surface with its bill during flight, or to pick it from the rocks when left there by the waves.

“ The best nests, or those of a pure white, and free from mixture, sell in *China* from 1,000 to 1,500 dollars the *picul*, the black and dirty ones for only twenty dollars. The last are supposed to arise from age, mixed with dirt or feathers ; and the gatherers beat down all the black ones they can get at, in hopes that, from the necessity of the birds making fresh nests, they may meet with the more valuable ones at the next gathering. It is said, that the *Dutch* alone export from *Batavia* 1,000 piculs of these nests every year, which are brought from the isles of *Cochin-China*, and those lying to the east of them. Among our *East India* imports, it is much to be wondered that, among other luxuries imported by us from the East, the use of these nests should not have found a way to our tables ; as yet being so scarce in *England*, as to be kept as rarities in the cabinets of collectors.” P. 66.

There is another article of great estimation in the Chinese marts, the account of which, by this eminent naturalist, will not fail to prove interesting to those engaged in similar pursuits.

“ *Ging feng*, the celebrated medical plant of the *Chinese*, is found in this country, and many parts of *Chinese Tartary*, of *Korea*, and even in the provinces of *Shan-si* and *Honan*, in *China* itself ; but the latter

latter is of an inferior kind. It grows on the steep of wooded mountains, or rocks, and on the banks of deep rivers. The root which is applied to use is said to be of the shape of a man. There is not a physician of eminence but what has celebrated its virtues; and exactly in the style of our empyrics. "It fortifies," says *Shi-Chin*, "the noble parts, keeps the body in good plight, fixes the animal spirits, cures the palpitations occasioned by sudden frights, dispels malignant vapours, clears the sight, opens and dilates the heart, and strengthens the judgment. When it is taken a considerable time together, it makes the body light and active, and prolongs life." In a few words, there is not a disease incident to the human body but what it infallibly cures. The *Manchews* style it *Orhota*, the *most noble*, or *queen of plants*; others the *golden well bordered with precious stones*. There are extant nine ancient receipts, and sixty-nine modern. The value of the root increases; it was formerly worth its weight in silver; "at present," says *Du Halde*, "it is sold for nearly its weight in gold."

"In 1709, when the great *Kang-hi* was on one of his progresses into his *Manchew* dominions, he was desirous to give his favourite *Tartarians* a valuable perquisite, and sent ten thousand of his soldiers to collect all the *Ging-seng* they could find. Each were to give him two ounces of the best, and to receive for the remainder an equal weight of fine silver. They sallied forth, and collected in the year twenty thousand pounds weight; but suffered sufficiently, for they were allowed neither tent or any sort of covering, and the places of search swarmed with tigers. Those who did not return on the signal of moving their quarters, were supposed to have been devoured by those dreadful animals.

"In the *Chinese* dominions, *Ging-seng* grows between the thirty-ninth and forty-seventh degrees north latitude, and between ten and twenty east longitude from *Peking*: but is not confined to the old world; it was discovered in *Canada*, in 1704, by *M. Sarrazin*, who sent specimens to *Paris*. It was introduced into *England*, in 1740, by the worthy *Peter Collinson*, and now flourishes in *Kew* garden. *Linnaeus* first called this plant *Sion Ninsi*, afterwards *Pananx quinquefolium*. *Ehret.* in *Trew*, tab. 6. names it *Araliastrum*; and *Catesby*, Appendix, tab. 16. *Aureliana Canadensis*, after *Lafitan*. Doctor *Woodville*, i. 270. retains the *Linnaean* name.

"In *America*, it is not confined to *Canada*. It is found even as far south as *Virginia*, being discovered on the shady hills and vallies of that state, towards the end of the last century, by doctor *John Clayton*. The six *Indian* nations call it *Garangtging*, or the *human thighs*. The Europeans have imported a great deal into *China*; but it is not in the same esteem, says *Osbeck*, in which the roots of the *Chinese* dominions are held. The Indians of *America* do not apply them to any use, but multitudes are employed in collecting them for sale to the merchants of *Quebec*. Our physicians depreciate the virtues of this root so much, that notwithstanding it has found a place in our dispensatory, yet is not mentioned in the *Pharmacopœia* of the London College. The power of the medicine may possibly have been exaggerated in *China*, but I never can believe that a root so universally esteemed in that empire for ages can be destitute of virtues. Father *Jartoux* speaks highly of its qualities, from his own experience, on the
very

very spot. To him I give full credit, but at the same time shall observe, that the trial he made was from the fresh roots. The experiments on which the *English* physicians founded their opinion, were from dried and exhausted specimens." P. 163.

At p. 171, we have also a very good account, or rather history, of the valuable plant Rhubarb, which we insert for the same reason, as the authorities adduced are indisputable, and the judgment of the reporter correct.

" Let me here introduce some account of the celebrated drug, the Rhubarb, of which *Tartary* and *China* is the seat. The rhubarb of all the medicinal kinds is found in great abundance in several parts of the *Chinese* dominions, and even in *China* itself. In the province of *Se-chwen*, in the mountains of *Snow*, in *Shen-fi*, where troops of camels are loaden with nets full of rhubarb in the months of *October* and *November*: it abounds also in *Tanguth* about the lake *Koko-nor*, *Little Bucharia*, and all the chain of hills from lake *Baikal* westward. It grows south as far as *Quang-tung*; but the southern rhubarb is little esteemed, yet much of it comes to *Europe* by sea; I may add that, out of the *Chinese* empire, it is found in *Thibet*.

" Rhubarb was known to *Discorides*, who lived in the reign of *Nero*, as a valuable purge; and *Paulus Aeginetus*, a physician of the seventh century, prescribed it for the same purpose. It was brought from the remotest parts of the ancient *Scythia*, and the use was continued through all succeeding ages, without any certain knowledge of the plant to which the roots belonged. *Marco Polo* observed it on the rocky mountain near *Suchur*, in the province of *Tanguth*, and says it was sent to all parts of the earth; for it found its way to *Europe* from those distant regions even in that early time.

" *Gerard* gives a figure of the well known rhubarb of our gardens, with roundish crisped leaves. This he names, very properly, *Rheum antiquorum*. *Parkinson* gives another in his *Paradisus terrestris*, which he procured from doctor *Mathew Lister*, physician to *Charles I.* This is acknowledged, from both their accounts, to be weaker than the other kind which came from *China*; it is frequent in our gardens. I do not remember that the roots were ever applied to medicinal uses, but of the tender shoots of the leaves are made excellent tarts, in the early summer, not inferior in taste to the codling.

" The plants which produce the true rhubarb have been but lately discovered; the seeds of the *Rheum Palmatum* were sent from *Russia* by the late doctor *Mounsey*, to doctor *Hope*, of *Edinburgh*, in 1763. He sowed them in the botanical garden; they succeeded greatly; and he, with his usual liberality, communicated them to the curious. He drew up an account of the plant, and inserted it, attended with most accurate plates, in vol. iv. p. 290, of our *Phil. Transactions*. Doctor *Woodville* gives also a good figure of the plant, at p. 227 of his medicinal botany; as to that referred to by *Linnaeus* (*Le Brun's* travels, i. p. 188, 189) it seems of some other species of *Rheum*.

" That most excellent character, the Duke of *Arbol*, propagated it with great success, not only in his garden, but on the highland mountains that surround his seat at *Arbol*. His benevolent design of rendering common and cheap this useful medicine, is blest with the utmost success,

success. The roots which he cultivated in the light soils, similar to those of the *Tartarian* deserts, the native place, encrease to a vast size; some, when fresh, have been found to weigh fifty pounds, and to be equal in smell, taste, and effect, to those we import at an enormous expence to our country. On being dried, they shrink to one quarter of their original weight. There is reason to suppose that the *Scotch* rhubarb may be superior in virtue to the foreign, the last being gathered in all seasons, as the *Mongall* hunters chance to pass by. They draw up the roots indiscriminately, pierce them at one end, string them on their belts, and leave them to dry on their tents without further care. In all probability the time is not remote in which the *British* rhubarb will supersede the necessity of the use of the foreign.

“ But there are other kinds which are said to be equally efficacious with the *Rheum Palmatum*, such as the *Rheum Rhabarbarum* of *Linnaeus*, the *Undulatum* of the *Hortus Kerwensis*, with long waved leaves; the *Rheum Compactum*, a third species, boasts of the same virtues; *Miller* had the seeds sent to him as those of the true kind. The *Rheum Rhabarbarum* is besides met with in *Tartary* about lake *Baikal*, as well as most of the others. This is the species which gave the name of *Rhubarb*, or rather *Rhabarb*, to this drug, the plant being first observed near to the banks of the ancient *Rha*, or river *Volga*; the same prescribed by *Paulus Aeginatus** as one of the ingredients for a purge, under the name of *Rheum Ponticum*; perhaps the trivial name might be derived from its being brought from some part of *Pontus*, to which it was carried from its place of growth. *Pliny* mentions a plant, with a medicinal root, called *Rhacomia*; he says it came from the countries beyond the kingdom of *Pontus*, and, by the name, probably from the *Rha*. He describes its uses, but none of them are similar to that of the rhubarb; I cannot therefore venture to say that it is the same plant.

“ In *Chinese Tartary* the *Bobak Marmots*, (*Hist. Quad. ii. N^o 324*) are said to be the propagators of *Rhubarb*. Wherever ten or twenty plants grow you are sure of finding several burrows under the shades of their broad spreading leaves. It is probable the manure they deposit about the roots contributes not a little to its increase; and their casting up the earth makes it shoot out young buds and multiply. It appears that the *Mongalls* never accounted it worth cultivating; but that the world is obliged to the *Marmots* for the quantities scattered, at random, in many districts of this country. For whatever part of the ripe seed happens to be blown among the thick grass, can very seldom reach the ground but must there wither and die; whereas, should it fall among the loose earth thrown up by those animals, it immediately takes root, and produces a new plant.

“ The *Chinese* call rhubarb *Tay-awhang*; they use it nearly in the same manner as is done in *Europe*; esteem its virtues much as we do, except that which comes from *Canton*: the greatest part of the *Tartarian*, or most valuable, is engrossed by the *Russians*, who purchase it at their town of *Kiachta* (a little south of lake *Baikal*) from *Bucharian* merchants, and send it to *Peterburgh*. This is called the *Turkey Rhubarb*, because formerly it was brought from *Constantinople*, the

* Usually called *Aegineta*. *Rev.*

merchants there receiving it from the *Bucharians*, who now find a readier market near home. The *Chinese* prohibit the exportation of the best rhubarb under severe penalties, but much of it is procured, either by concealing it mixed with roots of inferior quality, or by a contraband trade. The *Russian* government is very attentive to the business, and appoints at *Kiachta* persons to inspect the drug, and to reject all that is bad." P. 171.

A large, a curious, and well-arranged account of the singular quadrupeds and birds of CHINA, are given as an Appendix to the geographical outline of that empire. The last head, in the general division of this volume, is JAPAN; and in this tract of remote geographical research, Mr. Pennant has judiciously taken for his guides, in the account annexed of its civil and natural history, the celebrated travellers and naturalists Kæmpfer and Baron Thunberg. The various classes of vegetables in that island, esculent, medical, &c. &c. are consequently given in very considerable detail, and will not fail of being extremely gratifying to those who may not possess the valuable originals here referred to, or rather accurately and scientifically abridged. The catalogue of quadrupeds, birds, reptiles, and fishes, is not less numerous, interesting, and correct. Its minerals, gems, and other fossil productions, are next treated of. These are followed by a general abstract of the history of the country, and an entertaining account of the manners of the people. The religion, laws, government, arts, sciences, and manufactures of the industrious Japanese, form the succeeding head of consideration. The whole is wound up with an account of the two magnificent capitals of the parent island, and that of the various islands dependent upon it in those seas, so little hitherto explored by European vessels. Hence the best accounts we have of them are extremely barren of information; Mr. Pennant, Jun. has, therefore, at p. 271, very properly subjoined, in a long note, the substance of the discoveries made in this region during the voyage of the ill-fated *Pérouse*. He will excuse us for adding, that the work might have been greatly improved by a similar conduct in regard to some other Oriental publications of a very recent date, which have thrown new light on the history of many of the great kingdoms situated in this eastern extremity of Asia; particularly Colonel Symes's Embassy to Ava, and Mr. Turner's Account of Tibet, two works of great authenticity, and containing the most important information.

Volume the *fourth* contains the leading geographical points of most importance to be known in the Malayan Islands, New Holland, and the Spicy Islands. The general abrupt appearance, on a first view, of the Malayan Islands, exhibiting the
unequivocal

unequivocal and dreadful marks of the ravages of the general deluge, a circumstance very seldom touched upon by the great sceptical geographers of the day, properly engages the first consideration of so worthy and pious a man as was the late Mr. Pennant. The vast height of the mountains on these islands, the stupendous chasms of intermediate valleys, the innumerable volcanos that sometimes blaze forth among them, demonstrate to the reflecting mind these amazing vestiges. The striking outlines in the civil and natural history of Sumatra, Java, Borneo, and those of inferior note, are successively discussed. Under the head of Java, there is a long and curious account of the deadly tree, peculiar to that island, entitled UPAS. In the account given by travellers of the poisonous effluvia emitted from it for many miles around, and the instantaneous stroke of death inflicted by the inhaling of it, there is doubtless great exaggeration; yet it is scarcely possible to conceive the whole to be either founded in imposture, or the fruit of an heated imagination. The following, however, is the result of Mr. Pennant's researches, taken from Rumphius, from Kämpfer, and other celebrated Oriental botanists, not likely, any more than Mr. Pennant, to have been imposed upon by others, or deceived themselves.

“ The tree, so long famed in many of the *East-India* islands for the wonderful, and almost incredible effects of its poisonous juice, has hitherto eluded the prying eye of the naturalist; and, consequently, its class in the botanical system has never yet been ascertained, notwithstanding the indefatigable researches of *Europeans* to obtain full information upon so interesting a subject; all we know for certain of the tree itself is the figure of its leaf and fruit, which the learned and accurate *Rumphius* has exhibited in the *Herbarium Amboinense*. After much entreaty, and persevering application to the *Dutch* governors of the *Celebes* (the most noted of all the islands of the *East Indies* for the production of this tree) *Rumphius* was favored by *De Cops*, governor of *Macassar*, with a branch of it, and a specimen of its poisonous juice. An ensign of the army was deputed in form to be the messenger of so rare a present. Of such a penetrating and malignant nature was this found to be, that the very touching with the hand the *Bamboo* in which it was inclosed, occasioned a tingling and numbness, like that felt in a limb that had been exposed to intense cold, and suddenly brought to the fire.

“ Nature has wisely ordained that this baneful tree should be extremely rare, and its situation the most sequestered from the busy haunts of men, amidst mountains of difficult access, and inhabited by the most barbarous tribes; they alone are acquainted with the effects that this subtle poison has upon the circumambient air, and such animals as approach its tremendous shade. The atmosphere is here said to be so infected by the deleterious quality of the effluvia of this pestilential tree, that birds which accidentally perch upon its boughs are seized with

with torpor, and drop down dead. No man dares approach it without his hands, feet, and head being well shrouded with linen cloths; were this precaution neglected, he would become benumbed, and presently lose the use of his limbs. The dripping of rain water from the tree upon the body, causes it to swell; and should it fall upon the bare head, the loss of all the hair would ensue. No other tree can exist in its vicinity, and the earth beneath it is parched and withered; so that Death seems eminently to have fixed his station here.

"It is no wonder that the love of the marvellous, natural to mankind, has added somewhat to the truly astonishing scenes that the environs of this tree exhibit. Hence the rude fictions of this mountainous tract have made it the habitation of a serpent, whose eyes glare like fire in the night, and remind us of the fabled gardens of the *Hesperides* in classic lore, whose stationary centinel was a watchful dragon.

"The Dutch call this tree *Macasserne Gift-boom*, or *Spatten boom*; and in the *Malaye* language it is termed *Caju-Upas*, that is to say poison-tree, and the fruit simply *Upas*. By the people of *Macassar*, and throughout *Celebes*, both the tree and its poison are called *Ipo*.

"The darts to which the natives apply this poison, are a foot or eighteen inches in length, very slender, made of reed, or light wood, and armed with the tooth of the *Lamia* shark smeared with poison. These are fixed in a tube five or six feet long, and blown by the breath of the assailant with great force to the distance of pistol shot: upon reaching the destined object, the barbed tooth adheres, and the wood only can be extracted, or sometimes detaches itself, and falls to the ground. The effect of the poison is to produce a sensation of heat in all parts of the body, and oppressive Vertigo in the head, which is presently succeeded by a total debility, and death within the space of half an hour is the certain consequence. Nay, so rapid are its effects, in some instances, as to prove fatal in less than a quarter of an hour. And farther, so instantaneously does its virus pervade the whole human frame, that by experiments made upon malefactors, it has been proved, that if the thumb or the foot only be wounded by the poisonous dart, and amputation immediately performed upon the affected member, astonishing to relate! death infallibly ensues.

"After a long intercourse, and many bloody contests with the natives of *Celebes*, which may be styled the *Colchos* of *India*, being an island noted for many other sorts of poison, the Dutch acquired the knowledge of some specifics among the indigenous plants, which disarmed this tremendous weapon of much of its terrors. Here are said to be two species of the *Ipo*, distinguished by the names of male and female, and that the poison of the latter is much less efficacious than that of the former, and used chiefly for the destruction of game. The juice is extracted from the tree by piercing the bark of the trunk, and inserting therein long bamboos sharpened at the point. Four or five of these are fixed to one tree, and remain three or four days, that the sap may leisurely distil into them, and when filled they are removed for use." P. 42.

The geography, natural history, &c. of the important national acquisition, NEW HOLLAND, forming the second general

ral division of this volume, and coming from so able a naturalist as Mr. Pennant, will undoubtedly be read with that avidity which the perusal will well repay; so far, at least, as the concentrating into one focal point, of all the slender rays of information yet obtained, in regard to this recent discovery of our bold navigators, can be supposed to gratify the student in those lines of science. Having, however, already made several considerable extracts from these volumes, we must refer our readers for the details to the work itself. They will find the catalogue of birds, in particular, very numerous, and many quite new to the tables of the ornithologist.

The last article of the fourth volume treats concerning the Molucca, or Spicy Islands, which Mr. P. justly describes "as a land of romance, where nature assumes a new shape, in picturesque scenery, and in the beautiful and singular form of numbers of the animal and vegetable creation, whether inhabitants of land, or water." P. 148. As a specimen of the agreeable and entertaining manner in which the topics in this final division are treated, we insert the following account of the famous Bird of Paradise.

"The *Paradisea Apoda*, of which there are two varieties called the greater and lesser birds of Paradise, chiefly inhabit the *Arrou* isles. They are natives of both *New Guinea* as well as of these islands, are supposed to breed in the first, and to reside there during the wet monsoon, but retire to the *Arrou* isles, about a hundred and forty miles to the east, during the dry or western monsoons. In the east monsoon they moult their long feathers, but recover them in the west. They always migrate in flocks of thirty or forty, and have a leader, which the inhabitants of *Arrou* call the *King*: he is said to be black, to have red spots, and to fly far above the flock, which never desert him, but settle where he settles. They constantly avoid flying with the wind, which ruffles and blows their loose plumage over their heads, and often forces them down to the ground, from which they are unable to rise without some advantage; hard showers of rain are equally destructive to them. When they are surprised with a strong gale, they instantly soar to a higher region, beyond the reach of the tempest; there they float at ease in the serene sky, on their light flowing feathers, or pursue their journey in security; during their flight they cry like starlings, but in the distress of a storm blowing in their rear, they express it by a note resembling the croaking of ravens.

"When they alight, it is on the highest trees, the *king* taking the lead; they prefer the *varinga parvifolia*, on the berries of which these birds and various sorts of parrots feed; some say that they feed on nutmegs, on butterflies, and even small birds; the strength of their claws favors that opinion; yet that circumstance may also be requisite to birds, which are always to live perched. The natives of *Arrou* watch their arrival, and either shoot them with blunt arrows, or catch them with bird-lime or nooses; when taken, they will make a vigorous

rous resistance, and defend themselves stoutly with their bills; they are instantly killed, exenterated, and the breast bone taken out, then dried with smoke and sulphur, and exported to *Banda*, where they are sold for half a rix-dollar, but on the spot for a spike nail, or a bit of old iron. They are exported to all parts of *India* and to *Persia*, to adorn the turbans of people of rank, and even the trappings of the horses, as I have before mentioned; they even reach *Turkey*.

“No birds have ever had so much fable mixed with their history; it was believed that they always remained floating on the spicy *Indian* air, and of course not to be in want of legs or feet, of which they were supposed to be destitute; that when they wanted to sleep, they hung themselves by their two long feathers to the boughs of a tree; that they performed the act of love during their flight, and that even ovation, and exclusion of the young, was discharged in that element, the male receiving the egg in an orifice nature had given it for that purpose; that they lived on the dew of heaven, and had no evacuation like other mortal birds. From their being so much conversant in the higher regions, the *Portuguese* styled them *Passaros da sol*, or *Sparrows of the Sun*; the islanders *Manu-co-dewata*, or the birds of *God*, and most of the *Europeans* name them the *birds of Paradise*. So happily did the opinion work on the little kings of the isles, that seeing them descend (as it often happened) dead from the heavenly regions, they became converts to the truth of the immortality of the soul.” P. 150.

The other curious objects, as well as the geographical and historical pictures of these remote islands, are discussed with equal liveliness and precision; and, on the whole, this survey of the globe, with an eye glancing at once at its external and internal history, cannot fail of proving a most acceptable addition to that class of books, of all others, the most important and interesting to the philosopher, the subject of whose investigation is *NATURE* and *MAN*; through the knowledge of which, in all their wonderful variety, the contemplative mind ascends to the partial conception of the great Creator. It is not the smallest merit of this work, that, in the course of it, this awful truth is not forgotten to be inculcated by a writer, “whose religious principles,” as his son in the Preface informs us, “were pure and fervent.” To the work of such an author, and thus conducted, we cannot but wish every possible success.

ART. III. *A Review of the corrected Agricultural Survey of Lincolnshire, by Arthur Young, Esq. published in 1799, by Authority of the Board of Agriculture: together with an Address to the Board, a Letter to its Secretary, and Remarks on the recent Publication of John Lord Somerville, and on the Subject of Inclosures. By Thomas Stone. 8vo. 421 pp. 8s. Cawthorn. 1800.*

MR. STONE was engaged by Sir John Sinclair, then President of the Board of Agriculture, to prepare a sketch of a Report of the Rural Economy of the County of Lincoln; which was "presented to the Board, and printed for private circulation in the County, in the year 1794." P. viii. Mr. S. expected that the remarks upon, and additions to, it by various hands, would be committed to him; in order to his making, together with his own further information, a more full and accurate Report, such a Report (we presume) as the Board would sanction by its authority, having carefully examined and considered it. But, alas! instead of this compliment to the unfortunate author, the Board locked up his papers, or put them into the fire (it does not appear which) and dispatched *the Secretary—himself—in person*, to make a new survey, which should enlighten and charm the men of Lincolnshire, and all other persons in the kingdom.

This account (which we collect from the author's introductory address to Lord Carrington, &c. but which we choose to give in our own words, that we may avoid the usual prolixity of agricultural writers) will prepare the reader of this book for a hostile judgment against the Board and its Secretary; and will show it to be probable, that some abatement must, in justice, be made from the censures which are here cast upon them.

The vast "expectations with which the public witnessed the establishment of the Board of Agriculture;" or, as we should say, the looks of anxious suspense which it cast towards this mountain in labour, are here well described; and so is the disappointment of the public, when the mountain came to be delivered, and the little mouse, or litter of mice, appeared.

The Secretary's work upon Lincolnshire is declared to be dangerously imperfect; and the author's review of it is offered, to prevent some of the mischief that might be produced by it. We believe, however, that the mischief is more effectually prevented, by the general oblivion into which that work has fallen in Lincolnshire.

Now comes another introductory Address, to Mr. Arthur Young himself; the substance of which is, that Mr. Stone has a great deal, and that Mr. Y. has no practical, knowledge of agriculture, whatever he may have of the wine trade, his original destination at Lynn-Regis; and that he has long personally disliked this author. The first and second Presidents of the Board are mentioned (by a noble, but anonymous correspondent of Mr. Stone) with sufficient freedom; with how much justice, agriculturists must determine; one, as "wishing to work himself into fame by much writing;" the other, as possessing "no one idea as to agriculture, further than in ploughing with bullocks instead of horses." P. 23. For the greater credit of the third President, strong wishes are expressed; and we shall be happy, *whenever we are able*, to announce that those wishes are likely to be gratified.

We arrive at length, after 44 preliminary pages, at the Review of Mr. Young's General View, which we shall re-review with all possible celerity; believing that the public is nearly fatiated by the quality, as well as quantity, of agricultural *science*, with which it has lately been crammed.

When will poor Lincolnshire be truly known to the rest of the kingdom? When men of veracity shall give an account of it; who have passed, not only *seven weeks*, or months, but the greater part of their lives within it. Mr. Y. speaks of "rich plains of meadow, all alive with great herds of cattle." Mr. S. speaks of them as covered, at another season of the year, "with water to the depth of several feet, and all alive with fish." P. 29. At pp. 64, &c. Mr. S. extracts from his own Report of Lincolnshire some remarks concerning *leases* and *rents*, which appear to us very deserving of the attention of landlords; among which is the following:

"Rent is an annual sum paid by the tenant to the landlord, without diminishing the value of his property; and when the value of an estate is reduced, it cannot be called rent, but so much deducted from the real worth of the possession. Proprietors of land do not all of them consider this matter in a true light; and when they can advance the annual income of their estates, consider it as rent, whilst the property is suffering in an equal proportion to the annual sum received during demise." P. 67.

At p. 75, we find an useful caution, and (Mr. Stone's impartiality being presumed) a valuable piece of information:

"In consequence of the price of thrashing machines having been by the inventor fixed too high, almost every mechanical knave has been tempted to set up the trade of making them; there are swarms of them, therefore, not worth a shilling. Mr. Raistrick of Northumberland,

and of No. 15, Charing-Cross, is decidedly the first mechanic in this line ; as also for the making of churns."

At p. 174, we enter upon a prodigiously long Chapter, on the subject of *Paring and Burning*. Mr. Y. is an advocate for this process in husbandry, upon all soils, and frequently repeated ; Mr. S. opposes him very strenuously, and, we think, successfully. He seems to prove by facts, that

"paring and burning, as a general practice, is not the process by which a system of good husbandry can be established : that where it has been practised most, and more particularly where it has been repeated, evident marks of sterility remain :—That Mr. Young is not warranted by the enquiries and investigations contained in his Report, to draw any of the conclusions he has given :—That in the best cultivated counties in England, particularly in Norfolk, Suffolk, &c. &c. paring and burning is a process rarely practised, and now scarcely understood :—And, finally, that its tendency is to allow the tenant to anticipate and seize upon the interest of the landlord, and to possess himself, in three or four years (without any material expence) of all the benefits which, under a regular course of husbandry, he would be a long term of years in obtaining." P. 227.

The cases in which it should be allowed, and the necessary limitations of it, are then set forth. In this chapter, at p. 196, we find a notable specimen of the dexterity with which agricultural writers eke out their books ; this is, by printing at full length the letters of their correspondents, with all their insignificant introductions, compliments, and adieus :—"Sir, I was equally disappointed with yourself, in not meeting you when I was in Bedfordshire. When I again take that journey, I hope to be more lucky. I am not certain when that will be, but I hope it will be before the end of the year," &c. If all such impertinent matter were struck out of the *Annals of Agriculture*, the reader would perceive many a large hiatus in every number of that notable work. But, lo ! a much bolder exploit, in the business of eking, calls for our notice. From p. 245, we have an extract three pages long, with which we had before been treated (*totidem verbis*) at p. 169. This is surely the *ne plus ultra* in the art of book-making : the notes at p. 248, &c. fall far short of it. But indeed agricultural writers of all ranks, from the very highest to the lowest, do practise this art of book-making in such a degree as can hardly be imagined, except by those very few persons (in which unfortunate number we are) who read *all* the dreams which they choose to commit to the press.

On the subject of *warping*, it seems that Mr. Y. was deluded ; and that his sanguine expectations (as all his expectations

tions are) will not be realized. Indeed he appears, in this matter, to have met with interested and fraudulent information.

Mr. Stone's objections (p. 312, &c.) to the *cottage-system*, on the assigning to each labourer a sufficient quantity of land for keeping a cow and pig, is the most superficial and unsatisfactory part of his book. Like other declaimers on the subject, he enumerates very carefully the objections to this scheme, forgetting to state in the account its many and great advantages, Mr. Young's remark concerning ale-houses was just and salutary; Mr. Stone's jest upon it is flippant and petulant; and the extract "from a celebrated author," is so little to the purpose, that no reason occurs to us for the insertion of it, except the filling of three pages.

The following is a sample of those mischievous incitements to discontent among the poor, which we have frequently had occasion to reprehend in agricultural treatises, and particularly in the *County-Surveys considered* by the Board of Agriculture.

"The conduct of the West-India planter towards his slaves, lately so much commented upon, in many respects exceeds in kindness and humanity that which is *generally* practised by the British farmer towards the labouring poor. The former has a property in his slave, and is consequently interested in keeping him not only alive, but in good condition, and in his full strength, that he may be enabled to perform his daily labour. The former generally bargains to pay his labourer the least possible sum he can contract for. Moreover, in the moment of sickness or distress he is left to resort to the parish for relief, where he is again subjected to the same hard bargain; even in the expenditure of what he obtains he has other difficulties to encounter." P. 330.

A more gross (we had almost said) more wicked libel, was never published against British farmers; and it is completely contradicted by Mr. S. himself at pp. 335-6. At p. 334, we find a plausible, but romantic statement, of the profits in the trade of a *butcher*. If this account were accurate, these heroes of the knife would be the richest and finest men in every village; or, rather, the number of them would become ten-fold, and so their importance would be kept down. Mr. S. thinks (p. 336) that the *clergy* might be well employed in dispensing "*advice, medicine, and attendance.*" Where the knowledge and judgment, requisite for this purpose, happen to be possessed; and a minister finds time for such engagements, after all proper attention to his peculiar duties and studies, and to the care of his own household, undoubtedly the poor derive great benefit from such charitable offices. But will any one require that the clergy in general should be *educated* with a view to these services? that they should be physicians, apothecaries,

and

and druggists? and, if not so educated, will they not be in danger of killing as many as they cure? What would a certain orator, *from this same county of Lincoln*, say to such a scheme; who will not allow them to practise even a little wholesome *farming and grazing*; who seems to think they ought to pass from bed into their study, and then again to bed? We trust that more sapient counsellors will be found in this matter, than either the orator or Mr. Stone.

Sect. III. p. 334, "on Religion," induces us to wish that Mr. Young, and his present antagonist, and all agricultural writers whatever, would abstain from this topic, till they have learnt to treat it with much less flippancy and vulgar jocularity. Surely no set of men, but the Board of Agriculture, would have made *this* an article of enquiry, to be conducted by such persons as have generally been employed to survey the several counties of England. But these persons seem to have understood well the minds of their employers. They have done all that *such* writers could do, to bring the ministers of religion into public disesteem, and the most ancient legal provision for their maintenance into general odium and reprobation; and all this with a thousand canting professions of respect for religion itself.

We ought to apologize to our readers for the length of such an article as this; and we will not increase their dissatisfaction by any extended notice of the Appendix; which contains much panegyric upon the first, and disparagement of the second, President of the Board of Agriculture. We have neither leisure nor inclination, "*tantas componere lites.*" Probably, neither Sir John will be much elated, nor my Lord much dejected, by such a testimony as this. A most romantic scheme is then set forth, at great length, for "an universal friendly society for the whole British empire." Some remarks are added on the late scarcity; on sheep and wool, oxen, and inclosing; for an acquaintance with which, we remit to the book itself those who can read with patience the surfeiting compliments, or the vulgar and bitter revilings, which are so freely interchanged by the agriculturists of the present day.

ART. IV. *A Tour through the whole Island of Great Britain, divided into Journeys; interspersed with useful Observations; particularly calculated for the Use of those who are desirous of travelling over England and Scotland. By the Rev. C. Cruttwell, Author of the Universal Gazetteer. In Six Volumes. 8vo. 2l. 8s. Robinsons. 1801.*

THE former labours of this author have received the best proof of the public regard, by an extensive circulation; and that this will do the same, we have not the smallest doubt. He has divided the whole of the kingdom into different journeys, every where diversifying local information with historical record. In the first volume, a short history is exhibited of England, Scotland, and Wales, with a concise survey of each county, and an account of its agriculture, commerce, parliamentary consequence, and population. The reader will also find, in this portion of the work, a representation of London and Westminster, with the several additions to each.

The Itinerary commences naturally from London, through Kent to Dover, and thence from the South and West towards the North and East. The second, third, fourth, and fifth volumes are occupied by the journeys through England and Wales, with the islands round the coast of Great Britain. The sixth, and last, volume is appropriated to Scotland. Such being the editor's plan, we have only to give our readers specimens of its execution. From the first volume, we take the general account of Essex.

“ Essex is a maritime county, bounded on the north by Cambridgeshire and Suffolk, from the latter of which it is separated by the river Stour; on the east by the German sea; on the south by the river Thames; and on the west by Middlesex and Hertfordshire: about sixty miles in extent from east to west, fifty from north to south, and 225 miles in circumference.

“ It is divided into fourteen hundreds, and five half-hundreds, in which are 403 parishes, 24 market towns, and about 320,000 inhabitants.

“ Among the Britons, Essex was inhabited by the Trinobantes, and by the Romans included in the province of Britannia Prima: during the heptarchy it made a part of the kingdom of Essex, or the East Saxons. It is now comprised in the home circuit, in the province of Canterbury, and diocese of London. It pays twenty-four parts of the land-tax, and sends eight members to parliament, viz. for the county, and for the towns of Colchester, Harwich, and Malden, two each.

“ The other towns are, Billericay, Barking, Bradfield, Braintree, Burntwood, Chelmsford, Coggershall, Dedham, Dunmow, Epping, Grays, Halsted, Harkew, Hatfield, Horndon, Maningtree, Ongar, Rayleigh,

leigh, Rochford, Rumford, *Thaxted*, Walden, Waltham Abby, and Witham.

“ The climate is mild, and the soil of every species, from the lightest sand to the strongest clay : the greatest part is for the most part well watered, neither is the air so unwholesome as is universally represented ; the most unhealthy parts, viz. the hundreds of Dengy and Rochford, called, in reproach, the hundreds of Essex, so dreaded for the agues they produced, are now, whatever they once might have been, not only the most fertile districts, but equally free from noxious qualities with any other parts of the coast.

“ As Essex is rather singular in the production of a kind of treble crop, consisting of coriander, teazel, and carraway, a particular mention of it may be acceptable to the public. The seeds of these several plants are sown together, very early in the spring, upon a strong old ley, once ploughed, and generally yield very considerable returns ; the usual mode is, for a substantial farmer to take in a sort of partner in this species of husbandry, who is in an inferior situation, and will give up his time to the hoeing and managing of it : the agreement is, that the farmer supplies the land, ploughs it, and pays all parish and other usual charges incident to land ; and the labourer sows it, keeps it clean by frequent hoeings, cuts, threshes, and makes it ready for market, and then the produce is equally divided ; this connection lasts three years, and sometimes longer. In the first the several seeds come up, and, when of sufficient growth, are set out with a hoe ; and the coriander, which is an annual, is ripe before harvest, and produces a return of from ten to fourteen hundred weight an acre ; in the second year the teazel, most of which will run now, yields a load, or six score staves, of fifty heads each staff ; and the carraway from three to six hundred weight of seed : the third year the teazel declines, and the carraway is in perfection, and will yield an equal bulk with the coriander ; and most of the teazel that did not run last season will produce heads this, and afford a fourth or fifth part of the crop it did the preceding season ; by which time the several plants are in general exhausted, though a fourth and even fifth year of carraway has been known to succeed. The coriander, or *col*, as some call it, and carraway, are to be treated with great care when ripe, otherwise the largest and best part of the seed will be lost : to prevent which, women and children are employed to cut it, plant by plant, as soon as it is ripe, and put it immediately into cloths, prepared to receive it ; and in them it is carried to the middle, or some other convenient part, of the field, and threshed upon sail-cloth spread for the purpose, upon which men stand to receive it ; who, with a few strokes of the flail, get the seed clean out of the straw, and are ready for another little load in a few minutes. The teazel is also cut by women, who are instructed to leave the weak and rotten heads, and select only the strong and healthy ones : the others, being of no use, would spoil the sample, and credit of the grower : at the same time, these heads are cut with a stalk of six or eight inches in length, and bound up in small bunches of five-and-twenty heads each, the like number of which bunches constitute half a staff ; which, after a few days' sun to harden and dry them, are tied together upon a stick, or staff, of two feet and a half long, and in this form carried to market.

“ Towards

“ Towards the borders of Middlesex and Hertfordshire there are some large dairy farms, celebrated for the goodness of the butter, particularly that made in the neighbourhood of Epping.

“ On the south side of the county are extensive salt marshes, along the bank of the Thames; and saffron is cultivated in the north-west part of the county.

“ The principal rivers are the Thames to the south, the Stour to the north, the Blackwater, the Coln, the Stort, the Chelmer, the Rodding, &c. most of which abound in fish.

“ There are several ancient camps, and the remains of a Roman military way from Colchester to London.

“ The antiquities worthy notice are, St. Anne's Castle near Great Lees, Barking Nunnery, Barlow Church, Bickinacre Priory, Bileigh Abby, Birch Castle, Blackmoor Priory, Boreham Church, Bredon Priory, Chipping Ongar Church, Coggeshall Castle and Abby, Colchester Castle, &c. Duumow Priory, Earls Colne Church, Greensted Church, Hadleigh Castle, Havering Palace, Hedingham Castle and Nunnery, Ingatestone Church, Iaton Priory, Laver-Marney Castle, Lees Priory, Ongar Castle, Pleshy Castle, Raleigh Castle, Rochford Church, Saffron Walden Church, Thaxted Church, Waltham Abby and Cross, Witham Church, &c.” P. lxxviii.

Our next example will be part of the account of Lincolnshire, with a description of the decoys for wild-ducks; which, though given in various books, seems here to be stated with peculiar clearness.

“ *London to Crowland.*

			M.	P.
Peterborough, p. 43	.	.	81	6
Glinton	.	.	5	4
Peakirk	.	.	1	0
Dunbeer	.	.	3	0
Crowland	.	.	2	0

In the whole 93 2

“ At Peakirk, St. Pega, after the death of her brothers at Crowland, in 714, settled in a cell here, which was afterwards improved to a monastery, and endowed by Edmund Atheling. It suffered by the Danes in 870, and again more severely in 1013. It existed however till 1018, when the abbot of Peterborough obtained the house and revenues, and removed the monks to Crowland.

“ Crowland, or Croyland, is situated in the fen country, well drained by cuts or channels, at the union of the Nen and the Welland, with a curious bridge of a triangular form, rising from three segments of a circle, and meeting at a point at top; it is so steep in its ascent and descent, that neither carriages nor horses can get over it. Each base of this bridge, it is said, stands in a different county, viz. Lincolnshire, Cambridgeshire, and Northamptonshire; horses and carriages go under the bridge. On the south-west wing, which faces the London road, is placed, in a sitting posture, a stately image of king Ethelbald; it has a crown fleury on the head, and a glove in the right hand; it was erected

erected about the year 860. This town contains four streets, and formerly had a market every Saturday, but which of late years is quite decayed. It derives its greatest gain from its wild ducks; of which sometimes they drive 3000 into a net at once by dogs; and they are brought hither by decoy-ducks, trained for the purpose; and the art of taking the fowls by this means is a most singular instance of the ingenuity of man, in being able to make any of the animal creation cunning enough to assist him in the destruction of its own species. The decoy-ducks are hatched and bred up in the decoy-ponds, in which are certain places where they are constantly fed; and being made tame, they are used to come to the decoy-man's hand for their food. When they fly abroad it is not known whither they go, but some conjecture into Holland and Germany, where they meet with others of their own kind, and sorting with them, they draw together vast numbers, and kidnap them from their own country; for being once brought out of their knowledge, they follow the decoys, who frequently return with a vast flight of fowls along with them, after being absent for several weeks.

“ When the decoy-men perceive they are returned, and that they are gathering and increasing, they go secretly to the pond's side, under a cover made with reeds, so that they cannot be seen, where they throw over the reeds handfuls of corn, in such shallow places as the decoy ducks are usually fed, and where they are sure to come for it, and to bring their new guests with them for their entertainment. This they do for two or three days together, and no harm follows to the poor strangers; till throwing in this bait one time in an open wide place, another time in another wide place, the third time it is thrown in a narrower place, where the trees which hang over the water and the banks stand closer together; and then in another yet narrower, where the said trees are over head in an arbour, though at a good height from the water. Here the boughs are so artfully managed, that a large net is spread near the tops of the trees among the branches, and fastened to hoops which reach from side to side. This is so high and so wide, and the room is so much below, and the water so open, that the fowls do not perceive the net above them. Here the decoy-men keeping unseen behind the hedges of reeds, which are made perfectly close, go forward, throwing corn over the reeds into the water. The decoy-ducks greedily fall upon it, and calling their foreign guests, invite, or rather wheedle them forward, till by degrees they are all gotten under the arch or sweep of the net which is on the trees, and which by degrees, imperceptibly to them, declines lower and lower, narrower and narrower, till at the further end it comes to a point like a purse, though this further end is quite out of sight, and perhaps two or three hundred yards from the first entrance.

“ When the whole flight of ducks are thus greedily following the decoys, and feeding plentifully as they go, and the decoy-men see they are all so far within the arch of the net as not to be able to escape, on a sudden a dog, which till then keeps close, being perfectly taught his business, rushes from behind the trees, jumps into the water, and swimming directly after the ducks, barks as he swims. Immediately the frightened ducks rise upon the wing, to make their escape, but are
beaten

beaten down again by the arched net, which is over their heads. Being then forced into the water, they necessarily swim forward for fear of the dog; and thus they crowd on till by degrees the net growing lower and narrower, they are hurried on to the very further end, where a decoy-man stands ready to receive them, and who takes them out alive with his hands. As for the traitors that drew the poor ducks into this snare, they are taught to rise but a little way, and so not reaching to the net, they fly back to the ponds, and make their escape; or else being used to the decoy-man, they go to him fearless, and are taken out as the rest, but instead of being killed with them, are stroaked, made much of, and put into a little pond just by him, and plentifully fed for their services. As no carts used to come here by reason of the impassableness of the boggy soil, it is a common proverb, "that all the carts which come to Crowland were shod with silver:" but the soil is much improved of late by drains and sluices; most of the ponds are now turned into corn-fields, and a turnpike road leads to it.

"This place is said to have been formerly haunted by frightful phantoms, till Guthlac, a pious man, lived here as a hermit: to this man's memory, Ethelbald, king of Mercia, founded a monastery in 716, and dedicated it to St. Guthlac and St. Bartholomew. The religious being murdered and the monastery burned by the Danes in 870, it was refounded by King Edred in 948, at the persuasion of his chancellor Turketyl, who was afterwards abbot. At the dissolution it was granted to Lord Clinton, when the east end with the transepts was pulled down, and the rest used as a parish church, till the close of the 17th century; after which the north aisle was fitted up for the use of the parish, with a heavy short tower of modern date. The nave was entire in the year 1661, and its roof and south aisle fell within the 18th century; and the beautiful west front, loaded with statues, and the legend of St. Guthlac over the door, stands neglected and running fast to ruin. Only the western-most lofty noble zigzag arch of the tower remains, which was closed up when the rest, with the choir part, was pulled down: at the east end have been taken up the massive oak planks on which the foundation was laid. On the south side is an area called the abby-yard, which was defended, during the civil wars, by three bastions cast up by the towns-people, and still remaining.

"Ingulphus gives a very particular and affecting account of the fire that destroyed this abby in the year 1091, while he was abbot, by the carelessness of the plumbers, at which time they lost a library of above 700 books, and a curious sphere or orrery. It was rebuilt in the year 1112 by liberal contributions, under the administration of Ingulphus's successor, Joffrid: but burnt and rebuilt again under Abbot Edward, between 1142 and 1170. The west front and turrets, and great part of the nave, which had been blown down, were rebuilt by Abbot Merske between 1253 and 1281, and the east end was begun anew by his successor, Richard Crowland, native of the town. The cloisters, together with the north and south cross-aisles of the choir, and the west part of the nave with its aisle, appear to have been rebuilt in the time of Abbots Overton and Upton by one William de Crowland, master of the works. The north aisle, which had been erected by Abbot Bardeney, was repaired by Abbot Littleington, whose rebus

is inserted in the key-stones, together with the name of Ashby, one of his predecessors. Here was buried Waltheof, the great earl of Huntingdon and Northumberland, beheaded by the Conqueror (whose niece he married) and after the execution canonized.

“ A little to the east was Anchor church house, q. d. *Anchorage-house*, where Guthlac lived and was buried. An old decayed building on the site, with two rooms below and two above, was pulled down about the year 1720. There remains at present only the site, a small hillock.

“ In the fields to the north of this were dug up a number of skulls, laid together as if after some battle. A piece of land, formerly moated, in Portland, near Dowesdale, still bears the name of Place yard. St. Guthlac's cross is still remaining between Spalding and Crowland, near Brother-house.

“ It is truly observed by Camden, that in Holland, in Lincolnshire, and generally in all the fen countries, the churches are fair, and built of stone, though the country thereabouts, for many miles, scarce affords a pebble.

“ The history of draining these fens, by a set of gentlemen called *adventurers*; the several laws for securing and preserving the banks, and dividing the lands; how they were, by the extraordinary conflux of waters from all the inland counties of England, frequently overflowed, and sometimes lay under water most part of the year; how all the waters in this part of England, which do not run into the Thames, the Trent, or the Severn, fall together into these low grounds, and empty themselves into the sea by those drains, as through a sink; and how, by the skill of these adventurers, and at a prodigious expence, they have cut new channels, and even whole rivers, with particular drains from one river to another, to carry off the great flux of waters when floods or freshes come down either on one side or on the other; and how, notwithstanding all that hands could do, or art contrive, sometimes the waters do still prevail, the banks break, and whole levels are overflowed together; all this, and much more that might be said on so copious a subject, though it would be very useful to have it fully and geographically described, yet it would take up so much room, that we cannot think of entering any farther into it, than just to mention, that an act of parliament was passed, to enable the adventurers, owners, and proprietors of the taxable lands, and the owners and proprietors of the free lands in Deeping Fen, Pinchbeck, and Spalding South Fen, Therlby Fen, Bourn South Fen, and Crowland Fen, &c. in the county of Lincoln, containing in the whole about 30,000 acres, to raise a competent sum for the more effectual draining and future preservation of the said fens, according to their agreement in that behalf, dated February 23, 1737, and to carry the said agreement into execution.

“ We shall only observe further, that Sir John Heathcote, Bart. made so good a progress in draining 366 acres of the Therlby Fen pastures, belonging to him, that he was particularly exempted from paying toward the sums levied upon others by this act.

“ The Fens of Lincolnshire are of the same kind with, and contiguous to, those in the isle of Ely, in the counties of Cambridge and Huntingdon.

“ Many

“ Many are the methods of draining these levels, throwing off the water by mills and engines, and cultivating the grounds in an unusual manner.

“ Here are some wonderful engines for throwing up water, and such as are not to be seen any-where else; whereof one in particular threw up (as they assured us) 1200 tons of water in half an hour, and goes by wind-fails, 12 wings or sails to a mill.

“ Hemp is planted here in great quantities, particularly on the Norfolk and Cambridge sides of the Fens, as about Wisbech, Wells, and several other places.

“ Here is a particular trade carried on with London, which is nowhere else practised in the whole kingdom, that I have met with, or heard of, viz. for carrying fish alive by land carriage. This they do by carrying great butts filled with water in waggons, as the carriers draw other goods. The butts have a little square flap instead of a bung, about 10, 12, or 14 inches square, which, being opened, gives air to the fish; and every night, when they come to the inn, they draw off the water, and let more fresh and sweet water run into them again. In these carriages they chiefly carry tench and pike, perch and eels, but especially the two former, of which here are some of the largest in England.” P. 80.

This publication abounds with many curious anecdotes, incidentally introduced in their proper places, which will be very entertaining to the traveller. The author has read with diligence, and selected with judgment; his volumes will have the place which they deserve in English libraries, to which however they would have been still better entitled, if a map had been prefixed to each volume. The paper is but indifferent, but the type is unexceptionable. To each book an Index is added; and there seems, on the whole, as to the plan, no defect or omission which merits particular animadversion. We notice, indeed, several mistakes in the Index, which the author will do well to correct in the future editions of his work.

The errors of the press also, in the body of the work, are somewhat too numerous. See, in particular, vol. iii. p. 227, at the bottom, where something material appears to have been omitted. Vol. v. Earls Colne, p. 212, exhibits some great blunder. “ Three miles east from Halsted is Earls Coln, so inscription in Latin,” &c. These however, and similar inaccuracies, we know to be unavoidable in any work of great length.

ART. V. *Etymological Magnum; or, an Universal Etymological Dictionary, &c.*

(Concluded from p. 233.)

IT will not be necessary for us to go into much more detail respecting the plan of this work, of which we gave so careful, and, we believe, so clear and just an analysis, in our Review for September (p. 255). We have, however, some primary and some collateral matters to observe, which we shall dispatch in the present article.

We have already mentioned (p. 228) that this author considers consonants as *the only elementary and radically significant parts of words*, and that this is a fundamental part of his etymological system. He was already employed, he informs us, "in this train of ideas, on the importance of Consonants and the inutility of Vowels, in determining the Radicals of words," when he began the study of the Eastern languages. Here undoubtedly he would find, as he declares, a surprising confirmation of his theory; since, in those languages, the consonants only are noticed, and the vowels are either partly or wholly disregarded*, at least, in writing. The existence of this practice of omitting the vowels, in any country whatsoever, is certainly a strong confirmation of the doctrine of the superior importance of the consonants; and the prevalence of it through so large a part of the globe, and for so many centuries, adds prodigious force to the opinion. We observe that Mr. Henshall also has taken it up in his comparison of the Saxon language with the English†. Supposing then we were to grant this principle, which seems indeed to have some good foundation, still we should not build upon it as Mr. Whiter has built. Instead of supposing (which seems to us a most singular fancy) that certain combinations of consonants have a natural connection, in the mind of man, with certain ideas, we should conceive rather, that these combinations were originally formed in the primitive language of the world, arbitrarily perhaps at first; but that afterwards having

* Introd. p. xvii.

† He says, "The attentive reader must have observed, that the same Saxon word is frequently spelt in a different manner, even in a few lines; and that, in our reading, we have almost totally disregarded the Vowels." *Saxon and English Languages reciprocally Illustrative*, p. 51.

been once combined, they continued their union under all the ramifications of derivation, in the dispersion and colonization of men. This seems possible, the other not. This, indeed, is the idea at which we hinted in the close of our former article on this work, when we gave a kind of promise to show "how the author might have given to his system a more stable foundation, and on what foundation it must ultimately rest, should it be found to have some connection with the truth."

On this notion then let us be permitted a little to expatiate. That the primitive language was the Biblical Hebrew is an opinion held and well supported by many learned men, whose names it is unnecessary to quote. One of the latest was Dr. Fitzgerald, in his work on that language published in 1796*. Many have also thought†, that the first language was not invented by man, but the immediate gift of God. Let us take the statement of this opinion from an author often cited (and, what is extraordinary, with respect) by Mr. Whiter, the learned Mr. Parkhurst‡.

"It appears evident *from the Mosaic account* of the original foundation of man, that *Language was the immediate gift of God to Adam*, or that God himself either taught our first parent to speak, or, which comes to the same thing, inspired him with language. And the language thus communicated to the first man was, notwithstanding the objections of ancient or modern cavillers, no other (I mean *as to the main structure of it*) than that Hebrew which Moses wrote. Else what meaneth the inspired historian when he saith, Gen. ii. 19, *Whatsoever Adam called every living creature, that* (there is nothing in the Heb. for *was*) *the name thereof*? And the names of *Adam, Eve, Cain, Abel, Seth, Noah, &c.* with their etymological reasons, are as truly Hebrew as those of *Pelag, Abraham, Sarah, Isaac, Jacob, Levi, Moses, Joshua*, or even as *David, Solomon*, (Heb. *Shelemah*) *Isaiah*, and *Malachi*. And whatever difficulty there may be in explaining this or that, or a few particular words in Hebrew, yet it will be demonstratively evident to any one who will attentively examine the subject, that *the Hebrew language is ideal*§, or that from a certain, and that no great number of primitive and apparently arbitrary words, called Roots, and usually expressive of some *idea or notion taken from nature*, i. e. from the external objects around us, or from our own constitutions, by our senses and feelings, all the other words of that tongue are derived or grammatically formed; and that *wherever the radical letters are the same, the*

* See our 14th vol. p. 258.

† Among them Warburton. See his works, 4to. vol. ii. p. 676.

‡ Preface to Lexicon, third edition, p. iv.

§ Warburton treats this notion as Hutchinsonian reverie; but the prevalence of the signification of the root in derivative Hebrew words is matter of fact.

leading idea or notion runs through all the deflexions of the word, however numerous or diversified; due allowance being made for such radical letters as are dropped, and consequently are to be supplied by the rules of grammar. Indeed I believe that many other languages, not only the Greek and Latin, but even our own, and the rest which are now spoken in Europe, might, notwithstanding their apparent confusion, be, by persons properly qualified, reduced to their primitive Roots."

This, surely, is a much more rational foundation for the origin and derivation of words than Mr. Whiter's notion of the savage and his original exclamations, and the opinion that certain significations are in some way, no one knows how, connected with certain letters, as CB. CV. &c. In conformity with this idea, let us turn to one of those languages which Mr. Whiter has neglected, the language of Otaheite. In this we are readily helped to an example by a curious paper extant in the 8th volume of the *Archæologia*, p. 81. It is written by the Rev. G. H. Glasse, rector of Hanwell*, and professes to treat "on the affinity of certain words in the language of the Sandwich and Friendly Isles, in the Pacific Ocean, with the Hebrew." The words here exemplified, however, are only two, *Taboo* and *Mattee*. Whether the learned and worthy author has since further continued his researches on this subject, we are not informed, but should be pleased to learn that he has pursued them. The word *taboo*, which is known to be used by those islanders, to express any thing *forbidden*, or not to be touched, he compares with the Hebrew תעבה *Taoba*; this word is rendered in our version *an abomination*. Thus, Genesis xliii.† 32, to eat bread with the Hebrews was *Taoba* or *Taboo*, or an abomination to the Egyptians. So the occupation of a shepherd was *Taobath* (the same noun in *regimine*) to the Egyptians. Gen. xvi. 34.—The same is illustrated in the paper by other passages. The other word adduced for this purpose, but on which little is said, is מת *Mat*, which in the sense of *dead* is to be traced in several languages, and among them is the *Mattee* of the Southern Islanders. "If," says the writer of this paper, "there was a time, when all the inhabitants of the world spoke Hebrew, then we are justified in our attempts at tracing to that primary source any word in any language spoken on the habitable globe." And he states afterwards his

* In the title to the paper he is erroneously called Dr. Glasse; but as the paper is signed G. H. Glasse, there can be no doubt that the real author is the son, Mr. Glasse, not his father, Dr. G. whose name is Samuel.

† Printed lxiii. in the *Archæol.*

full persuasion, that such researches “will terminate in new discoveries of the connection between the language of every kingdom upon earth, with that presumed to have been spoken by Adam and Noah.” Bold as this conjecture may appear, few will hesitate, we conceive, to decide that it carries with it more reason and probability than the arbitrary derivations of Mr. Whiter, from some unknown attempts of primitive savages, which, according to the fairest interpretations of Scripture, never could have existence. His principle, of the superior importance of consonants to vowels, may at the same time remain untouched, and the learned world will be undoubtedly obliged to him for having so far pursued it.

To return to the system of Mr. Whiter. This whole book then, of 507 pages in quarto, besides Introduction and Index, is written to exemplify and illustrate the supposed power of the consonants CB, and all those combinations which he considers as equivalent.

“If it should be asked,” he says, “why I have chosen to commence my work with an illustration of the *Element* CB, I must answer, that my enquiries into the subject of languages were first excited by considering the force of this element; and I have accordingly conducted the mind of the reader through the same train of ideas, in which I was myself originally occupied.” P. xxxiv.

This answer is satisfactory and sufficient. The book then opens with a general view of the leading senses of this supposed *element*, which it will be fair to lay before our readers.

“CB, CF, CP, CV.

G	{	B	K	{	F
		F			B
		P			P
		V			V

“To be hollow—to contain—comprehend—infold—enclose—confine—retain—hold—to collect or bring together—to contract—to possess or take into possession, &c. &c. &c.

“Hence, 1st. Names of garments—vessels—enclosures of any kind for the purposes of rest—safety—habitation—convenience, &c. &c. &c.

2dly. To hold—contain—to collect or bring together—possess or take into possession in ABUNDANCE—with DESIGN, POWER or EFFECT; To catch at any thing frequently or eagerly—to hold forcibly—seize vehemently. Hence words expressing plenty—riches—desire: Terms for instruments holding or held, with their uses and properties: Names of animals distinguished by their eager and ravenous mode of taking their food or seizing on their prey.

“3dly. To have the POWER of holding or containing, &c.—to swell out—to be prominent—convex or concave—bowing, bending:—To be raised high—to be eminent—the top—the head.” P. 1.

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We have already suggested that this author possesses in a surprising degree (in common with a more celebrated writer, whom he not very liberally insults) the talent of bringing together unexpected illustrations, and of persuading his reader, for the time, of things which, on reflection, the mind cannot possibly admit. This power would be exemplified in almost any specimen we could take of his etymological labour, but the following seems particularly calculated to place it in a strong light.

“ The origin of that great race of words, which belong to this Radical*, and which are to be found in every language, has hitherto been enveloped in the most profound darkness, without a single ray to direct us in our wanderings.

ZM	}	DM,	TM,	SM.
ZMN		DMN,	TMN,	SMN.

“ This mystery however will vanish, when the reader learns that ZM and ZMN, or when resolved into D, T or S, DM, TM, SM, DMN, TMN, SMN, signifies the EARTH. In Persian ZUMEEN—ZEMIN or ZUME—ZEMI, is “ the Earth, ground, soil, a region, country.” It is the appropriate and familiar term for the EARTH in that language; and we find the same Element used in the name of the Earth in the Livonic (SUMMES)—Dalmatian—Croatian, &c. &c. (See the *Oratio Dominica* πολυγλωττῶν, pag. 40, &c. ed. 1736.) In the modern Russian likewise ZEMA is the appropriate and familiar term for the Earth. We perceive that the simpler form is ZM; as ZEMI and the compound ZMN, ZEMIN. In the Gipsy, it appears under its simpler form TEM; which answers to the Latin *Rus*—the Country. Mr. Bryant has confounded this Gipsy term by adding to it some other word: “ A country, *Bittuthheim*.” We perceive however THEIM belonging to the compound. *Bitta* means in Gipsy *small—little*; and *Bittu theim* perhaps is a *piece of land—a district—a country*. In the collection of Gipsy terms to be found in Grellman, ZEMIN is the Hindoo word for the Earth. The reader will be pleased, I imagine, when he casts his eyes on the Latin language, and contemplates the words belonging to this idea: SEMEN—SEMINO he will instantly acknowledge. Even the Etymologists will direct us from the Greek TEMENOS to the Latin *Templum*. The BL or the PL denotes in every language an enclosure—*villa—vallum—palus (paling)* &c. &c. It is curious that in our own language the Element PL still exists representing a sacred enclosure—“ the *pale* of the Church.” As *Seco* and *Temno* (Τεμνω) belong to *Sekos* (σικω) and *Temenos*; so we have DEMO belonging to TEM—DEMOS (Δημος) or ZEMY. DEMO signifies to *cut off or separate a portion from the whole*—“ *partem solido demere de die*.” SUMO is DEMO under another form. The Commentators on Plautus will inform us that SUMO is a parallel term to *censeo*—a word which peculiarly relates to the *apportioning—assigning—choosing* (taking a

* It is not very clear what radical is here meant, but apparently the DM in *Demos*. Rev.

part from a whole.) *Sumere* (says Pareus) "*Militare verbum est eligere ex omni numero militum quos in militiam ascribas.*" In the Latin *TERMINUS* we again see the *Temenos* and the *Zemin*; and in the Greek *TERMA* (τερμα)—The English *TERM* (a boundary) we perceive the *Zemi*. From this material sense of *TERM*, as a boundary, we have the abstract meaning of *TERM*—a *word*; that, which *defines*—*marks*—*signifies* or *expresses*; and thus it is that the language of Grammarians—Logicians, &c. &c. is formed from objects, which appear to an ordinary observer most remote from the purpose. To a similar idea must be referred the Greek *SEMAINO* (σημαίνω, signo, noto) and *SEMA* (σημα, signum, nota)—words originally expressing the *marks* or the *boundaries of land*. The Etymologists derive these words from *Σεω*, agito. The reader will not doubt the truth of my derivation when he reads the following curious article in Mr. Richardson's Dictionary: "*SAMAN*, a *boundary*, a *limit*, a place where any *sign* or *mark* is placed to distinguish one *territory* from another." In the English word, *DAM*, the confining mound of *Earth*, we trace the same idea under a different form; and the reader may now make his choice between *Δη—μῆγε* (*Δη* pro *Γη*) or *ΔΗΜ—μῆγος*, in the name for the Goddess of the *Earth*: He will however instantly acknowledge the origin of the English *TEEM*.

"Common Mother, thou:

Whose womb unmeasurable, and infinite breast,
TEEMS and feeds all; whose self-same mettle,
 Whereof thy proud child, arrogant *Man*, is puff'd,
 Engenders the black toad, and adder blue,
 The gilded newt, and eyeless venom'd worm,
 With all the abhorred births below crisp Heaven,
 Whereon Hyperion's quickening fire doth shine."

(Timon of Athens, a. 4. f. 3.)

This name for the "*Common Mother*" of all things we may well suppose would supply the appropriate word for *Mother*, as it relates to peculiar objects. Thus *DAME* is the venerable *Mother* of the *Family*; and *DAM* is the mother of brute animals; which again is applied under the same form to the Mother of human creatures—*Grand-DAM*. We may likewise well imagine that the primæval name of *Man*—this offspring of the *Earth*, would be derived from an idea, which referred to the original source of his existence. This child of the *TEM* or the *DAM* was called *A-DAM*. "And the Lord God formed *Man* (*A-DM* אָדָם) of the dust of the *ground*." (*A-DM-ח* אָדָם-ח) We now see that (*TM*—*DM*) *TEM* or *DEM* was the name for the *Earth* in the language of Paradise. It might be allowed us perhaps on this occasion to suspend for a few moments the tenor of our researches; and we might be edified by a train of reflexions, which may at once repress the pride of pompous learning, and encourage the exertions of the humble though ardent enquirer; who searches abroad for truth, wherever it can be found; and who believes that activity may perform, what strength has not accomplished. This important name of the primæval world—*ADAM*, which, in such remote ages and distant nations has been the theme of perpetual discussion:—Even this word,

after all the researches of the most profound Rabbies and learned Theologues, is now, I imagine, for the first time rightly conceived and justly explained. The most general opinion has been, that *Adam* is derived from ADMH (אדמה) *red Earth*, because (according to Josephus) the true virgin Earth is of this colour. Those, who derive it from the formative A and root DM (דמ) which signifies “to liken or compare,” deduce it from the idea that Man was made in the *likeness* of God! They are totally ignorant that TM or DM, in its simpler form, is the name of the *Earth*. The A is intensive, and A-DAM means the *DAM*—the DEM-as (Δεμς, corpus)—the *Form*—the *Being*. The effect of this name for *Man* is to be traced in every language, with which I am acquainted. In Sanscrit ADIM meant the *first*; and I strongly suspect that their name for a *Husband* SWAAMEE, is the simpler form of DAM—the original name for *Man*. It occurs in the *Mohaa Bhaarat*, or Great War, the great Epic Poem of India.

“SWAAMEE bonectar potec, SWAAMEE bonectaar gotec.”

“The husband is the Lord of the Wife; the Husband is the guide of the Wife.” (See Mr. Halhed’s *Bengal Gram.* p. 54.) In these few Sanscrit words, no less than three are found most familiar to our ears: BHAARot—WAR; POTec—POTent; GOTec—GUIDE; BONEctar—VENUS. BN is the appropriate and familiar name for *Woman* in the Dialects of the Celtic.—We shall not wonder that the idea of *shape*—*form* or *likeness* should be derived from the plastic materials of the *Earth*. We instantly see the coincidence of *Mould* (the substance of the Earth) and *Mould*, form or figure; and it might easily be proved that *Form* is itself derived from the same source. The Hebrew Lexicographers have seen nothing of all this; though DMN (דמן) which signifies *Dung* follows next in order to DM (דמ) “to liken or compare;” which might have been interpreted with the true metaphor, “to mould into a likeness.” P. 201.

The reader will of course perceive that, before he can admit all this speculation (for such in truth it is, though the author professes to deal only in facts) he must be prepared to allow, that ZM. DM. TM. SM. are perfectly equivalent, and that an N subjoined to each pair makes no difference; and that all these are nearly allied to CR, and that to CB. But all this is very inconceivable: and, with such a multiplicity of changes as are thus admitted, no wonder if a vast variety of words may be brought together. The author is so eager to find his radicals on every occasion, that he will even be contented to meet them in the oblique case of a noun, or the added termination of a diminutive. Thus he finds MN in *HoMiNiS*, though it is not in *Homo*, and CL in *testiCuLus*. If this be not riding an hypothesis to death, it is difficult to say what can be so termed. The reader who sees these things, and some even in the specimen we have quoted, and the various objections we have made to other parts, will, we doubt not, be as much surprised

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as we have been, at the high tone of discovery which this author on many occasions assumes. He is no where more magnificent than in the concluding paragraphs of his various sections, of which the ensuing quotation will afford an apt example.

“ In the succeeding section I shall engage in a more arduous task ; and labour to unravel a subject, which, without a due spirit of investigation, at once patient and ardent, will elude our search and mock our enquiries. I shall endeavour to illustrate a great race of words, which are to be found in every language, conveying the idea of what is *high*—*eminent* or *exalted*; as it relates to a BEING invested with *superior* powers of reason and of action. It is a theme, which, if I do not deceive myself, will supply us with an ample and a fertile subject of interesting discussion. It will lead us into trains of thought, as yet totally unexplored ; and develope those mysteries in language, which are at present either clouded by doubts or buried in the profoundest obscurity. I must again be permitted to repeat and to urge, that as we advance forward in these speculations, the nature of the *Human Mind* will become more fully unfolded, and more faithfully exhibited. As we ascend by slow but persevering steps to those higher seats and more commanding stations in the regions of Knowledge, from which the mind delights to look abroad on the world around it ; the clouds vanish—the scene opens—and the prospect brightens to our view.—Our conceptions will enlarge, as our ideas are expanded ; and while the understanding grows enlightened by the contemplation of its own faculties ; we shall be still more enabled to appreciate—to feel and to enjoy the energies of intellect—the powers of knowledge and the blessings of truth.

“ Sed nil dulcius est, bene quam munita tenere
Edita doctrina Sapientum templa ferena ;
Despicere unde queas alios, passimque videre
Errare, atque viam palanteis quærere vitæ.” P. 345.

The Temple of Truth has seldom been found among these *Castles in the Air*. The writer of those verses certainly found it not ; and we fancy that very few persons will expect the discovery to be made by the present writer ; at least, in the course of enquiry which is here instituted.

We shall here take leave of the etymological part of this remarkable volume. We have done no more than the author requires in the conclusion of his Preface. He says there, “ I expect, and I desire, a free and full trial of my pretensions, *at once just and severe*.” Severe we have never wished to be, certainly never without being completely just. We have examined his book with care, and have given an account of it as full as the nature of a periodical work appeared to allow, and as free as the interest of Truth seemed to us to demand. Our general judgment upon it is, that it is an effort conducted with great ingenuity, and abundant proof of learning, which would have had

had a much better chance of being carried to a successful issue, had the author been less enamoured of his own ideas. Sagacity he has in plenty, coolness of judgment seems allotted to him in a very scanty proportion. The discovery for which the world will really be obliged to him is perhaps only this, that vowels are of less importance in etymology than they have usually been thought. But, on the influence of certain combination of consonants, he must be heard with great caution, and under many more restrictions than he himself has placed.

We cannot, however, quit the book without some notice of the author's opinion, always dogmatically, and sometimes insolently, announced concerning the genuineness of the poems which Chatterton ascribed to Rowley. These Mr. Whiter strenuously maintains to be genuine ancient poems: strenuously, but in truth with little soundness of judgment. A stronger proof cannot possibly exist than appears in his explanation of the word *Barganet*. This Chatterton has interpreted a song or ballad; but Mr. W. having found a derivation of it to suit one passage, contends that Chatterton did not understand the word, and consequently could not be the author of the poems: and this he has the audacity to say in a most peremptory manner, though in one passage out of two where it is found, he is obliged to own that Chatterton's interpretation conveys its real meaning. In the other place also, we boldly say, it means the same. Mr. Whiter indeed contends that it signifies "a petty *biggling-bagging* question." But that question, be it what it may, is asked in a little ballad, and therefore Chatterton knew better than the present critic its real meaning. The ballad is this.

" All-a-boon, Syr Priest, all-a-boon,
Bye yer preeftschype now saye unto mee,
Syr Gaufryd the Knyghte, who lyvethe harde bie,
Whie shoulde hee than mee
Bee more greate,
Inne honnoure, knyghtehood and estate?" P. 364.

How Chatterton found *Barganet* in the sense of a ballad is perfectly plain. It stands so in one of the glossaries to Chaucer, and there he had it, as he had many other things. But Mr. Whiter will have it mean something else; and to the palpable absurdity of its signifying in one passage a song, and in the other a captious question, he is totally blind: blinded, as usual, by the glare of his own imagination. On this worthy subject observe, reader, how modestly he triumphs!

" Those, who are ardent in the search of Truth, will, I trust, be instructed and gratified by this endeavour to elucidate a controverted question; and I shall gladly leave the supporters of an opposite principle to the quiet enjoyment of their own hypothesis. Still however I
might

might venture to observe, for the benefit of that race of disputants, *who form or rather maintain opinions* on subjects like these; that the business of Criticism was once considered as an ART, which must be learnt, before it can be practised; and that our decisions on the meaning of ancient words might perchance be sometimes enlightened by a knowledge of Ancient Language." P. 367.

Barganette. { (Rowley.) A captious question.

Barganette. { (Rowley.) A War Song.

Whoever reads this passage will certainly not think the writer of it severely treated in being answered without ceremony. His other digressions on Rowley amount only to the same thing. He fancies he can interpret a word, by his mode of derivation, better than Chatterton;—*ergo*—Chatterton did not write the poems, but Rowley.

Without going into a particular examination of any more passages, we shall endeavour to show Mr. W. that *criticism, as an art*, has been better learned by some persons unknown than by himself, and that therefore they have, by his own concession, a better right to practise it. Let us remark then, without entering into verbal questions of any kind (which have been fully and triumphantly discussed by Messrs. Tyrwhitt, T. Warton, and others) that the belief in the authenticity of the poems attributed to Rowley, as productions of the 15th century, can rest only upon the grossest and most deplorable ignorance of the nature and progress of versification. Whoever has attended to this progress, with respect to English verse, from the time of Chaucer to that of Pope, must be sensible how very gradual the improvement was; with respect to our couplet verse more particularly, but in a great degree as to all our rhymed measures. Blank verse, of more simple construction as to measure (though more difficult to support with poetic vigour) more speedily received its perfection. But the heroic couplet (which Mr. Southey calls the *Jews-harp twing-twang**) the most difficult to sustain with dignity and variety through a long composition, never received the perfection of its refinement and harmony till it came into the hands of Pope. Waller laboured at it, Denham made great efforts, the mighty powers of Dryden struggled at the task, and formed, in fact, the full preparation for the higher polish of Pope; but the complete and most perfect style and cadence of our heroic verse, and consequently of stanzas of similar lines, never was given before the compositions, and those the later and more finished compositions, of that poet appeared. His Art of Criticism has many of the asperities of the

* See Brit. Crit. for September, p. 309.

older Time. All our poets, from the first to the last, wrote occasionally good and harmonious verses,—lines of the very best construction, but the whole texture was never so finished; and twenty lines together of any poet fifty years older, no more resemble or are comparable to twenty lines from Pope's best writings, than an Egyptian idol to a statue of Praxiteles. Roughnesses and licences intervene, which shock the cultivated ear; and the poet, evidently contented to surpass his predecessors, comes into no degree of competition with those who followed him. The same has been the case in most languages, except the Greek; and probably there also, but the ruder attempts of Greek writers not being extant, we have nothing but what is finished to peruse. But, in the Latin language, Ennius, though he produces occasionally fine and sonorous verses, has nothing in the general management of them comparable to the art, polish, and delicacy of Virgil: and the early French poets, La Fresnaie-Vauquelin and others, bear exactly a similar proportion to Boileau. It is, in fact, in the nature of things, that a difficult, and very artificial versification, is no more to be perfected by the efforts of one or two individuals, than the complete civilization of a state is to be achieved by the superior genius or understanding of a single barbarian. But what are the pretended poems of Rowley? Most manifestly the compositions of a man whose ear had been formed by the best versification of the eighteenth century, and habituated to it; lines uniformly of the best construction, and most harmonious cadence; and, removing the slight disguise of obsolete words, in all respects resembling the corresponding measures of the latest and most polished poets. Mr. Whiter, therefore, who, “from his high temples of learning looks down upon the rest of the world,” may say what he pleases, and may pretend to prove what he thinks proper, by his etymological fancies; but the thing is clearly and absolutely impossible; and they who have at all *studied criticism as an art*, must know and feel it to be so. Not to dismiss this question entirely without an example, let us take any twenty lines of the Pseudo-Rowley, and putting modern words in the place of the antiquated (which is almost always practicable*)

* It has been thought, not unreasonably, from this fact, that the practice of Chatterton was to write his verses in modern language, and afterwards seek out old words of equivalent cadence to fill their place. When practice had given him a store of obsolete words at command, he might do otherwise. His imitation consists generally more in words than in style, though a very little of the latter is now and then caught by him. His *fructuous entendement*, in the first Battle of Hastings, l. 6, is a phrase borrowed from older writers, and seems to have been originally interwoven with his verse.

to remove the deception they occasion, let us enquire what poet could ever have produced such a passage, in point of construction and versification, till Pope and others had taught the art. The stanza of heroic lines, in rhyme, which Chatterton generally employs in the character of Rowley, requires all the artifice of construction practised in the heroic couplet, and could not be made perfect till that was first compleied*. We take the opening of the second battle of Hastings as our example.

O Truth, immortal daughter of the skies,
Too little known to writers of these days,
Teach me, fair faint, thy passing worth to prize,
To blame a friend, and give a foe his praise.
The fickle moon, bedeck'd with silver rays,
Leading a train of stars of feeble light,
With look benign the world below surveys,
The world, that fancied not it could be night.
With armour deck'd with human slaughter dyed
She sees king Harold stand, fair England's curse and praise.

With ale and cyder drunk his soldiers lay
Here was a hind beside a baron spread,
Sad keeping of their leader's natal day!
This ev'n in drink, to-morrow with the dead!
Through ev'ry troop disorder rear'd her head,
Dancing and frolic was their only theme;
Sad doom was their's, who left this easy bed,
And wak'd in torments from so sweet a dream.
Duke William's men, of coming death afraid,
All night to the great God, for succour ask'd and pray'd.

On these lines we shall make no comment. To those who have ears they speak for themselves, and speak directly in contradiction of Mr. Whiter's pretended proofs.

Let us then, at length, take leave of his work; subjoining only this observation. To some it may appear, and perhaps to the author himself, that occasionally we have spoken with a severity which denotes particular hostility. This we positively deny. The author is scarcely known to us by sight, and certainly neither liked nor disliked as a private individual. To his work we have studiously endeavoured to give the most candid consideration, and we firmly believe that we have succeeded in that

* Spenser and Fairfax, the great improvers of the heroic stanza, have never any thing of that general polish which pervades the stanzas of the *Pseudo-Rowley*. It would be quite as probable that Rowley could write the language of the present day, as the style and versification; so that Chatterton did less than half his work, in copying the words of early writers.

endeavour. But there is a degree of insolence in writing, which the more candid a man is the less he can bear to see. What liberal man ever read some parts of Warburton's writings without strong indignation? Or could have opposed them without some asperity? Of the spirit of Warburton this writer possesses much;—of his talents, perhaps some, but undoubtedly an inferior portion: and the world may be assured, and he also, should he condescend to trouble himself about it, that if he had shown less haughty confidence in himself, and less arrogance towards others, we should have opposed his opinions with a more scrupulous delicacy, and with less, or rather without any, disposition to reprove.

ART. VI. *Facts and Observations, tending to show the Practicability and Advantage, to the Individual and the Nation, of producing in the British Isles Clothing-Wool equal to that of Spain: together with some Hints towards the Management of fine-woolled Sheep.* By Caleb Hillier Parry, M. D. F. R. S. Member of the Royal College of Physicians of London, and of the Royal Medical Society of Edinburgh; One of the Physicians of the Bath General Hospital, and Physician to the Casualty Hospital and Puerperal Charity in that City. 4to. 93 pp. 4s. Cadell and Davies. 1800.

THE account here given by Dr. P. deserves great attention from all well-wishers to the prosperity of our country. He proposed to investigate, by experiment, the practicability of producing, in Great Britain, wool as proper for the manufacture of superfine cloths, of different descriptions, as that of Spain; and what benefits may probably arise to the farmer, and the nation in general, from the cultivation of a fine-woolled breed of sheep. (p. 2.) The first of these points was suggested by his Majesty's patriotic attempt (which soon after happily succeeded) to introduce into this country the finest woolled Spanish breed.

The breed of English sheep, chosen as the basis of an attempt to improve British wool by an admixture of Spanish blood, was the Ryeland, a particular sort of Herefordshire sheep. In 1792, four ewes were sent

“to the Spanish ram belonging to the Agricultural Society at Bath, at the Earl of Ailesbury's, and two to that of the late Earl Bathurst; both given by the King. One of these ewes was stolen while with lamb, so that there were only five left as the basis of this experiment.

In the year 1793, I was allowed to send only four ewes to Lord Ailesbury's ram. In the following year, the late Marquis of Bath was so good as to permit me to send four ewes to one of his rams, which had also been presented by his Majesty; and I had again the liberty of sending six to that of Earl Bathurst. In 1795, I had the privilege of using the Society's ram, at Mr. Billingsley's, to a small number of my ewes. The next year the Society deposited one of their rams with me. He died the following summer; but his place was supplied by a much finer in every respect, obligingly sent me by the present Marquis of Bath, and which he has ever since permitted me to retain. This ram is now old; and, in consequence of an accident within these few days, I have some doubts whether I can reasonably expect his services even for the present season. From this statement it appears how slow my progress in the experiment must have been till the four last years, during which I have been able to employ a large number of ewes.* It appears also, that the quality of wool in my flock must greatly vary; and as I have generally made it a rule not to put the ewe lambs to the ram, it is probable that the finest of my sheep have not more than five crosses of the Spanish blood." P. 3.

Here we shall introduce the Doctor's caution, delivered at p. 92 (which he might himself have more conveniently introduced in this place) that not *one or two* crosses only, but *five* at least, are necessary to the production of fine wool.

Dr. P. having "detailed the qualities of oiliness, length of staple, uniformity, and quantity of wool in sheep derived from the Spanish race," proceeds to the question, whether the wool of such sheep "be defective in fineness, or fitness for making the best cloth or cassimere*; and whether this essential property depend on certain circumstances of climate or management, which it is wholly out of our power to obtain?" P. 9.

Doctor P. then undertakes to answer the single argument on this subject, drawn from *experience*.

"It was surely impossible for any one, who was at all practically acquainted with this subject, to avoid smiling at the grave confidence with which different gentlemen pronounced before the Committee of the House of Commons, without any restriction or qualification, that the rich food of inclosures had made sheep bear coarser wool. If I am asked, whether I do not respect the evidence of these gentlemen, so well informed as they must have been on these points on which they were examined; I answer, "Yes,—as manufacturers, which they were, I greatly respect them: as agriculturists, which they were not, I respect them not a straw." And had it occurred to any member of that honourable House to have asked them one simple question, "Do you assert this consequence from your own personal knowledge, as a breeder or studier of sheep?" I am persuaded, that the answer would have proved the justice of this distinction. That they were perfectly acquainted with the difference between coarse and fine wool (when washed—but not before) I have no doubt; but I shall not believe, because

* Usually written *kerseymere*. Rev.

experience has convinced me to the contrary, that they had any knowledge of the means employed by Nature to produce that difference." P. 10.

Many civil things are then said concerning the body of clothiers, Lord Sheffield, the Rev. A. Young, and Dr. Anderson, with quotations from *Annals of Agriculture*. But let us pass by authorities, and come to facts.

"As to myself, I would wish to assert nothing but what appears to me either demonstrable, or, at least, highly probable; and I conceive myself authorized to conclude from actual facts, which will be hereafter related, that the nature of the food, whether hay, grass, chicory, Scotch cabbage, or oil cake, in indefinite proportions, given so as to maintain a certain quantity of flesh, makes no obvious difference in the fineness of the wool. In other words, if an acre of cabbages shall keep for a given time fifty sheep, in the same usually good order as an acre of common keeps two sheep, the wool of the former number so kept, will, so far as these circumstances operate, be as fine as that of the latter." P. 17.

Dr. P. next considers, "what change is produced on the wool of any given species of sheep by the influence of climate." P. 18. The common notion, that wool cannot exist on sheep in tropical climates, but is soon converted into hair, is satisfactorily refuted. A discovery, by Sir Joseph Banks, is related in his own words, of a sheep brought from Jamaica which was supposed to carry no wool, but a particular kind of hair; which actually was found to carry two thirds of very fine wool, remarkably soft, and finer than the best Spanish.

Having taken this "general view of those causes which are considered as influencing the quality of wool," Dr. P. "next examines into the circumstances which are supposed to be essential to the production of the finest piles." P. 22. The annual journeys taken by one sort of Spanish sheep called *Trashumantes*, or Travellers, are denied to be the cause of their fine wool; and it is contended, that they are bred essentially different from the *Estantes*, or stationary sheep. The latter are not permitted to travel, because they *are* coarse; and do become coarse for want of travelling.

The author's next enquiry is, concerning "the actual results of the attempts to cultivate the Spanish breed of sheep out of Spain." P. 25. In Sweden, France, Holland, and at the Cape of Good Hope, "the Spanish breed of sheep has, to this time, through many generations, maintained the fineness of its wool." P. 26. The trials in England are then attended to. It is justly acknowledged, that to the King's

"patriotic care this country will be indebted for every benefit which it may derive from the growth of fine wool,"—"According to Lord

Lord Sheffield, the wool of the Spanish breed, which had been nineteen years from Spain, and two years in his park in Suffex, retained its quality so well, that it appeared as perfect as the generality of samples he had seen from Spain." P. 29.—“ Having examined the results of the trials made by others to introduce the Spanish blood, Dr. P. is prepared to communicate those of his own ;”—“ and here I must beg the reader once more to consider and carry in his mind those requisites for fine wool insisted on by Mr. Williams and others, such as change of place, extent of pasture, and fineness of feed, in order that he may contrast them with the very defective management of my flock. The whole extent of the land which I occupy is less than sixty acres; and the largest inclosure is fourteen acres and an half; the smallest ones being each of not more than three, five, seven, or nine acres. Almost all of it is very much exposed to the influence of the sun and weather; and the sheep have been disposed on it at different seasons, merely with reference to their security and food, and the dryness of the soil. No particular care has been taken of them in the winter; and none of them have ever been housed, except the ewes for two or three nights after lambing; if the weather has been severe. My land is successively manured with stable dung, coal ashes, and other soil, and by folding. The greatest part of it produces good crops of grass; and at least half of it is naturally coarse and rich. The fatting sheep, as is usual, have had better keep than the store sheep; and the rams and lambs have generally gone with the former, except in ramming time. In the spring and summer of 1799, they were chiefly supported on wild endive and cabbages; they have always had Scotch cabbages and hay in the autumn, winter, and spring; and last winter, were wholly fed on hay, Scotch cabbages, and ground oil-cake. After this statement, I beg leave to ask any impartial person, whether a worse treatment of sheep for my purpose could possibly have been devised; and whether, if the theory of Mr. Williams, and others thinking with him, be founded to the extent which they assume, it must not inevitably follow that my wool is coarse, and rough, and intractable, and incapable of making superfine cloth or cassimere. This must be the theory. What is the fact? That, on the contrary, it is peculiarly fine, and smooth, and yielding; and that it possesses all the qualities of the best wool from Spain.” P. 29.

Dr. P. then speaks of the “ actual application of the wool of this breed of sheep to the manufacture of cloth and cassimere” (p. 32) which appears to have carried away the prize from the finest Ryeland, and to have equalled the best Spanish wool :

“ I have thus, I trust, sufficiently proved from actual facts the practicability of producing in England, from a cross of Ryeland ewes with Spanish rams, and without the intervention of a single Spanish ewe, wool equal to the finest which is imported from Spain; and this, under the indiscriminate use of the coarsest food, in small inclosures, without housing, or any other management than what is common to the hardest and most ordinary of our sheep.” P. 36.

We,

We come now to the main point, to that which alone will call forth the exertions of farmers; namely, “the *advantages* which may arise to the *farmer*, from this fine-woolled breed of sheep.” P. 38. An accurate comparative experiment on this question seems yet to be wanting; but Dr. P. urges the superior flavour and price of his breed; he gives up at present the point of their *beauty*; but contends that time, and a due selection, will undoubtedly accomplish this matter also. In answer to the objection, that these sheep are too small, he observes, that the profit in flesh and wool, on the same original value of carcase, appears from experiments to be in favour of the *smallest* breed. Of this breed (Dr. Parry’s) the rams live very peaceably together, and the flock is more easily confined; they seem to be healthy, free from rot, scab, &c. and very few have died. They will live hard, and bear well, without shelter, the inclemency of the seasons.

At pp. 51, 52, the profit of this Spanish breed is shown by a comparison to be, from the fleece only, “more than treble the profit of the English sheep on the same land” (p. 52) exclusive of any allowance for improvement of the carcase.

Dr. P. then considers, “what advantages may result to the nation at large from the introduction of the Spanish breed of sheep.” P. 52. On this point we must refer to the book itself; and hasten to conclude our account, already too far extended, passing by such information as the author draws from the “general views of the agriculture of the several counties of England,” which are (most of them) of all authorities, the worst that could be produced.

Dr. P. now states the only objection to the introduction of this Spanish breed of sheep; which is, “the difficulty of obtaining the value for the wool; a most serious objection, when it is considered, that the promised superiority of profit in this breed is from its wool only.” P. 64. The methods of counteracting the subsisting prepossessions against it are four; 1st, “The establishment of fairs for the sale of wool in different parts of England.” 2nd, The “having this fine wool properly sorted; and perhaps even wrought up into cloth for the drapers, who would, no doubt, purchase it as English cloth, at such a price as to admit of a fair retail profit.” 3d, “The wearing cloths made of British wool.” 4th, “Permitting the *exportation* of our wool.” This last topic is by far too extensive to be entered upon by us; and enough, at least, has been said, to show that Dr. Parry’s book “deserves the attention not of farmers only, but of legislators and statesmen.”

ART. VII. *Public Characters of 1800 and 1801.* 8vo. 587 pp. 9s. Philips. 1801.

WE have a general objection to biographical sketches of living characters, however distinguished by their talents, or esteemed for their virtues, or greatly as they may excite universal curiosity by any peculiarity of manners or of conduct. Our objections are of the following kind; and let our readers judge of their force.

Such sketches must either be composed by the individuals themselves, by friends, or by enemies. No individual can well be qualified to designate his own life, character, and manners; for what man of us knows himself, or can write of himself with an unbiassed judgment? Much less should either friend or enemy undertake the task during the life of the man himself, as it is impossible in such a case for partiality, pre-judice, and passion, not to appear in the detail of any more extraordinary incident. It seems better therefore to wait till the ordinary course of nature brings the subjects properly before us; till the artificial veil is removed, which the tumult of the world invariably spreads before the face of truth; till the emotions of passion gradually subside, and permit the cool and uninterrupted operation of the judgment.

Of the individuals, whose characters are here brought forth to public exhibition, many are personally known to us with a greater or less degree of intimacy, many more have been observed by us in the common intercourse of life with so vigilant a notice, that we are able to say, unequivocally, of the first, that the accounts here given of them are exceedingly imperfect; and, of the last, that they must have been drawn up by themselves, or by very dear friends indeed; some, again, though here held up as public characters, have never reached our knowledge, even by name.

Such a volume as this, it is but justice to say, is exceedingly well calculated to put us in good humour with the world; all is complacency and kindness; the pages are deformed by no narratives of vices, and the characters themselves seem almost exempt from the common infirmities of our nature. This, indeed, is a fault on the right side. The writers, who are evidently various, have however a general bias to opinions which we cannot approve; and sometimes deliver their sentiments very peremptorily, on subjects which they undoubtedly had not studied. For this, and the preceding reasons, it is a
book

book which we should by no means recommend ; but, though we do not think the compilers any where liable to the imputation of voluntary falsehood, we can perceive that some facts are erroneously stated.

Sketches are given in this publication of the lives of no less than forty-one persons, considered as public characters, whose names we transcribe for the benefit of such readers as may wish for such information. But we shall expect that most readers will ask, in one or two instances, at least, who is the person celebrated, and where to be found ?

“ Mr. Matthew Boulton, Mr. Professor Porson, Mr. Pinkerton, Mr. Wilberforce, Mrs. Charlotte Smith, Sir Ralph Abercromby, Lord Dorchester, Earl Stanhope, Dr. James Gregory, the Duke of Bridgewater, Dr. William Mavor, Mr. Robert Ker Porter, Mr. John Thelwall, Mr. Jefferson, Mr. Bushrod Washington, Dr. John Gillies, Lord Hobart, Mr. Bidlake, Lord Loughborough, Mr. Dugald Stewart, Dr. Hugh Blair, Mr. Barry, Mrs. Robinson, Mr. John Ireland, Sir William Beechy, the Duke of Portland, Sir Joseph Banks, Sir Peter Parker, Mr. Edmund Cartwright, Lord Grenville, Dr. William Hawes, Mr. Edmund Randolph, Mr. Paul Sandby, Mr. John Clerk, Dr. Lettison, Mr. George Colman, Mr. Alderman Skinner, Dr. James Anderson, the Prince de Bouillon, the Duke of Marlborough, the Lord-Justice-Clerk of Scotland.”

The circumstances of his glorious death, and the general interest of the public mind on the subject, will excuse our giving the life of General Abercromby as a specimen of the work.

“ *Lieutenant-General Sir Ralph Abercromby.*

“ Among the military commanders of the present period, no one has obtained greater or more just celebrity, for his virtues as a man, and his abilities as an officer, than the subject of this memoir.

“ Sir Ralph Abercromby is of a very ancient and distinguished family of North-Britain, possessed of an estate bearing the same name. His father had a numerous family, and, according to the custom of the country which gave them birth, the sons were destined for active employments. Each of his brothers in his peculiar profession has been engaged in supporting the State, in some one of its departments or dominions, and Sir Ralph has no less exerted himself in the same cause, on different stations, and in dissimilar climates.

“ The first commission he bore was as cornet of the 3d dragoon guards, into which he entered on the 23d of May, 1756. He obtained a lieutenancy in the same regiment on the 19th February, 1760; and continued in this corps till the 24th April, 1762, when he obtained a company in the 3d horse. In this last regiment he rose to the rank of major and lieutenant-colonel, to the former on the 6th June, 1770, and to the latter 19th May, 1773. In November, 1780, he was included in the list of brevet-colonels; and, on the 3d of the same month,

month, next year, was made colonel of the 103d, or King's Irish infantry, a new-raised regiment, but which being reduced at the peace in 1783, the colonel was placed on half-pay. On the 28th September, 1787, he was promoted to the rank of major-general; and, on the 17th September, 1790, he obtained the command of the 69th regiment of foot, from which, in April, 1792, he was removed to an older corps, viz. the 6th, from which he was again removed, the 5th November, 1795, to the 7th regiment of dragoons.

"Sir Ralph was employed on the continent soon after the present war broke out. On the 25th of April, 1793, he had the local rank of lieutenant-general conferred on him; and, although the ultimate issue of those two campaigns afford but a small amount of glory for the most meritorious officers to emblazon their military escutcheons with, yet Sir Ralph was entitled to a full share. He enjoyed on all occasions not only the esteem, but the confidence, of the Duke of York.

"He commanded the advanced-guard in the action on the heights at Cateau, April 16th, 1794. The Duke of York, in his dispatches relative to this affair, makes the following commendatory representation of his conduct: "I have particular obligations to lieutenant-general Sir William Erskine, as well as to major-general Abercromby." His Royal Highness further adds, in his dispatches of the 19th of May, "The abilities and coolness with which lieutenant-general Abercromby, and major-general Fox, conducted their different corps, under these trying circumstances, require that I should particularly notice them." The lieutenant-general was wounded at Nimeguen, the 27th of October following.

"No part of the service of this able officer had ever been so painful to him, or called so forcibly upon his humanity and exertion, as the duty he performed when the army retreated from Holland, in the winter of 1794. The Guards, as well as all the sick, were left under his conduct and care, after lieutenant-general Harcourt had gone into cantonments behind the Ems. His sensibility was as conspicuous as his judgment, in the disastrous march from Deventer to Oldenzaal, at which last place his corps arrived on the 30th and 31st of January, 1795. This was the first time in the general's life, when his talents could not keep pace with circumstances; but the incessant harassing of a victorious enemy on the one hand, bad roads, and the inclemency of the weather on the other, added to the difficulty of procuring shelter for the men, were sufficient to depress the spirits of the bravest, and leave the most sagacious mind without resources.

"The affairs in the West-Indies, as left by Sir Charles Grey, had exhibited a less pleasing aspect since that commander's return to England. The French, after their successes nearer home, had made very considerable and even unexpected exertions to recover their losses abroad. This object they attained to a certain degree; they repossessed themselves of Guadaloupe and St. Lucia, made good a landing at more than one place on the island of Martinico, and effected partial descents, and hoisted the tri-coloured flag on several forts in the islands of St. Vincent, Grenada, and Marie-Galante. They possessed themselves of im-

menſe booty from the property of the rich emigrants on the ſeveral iſlands, but eſpecially on that of Guadaloupe. On this laſt only, according to the report made by Fermond to the Committee of Public Safety, the value was eſtimated at the enormous ſum of 1,800 millions of livres.

“ To ſtop the ravages thus committing on the Britiſh allies, for ſuch the French emigrants were then conſidered; and to check the depredations on our own colonies, a fleet was fitted out in the autumn of 1795, to convey a military force to the Weſt-Indies, ſufficient to answer the neceſſity of the caſe. To General Sir Ralph Abercromby was given the charge of the troops, and he was appointed Commander in Chief of the forces in the Weſt-Indies. He accordingly repaired to Southampton on the 30th of Auguſt, 1795, and took charge of the remainder of the Britiſh troops that had been under the command of the Earl of Moira. Sir Ralph Abercromby was unfortunately detained in that diſtriſt ſo long beyond the expected period of his departure, that after the troops had aſſembled, and were embarked, the equinox ſet in, and ſeveral transports were loſt in endeavouring to clear the Channel. Notwithſtanding theſe diſaſters, and in ſpite of the lateneſs of the ſeaſon, every exertion was made, and the General, with his ſtaff, &c. made the beſt of their way to the Weſt-Indies.

“ On his arrival, no time was loſt in forming a plan for the operations of the army, and as ſoon as the ſeaſon permitted, the troops moved in every quarter. On the 24th of March, a detachment ſuddenly attacked and obtained poſſeſſion of the iſland of Grenada. The General afterwards found no difficulty in obtaining poſſeſſion of the ſettlements of Demarara, and Iſſequibo, in the province of Surinam, in South-America.

“ The Commander in Chief had made the neceſſary arrangements with the Admiral for conveying the troops deſtined for an attack upon the iſland of St. Lucia, and the armament ſailed on the 26th of April. The enemy had a gariſon in Morne Fortuné, of nearly 2,000 well-diſciplined black troops, ſome hundred whites, and a number of black people who had taken refuge in the fortrefs. In carrying the battery Seche, within a ſhort diſtance of the works of Morne Fortuné, the difficulties of approach were found greater, from the intricate nature of the country, than were expected. The General was obliged to undertake a laborious communication from Choc Bay to that of Morne, by means of a new road, capable of allowing the transportation of heavy cannon. Theſe difficulties, with numerous other impediments which the enemy threw in the way of the army, he, however, overcame; and upon the evening of the 24th of May, a ſuſpenſion of arms deſired till noon the next day: a capitulation for the whole iſland enſued; and on the 26th, the gariſon, to the amount of 2,000 men, marched out, laid down their arms, and became priſoners of war. Pigeon Iſland fell of courſe into the poſſeſſion of the Britiſh Commander.

“ Brigadier General Moore being left in quiet poſſeſſion of the captured iſland, the General haſtened the embarkation of the artillery and troops deſtined to act in St. Vincent's, and by the middle of June, every part of that valuable iſland was in the hands of the Britiſh troops.

“ The

“ The fortunate issue of all these services enabled the Commander in Chief to visit Grenada, where his presence may be supposed to have contributed, not a little, to conclude the hostilities still carried on under the orders of Major General Nicholls. Fedon, the celebrated chief, at the head of the insurgents, was not easily to be overcome; his native courage, and acquired talents, added to his fierceness of disposition, had drawn about him a mass of force, partly voluntary, partly constrained. Major General Nicholls was now ordered to straiten him in his retreat as much as possible, and to grant him no terms short of unconditional submission. The troops were successful every where, and nearly at the same hour, on the morning of the 19th of June, full possession was obtained of every post on the island.

“ The General having thus effected every thing which could be undertaken against the French, directed his attention to the Spanish island of Trinidad. The arrival of part of a new convoy from England, enabled him to undertake this expedition with confidence of success. The precision with which the fleet of ships of war and transports had been assembled, prevented the loss of a moment, when the season for operations commenced. On the 16th of February, 1797, the fleet passed through the Bocas, or entrance into the gulph of Paria, where the Spanish Admiral, with four sail of the line, and a frigate, were found at anchor, under cover of the island of Gaspar-Grande, which was fortified. The British Squadron worked up, and came to an anchor opposite to, and nearly within gun-shot of the Spanish ships. The frigates and transports anchored higher up in the bay. The disposition was made for landing at day-light next morning, and for a general attack upon the town and ships of war. At two o'clock in the morning (the 17th), the Spanish Squadron was perceived to be on fire; the ships, except one line of battle, were all consumed, and that ship which escaped the conflagration, was taken possession of by the boats of the British fleet; the enemy at the same time evacuated this quarter of the island. The General's whole attention was now paid to the town. As soon, therefore, as the troops were landed, about five hundred advanced to the westward of it, meeting but little opposition; and before night they were masters of the town of Port d'Espagne, and of the whole neighbourhood, two small forts excepted. The next morning the Governor, Don Chalcon, capitulated with the conqueror, and the whole colony passed under the dominion of his Britannic Majesty.

“ Thus far our General had succeeded in fulfilling the wishes and instructions of his Sovereign. An unsuccessful attempt upon the Spanish island of Porto Rico, concluded his campaign of 1797, in the West-Indies.

“ If nothing was gained to the country by this last attempt, no loss of reputation in its military character was sustained by the failure; and indeed the manner in which the General was received on his return to Europe, testified the estimation in which his military talents were held by the British government.

“ On the 2d of November, 1796, while on this service, Sir Ralph (for he had now been invested with a red ribbon), was presented to the second, or North British dragoons, commonly called the *Scots Greys*; and in the same year he was made Lieutenant Governor of the Isle of

Wight, and afterwards still further rewarded with the more lucrative governments of Forts George and Augustus. On the 26th of January, 1797, he was raised to his present rank of lieutenant general.

“The ferment in Ireland threatening every day to break out into a flame, Sir Ralph was not allowed to remain long in a state of repose. He was fixed upon to take the chief command of the forces in that kingdom. He paid great attention to the discipline of the army, and was anxious to restore to the soldiers that reputation, which had been sullied by repeated acts of licentiousness. His declaration “that their irregularity and insubordination had rendered them more formidable to their friends than to their enemies,” however true, was deemed harsh by some who neither considered the delicacy and responsibility of his situation, nor the danger of military insubordination, by allowing disorders in any army, like those he complained of, to grow by example. The General’s removal, however, from his command, was in no respect the effect of dissatisfaction on either side, but the result of an unanimous opinion, that it would be expedient and efficacious to unite the civil and military authority in the same person, the benefits of which had been so obvious in the dominions of the east. In this view of the precedent it was impossible not to fix upon the Marquis Cornwallis.

“Sir Ralph has since been appointed to the chief command of his Majesty’s forces in North Britain, and he was soon after employed in other commands of the highest importance.

“His conduct in the memorable attack on the Helder Fort, and the consequent invasion of Holland last autumn, needs not our panegyric; and the circumstances are too fresh in the memory of the public to render the details necessary. This active and intelligent General is now invested with the principal command of our immense army in the Mediterranean; and wherever the orders of government may direct the operations of his talents and bravery, new laurels may be anticipated for his brow.

“Sir Ralph has not only served his country as a warrior, but as a legislator also. At the general election in 1774, when his father was living, he was chosen to represent the county of Kinross in Parliament, and he continued to sit in the House of Commons till the next election, in 1780. His brother at this time represents the same county.

“His disposition, however, and perhaps his talents, are better adapted to the determined business of the field, than calculated to wade through the intricacies of political discussion. Sir Ralph Abercromby, therefore, ought more immediately to be considered as a soldier: as an independent character, he will, nevertheless, be estimable in private and political life. He is naturally reserved, and extremely silent in mixed society; but was never known to betray the least symptom of haughtiness. Men of merit have easy access to him, and when engaged in any particular enterprize, officers of talents seldom escape his attention. His conduct, indeed, through life, appears to have been founded on the following remarkable lines written by Frederick the Great.

“Dans des honneurs obscurs vous ne vieillirez pas,
Soldats, vous apprendrez à régir des soldats.” P. 64.

A frontispiece is prefixed, containing profiles of twenty-four of the characters; but these are, as far as we can speak from those persons whom we know, very unsatisfactory; and can only afford a pretence for increasing the price of the book.

ART. VIII. *Travels in Portugal, and through France and Spain. With a Dissertation on the Literature of Portugal, and the Spanish and Portuguese Languages. By Henry Frederick Link, Professor at the University of Rostock, and Member of various learned Societies. Translated from the German, by John Hinckley, Esq. With Notes by the Translator. 8vo. 504 pp 8s. Longman. 1801.*

CONCERNING a translated work, there are two obvious considerations. What is the value of the original, and how is that value preserved in the translation? Where the original is of known and established character, the representative must be strictly compared with it; where it is not, there may be a positive advantage in receiving a certain quantity of knowledge in a familiar language, which may counterbalance several imperfections. Such is the case of the present work. The author, Mr. Link, is a German Professor, and has written in the language of his country; a language very partially known at present in England: he is a man of science and enquiry; and in some respects better qualified, and more favoured by opportunity, for giving an account of Portugal, than any who have hitherto written on the subject. Baretti's book had never much estimation, and is, in truth, extremely trifling; Mr. Twiss, though superior to him, has by no means satisfied the enquiries of the curious; and Mr. Murphy*, with considerable merit on some points, particularly architecture and antiquities, expatiates only upon Batalha, Lisbon, Cintra, and Evora. He is also, according to this author, sometimes wrong; though we think we can prove, in some instances, that Mr. Link has attacked him without justice. Other works, that have more or less entered upon the description of Portugal, are not such as to anticipate the attempt of the Rostock Professor. Under these circumstances, the public will certainly feel some obligation to Mr. Hinckley for presenting the work to them in English, unless it should be thought that, by occupying the ground too hastily, he has prevented the task from being undertaken by some person better qualified to execute it in a proper manner. Without seeing the original, we can

* See an account of his Travels in Portugal, *Brit. Crit.* vol. vi, p. 509.

easily perceive, and indeed prove, that this translation is very indifferent; and appears rather like the exercise of a person wishing to improve himself in German, than a work carefully finished, for the instruction and gratification of English readers.

We shall, in the present account, first notice the nature, and extent, and leading features of the work; then state a few objections which seem applicable to the original book; and, lastly, shall notice those blemishes for which the translator alone appears to be responsible.

Professor Link informs us that, in company with Count Hoffmansegg, whom he attended as a scientific assistant, he employed the greater part of the year 1798, in travelling over Portugal, with minute attention. His opinion of other works on the subject of that country, and his motives for producing the present, will be seen in the following passage. After mentioning that botany and natural history were their chief objects, he thus proceeds:

“ At that time we had no idea of publishing an account of our travels as such; our chief attention was directed to investigating the works of nature, especially the botanical riches of the country, with an activity and enthusiasm of which none but the true lovers of that charming science can form an adequate idea.

“ On my return, I read all the accounts I could procure of travels in Portugal, and found that no one had seen so much of that country as ourselves. I also perceived that most of the authors of these works were grossly ignorant of the language, and gave many false accounts, or such as were only applicable to the inhabitants of the metropolis, but which they erroneously extended to the whole kingdom. In short, I read of nothing but complaints against the lazy, bigotted, and thieving Portuguese, and saw with grief, that no one had described the delightful vales through which the Minho flows, the cultivation of which vies with that of England herself; that no one had bestowed due praise on the tolerant spirit of the common people, of which I had many pleasing proofs, (I speak not of priests, who have a character of their own, and are alike in all countries where the government favours them*) that no one had proclaimed the security enjoyed in a country where in my botanical excursions I laid myself down by the road-side in unknown spots, and, exhausted by the heat of the day, slept without care or apprehension.

“ Thus I seized the pen to defend my friends the Portuguese, determining impartially to pourtray their character, their mode of life, and their agriculture, with which last my occupations rendered me intimately acquainted; till thus a mere apology grew into a book of

* If the author had known the history of the Church of England, and its uniformly tolerant spirit, he would not have ventured an assertion quite so broad. *Rev.*

travels. It being often needful to draw a comparison between the Portuguese and their neighbours the Spaniards, I added a short account of our journey through Spain, and France is too important an object of public attention to omit the few observations I have prefixed, more particularly on provinces through which travellers have of late very rarely passed.

“ In this point of view then I hope the candid reader will consider the following work. Relative to France and Spain I shall confine myself to a few cursory remarks, partly because those countries are already pretty generally known, and partly because we passed more rapidly through them to Portugal, which was the grand object of our journey.” P. iv.

The Professor gives some account, though proportionally slight, of his journey through England, as well as France, and Spain. In leaving France, however, he has a remark which is curious, as representing the state of public opinion in that country, at the close of the year 1797.

“ We did not quit without some regret the territories of a republic, which at this time, owing to the peace of Campo Formio, had risen into consequence, and kept a great part of Europe in awe. Nor is there any truth in the assertion, that it was then either dangerous or unpleasant to travel there. The roads were good, except in the neighbourhood of Bayonne, where the war had destroyed them. The inns too were good, and very reasonable ; and we travelled amid a race of polite and complaisant men. I have often performed botanical excursions entirely alone to a considerable distance, and in a country where I was a total stranger : but, on the other hand, it is equally far from true, that the inhabitants have seen any thing more than the name and the tree of liberty. Every where the people were discontented with the government, which only maintained its power through fear, and the dread of all revolutions, which the nation must naturally feel. Except at Paris, it did not appear that the inhabitants wished for the return of all the emigrants ; and this was very natural. In short, every violent republican should be sent to France, to cure him of this contagious disorder ; for there they would soon confess, that a mild monarchy renders a country far happier than a republic.” P. 71.

The account of Portugal does not commence till the 130th page, and the 12th Chapter ; and the author soon explains to us his own particular feelings on the subject of Portuguese manners.

“ On entering the inn at Elvas, we found the apartments and furniture similar to those of both the Castiles, and of Estremadura ; nay both were perhaps still worse. The houses are generally better, and more convenient in Spain ; but here we had no occasion to send out for what we wanted, or perhaps ourselves to fetch every piece of bread or glass of wine, as both food and drink are supplied in every Portuguese inn, provided the traveller is contented with Portuguese fare. A dainty person might indeed find many things not suited to his taste ; but

but the inconvenience of having these trifles to attend to, after a long journey, is inconceivable. We met with good and ready attendance, decent fare, and our pretty and good-natured landlady had that animation of manner, that speaking intelligence of countenance, and that well-bred politeness, which are so striking in this nation. What a difference between Badajoz and Elvas in this respect! I shall often have occasion to speak of the common people of Portugal; and I often look back with pleasure to the many happy hours I have spent with that friendly nation. But the reader will find my judgment of them very different from that of other travellers, who either were only acquainted with Lisbon, or never gave themselves the trouble of learning to speak the language." P. 132.

Some general observations of importance occur also in the 18th Chapter; on which we shall also offer a remark.

"Murphy, who in his travels into Portugal has many very just remarks, is truly ridiculous in others. He says, for instance, fruit-women wear pointed caps, though he might, however, have easily convinced himself of the contrary. Having also, perhaps, once seen some persons playing at cards while waiting for their masters, he sets this down as a general characteristic; but, with his permission, I have also once seen the same in London. On Sunday, he says, that the hair-dressers go about with their swords and chapeaux-bras; this also may have happened once, but is by no means customary. Fires seldom happen in Lisbon; but in the winter of 1798-9 they occurred very often, and a house was burnt down in which a young girl lost her life. He says much in favour of the common people, and praises the great politeness of the Portuguese; adding, that they constantly give the right-hand to strangers in walking. Just the contrary: it is singular that, in direct opposition to the customs of other nations, the Portuguese through politeness give every one the *left-hand*. His knowledge of the language cannot be great, for he says a Portuguese never fails to say, "I am dying with desire to see you;" which he translates, with a violation of all grammar, *morro com saudades de o ver**.

"What is said in praise of this nation by Murphy and other writers is very just; but what they say against them is not unfrequently exaggerated. They who would judge of the nation by Lisbon run the risk of committing frequent errors; for this city is a rendezvous for all the vagabonds of the whole kingdom, and a great part of the foreigners of the lower ranks are also the scum of other nations. I know that these last are sometimes very docile, and easily fall into the custom of hiring themselves as banditti: for I know certainly of serious proposals of this kind being made. But I must confess that, notwithstanding the numbers of bad people among the lower classes, and the unworthy manner in which foreigners often act toward the inhabitants, examples are not wanting of true and disinterested hospitality among the common people. Round Lisbon, and in the villages, however, the true Portuguese character not unfrequently again appears, to which I have already borne testimony of my full approbation.

* "He should have said, *de ver a ver*. Transl."

"Both

“ Both the higher and lower classes are very fond of a profusion of compliments, which flow in a torrent from every mouth. A common peasant meeting another takes off his hat quite low down, holds him a long while by the hand, enquires after his health and that of his family, and does not fail to add, I am at your commands, and your humble servant (*estou a seus ordens, seu criado*). This is not a remark taken from a single instance, for I have heard it extremely often from as-drivers, and others of similar classes. The Portuguese language indeed, even in the mouths of the common people, has naturally something well-bred and elegant; nor do they ever use oaths and indecent expressions, like the English, French, and Spanish low execrations, though the lowest classes indeed sometimes mention the devil. All the Portuguese are naturally talkative, and sometimes very insipid. The rich are said to conceal a false heart beneath a profusion of polite expressions. I have nothing to say in defence of the higher classes; they are as inferior to the Spaniards as the common people excel them. The want of science and taste, which perhaps arise from the total want of works of art in this country; a government which never had wisdom or opportunity to bring into action the nobler passions of mankind, the constant and oppressive neighbourhood of the English, who justly feel their superiority, and the total decay of literature, are, I conceive, the chief causes why the Portuguese nobles are formed of worse materials than any European nobility.

“ The male sex are not handsome; and a tall man is rarely seen, the generality being short, fat, and square-made. Their features are also seldom regular, turned-up noses and projecting lips being so common as to suggest an idea of a mixture with negroes. The difference between the Spaniards and the Portuguese is extremely striking, the latter being fat, the former meagre, the noses of the latter turned up, those of the former arched downward, so that they only agree in their yellow complexions and black eyes. Of the fair-sex, the author of the *New Picture of Lisbon**, who was a Frenchman, and his German editor at Leipzig, Tilesius, differ; the former praising, and the latter censuring them. In fact, they have the same defects as the other sex, being of too low a stature, and inclined to corpulency; but their countenances are expressive, and their manners animated and friendly; which, with very fine eyes, long and uncommonly strong hair, very white teeth, full breasts and extremely beautiful feet, form, in my opinion, a charming assemblage, and compensate other irregularities. Although in Lisbon, as in every other great city, there is no scarcity of courtesans, and though, as their doors stand open, every one may enter, yet they are far less importunate than in London, or the palais royal at Paris; but the description of them in the *New Picture of Lisbon*, though in some respects true, is on the whole exaggerated. But to return to ladies of condition. Those softer graces which adorn the beauties of the north are rarely seen in Portugal; and perhaps they might as ill become the fire of Portuguese eyes as a burning climate can give them birth. Great beauties, however, may be seen in Lisbon, particularly when the slender northern shape and the fine white

* We have not seen this work. Rev.

skin of those climates are united with the advantages of the south, producing as it were the most beautiful works of nature.

“ From this charming subject I am obliged to pass to the uncleanness of the Portuguese. On leaving England and entering France, every species of uncleanness becomes greater and greater in proportion as we travel southward. The apartments grow constantly more dirty, the privies are more horrible, or totally disappear, and a host of vermin of all kinds swarm round the traveller in his sleep. The removal of many of these inconveniences has been attempted in the new German and English inns at Lisbon; and in this respect that city is preferable to Madrid. It is necessary to speak of lice, because too much has already been said of them by others; as, that they serve the soldiers instead of cards; that they are commonly bitten between the teeth, &c. It is certain, however, that persons of condition are not ashamed openly to kill them, or suffer others to do it. It is said that the wife of a minister of state does this not unfrequently at cards, in very large companies. This indeed I did not see; but at Caldas in Gerez, a place resorted to for its warm baths, I saw the sister of the bishop, and of the governor of Oporto, a charming young widow of an ancient noble family, in an afternoon, before her door, laying her head in the lap of her waiting-woman to be loused; and I know for certain that young ladies, when they visit each other, reciprocally perform this office by way of pastime.” P. 207.

The last circumstance is so little honourable to the Portuguese, that if the author had not said he *saw* it, we should have doubted the fact; and even as it is, we should not have been sorry to have it suppressed. As to his contradiction of Mr. Murphy, on the subject of giving the left hand, we can positively say that, unless a singular and very improbable change of customs has taken place within a very few years, Mr. Murphy is right, and the present author completely wrong.

As a specimen of another kind, in which philosophical research is more concerned, we shall give the Professor's account of the baths at Caldas.

“ A league from Obidos is the small town of Caldas, much frequented for its sulphureous waters. The town is small, being built in an irregular quadrangular form; but is continually increasing. The houses are small, generally consisting merely of a ground-floor, and only a few have windows. The flooring is very bad almost throughout, and those who would have other furniture, than bad wooden tables and chairs, must bring them. As to beds, table cloths, and other conveniences, they are wholly wanting; in short every article of furniture must be provided. The inn will accommodate but few people, and would be called wretched in England or France, though here it passes for tolerable. The company who come to bathe always live in private houses. Such are the accommodations prepared for the rich merchants and principal nobility of Lisbon, who visit Caldas twice a year; namely, in May and September. As to balls, concerts, plays, and such amusements, they are not to be expected here, and those who
seek

seek these enjoyments in places resorted to for pleasure in Portugal, must themselves form them. The company however visit, give re-parties, play, and at most make small parties to visit some neighbouring place. These are their only amusements. It is however the fashion to go to Caldas. The rich pass the hot season at Cintra, and travel from thence to Caldas; for which reason the company are frequently more brilliant in autumn than in spring.

“ In the middle of this place over the warm spring, is a spacious and handsome bathing house, founded in the reign of the late king, and close to it a hospital for poor patients. Besides the spring used for drinking, three others supply four baths; that for the men is thirty-six feet long by nine broad, and two feet eight inches deep. The soil is covered with a white clay and washed sand. The company undress behind a curtain, put on bathing cloaths, and sit upon the ground in the bath, so that the water reaches their neck. There are frequently twelve patients in the bath at the same time, and though the water is constantly flowing, it is unpleasant to be obliged to bathe in company, especially to those who come last, to whom the water arrives after washing the rest. It is also unpleasant that strangers are admitted. Nothing however is paid for bathing, except a small present to the attendants. The poor are not suffered to bathe till about noon, when the other company are gone. The rest of the baths, even those appropriated to the ladies, are regulated in a similar manner, except that the water in the bath for men is the hottest and of the strongest quality, being from 92° to 93° of Fahrenheit (from 26° to 27° of Réaumur). The water from all the springs joins and turns a mill near the bathing house.

“ On entering this house the company come to a large floor, which serves for a promenade after bathing, and is generally full of people running to and fro with great violence. Here also is an apothecary's shop, and in the back-ground the spring used for drinking, the warmth of which is 91° of Fahrenheit.

“ The country round is well cultivated, but sandy and full of pine-woods. The place itself is situated on the western brow of hills very much flattened, consisting of a soft brownish sand-stone containing iron, and probably covering coal, from the combustion of which the heat of the water may arise. The sea is only three leagues distant, and the lake or lagoa de Obidos one league. This vicinity to the sea and the flatness of the country are the causes of the strong and cold winds, which prevail here, particularly in spring, and of changeable weather. The heat also in summer is uncommonly great. Every where are seen Berlengas, islands which resemble much the two islands of Helgoland and form hills in the middle of the sea. Except a quinta, there is no promenade at Caldas.

“ We have a short treatise on the use and abuse of the baths of the Caldas, by Savares, formerly professor and dean of the medicinal faculty at Coimbra, under the title of *Advertencias sobre os abusos e legitimo uso das aguas mineraes das Caldas da raynhia*, por Fr. Tavares. Lisboa, 1791, 4to. but it is very singular that the author should say it is of little use to know the constituent parts of mineral waters. Mr. Tavares should recollect that even to render rules for the use of the water practicable, it is necessary to analyse it; without which

which it cannot even be classed among medicinal springs. Like many ignorant physicians in Germany, he imagines certain effects are expected to arise from the analysis, whereas its use is merely to complete the knowledge of the physician, who ought to know whether the water belongs to the carbonic-acid, or sulphureous class. He complains of the great minuteness of chemical analyses, and does not reflect that they are expected from every writer on objects of chemical enquiry. He justly blames excess in the use of these waters, the silly running to and fro after bathing, the leaving off the Portuguese custom of constantly wearing a cloak of cloth, and substituting the light English dress, which is not adapted to a hot climate. In this we cannot but fully agree with the author. The Portuguese, instructed by experience, wears his cloak in the hottest summer, but is almost undrest beneath it, so that he can wrap himself up from every cold breeze. In hot weather the skin is always covered with perspiration; and every current of air, by favouring evaporation, produces a degree of cold, which the air itself will not affect.

“ But there is another more important treatise on this subject, by a well-known learned Englishman, named Withering, with a chemical analysis of the water, published at Lisbon in 1795, in Portuguese and English, under the title of *analyse chimica da agua das Caldas da raynha*, por Guilherme Withering. (A chemical analysis of the water at Caldas da raynha, by William Withering, sixty-one pages, 4to.) The analysis is good, as might be expected from so skilful an author; but the bad apparatus he was obliged to employ renders the most important of the results doubtful; as for instance the proportions of the various kinds of air. In 128 ounces he found of

Fixed air,	4 dr.
Hepatic air,	6 oz. 4 dr.
Calx aerata,	12 gr.
Magnesia,	$3\frac{1}{4}$
Ferrum hepatis alum,	$2\frac{1}{2}$
Argillaceous earth,	$1\frac{1}{4}$
Magnesia salita,	64
Selenitic salts,	44
Common salt,	148
Siliceous earth,	$0\frac{3}{4}$
Glauber's salt,	64

The iron might as well be dissolved in the carbonic acid, as in the sulphurated hydrogen; but I pass over the remarks that might be made on the proportions of the constituent parts, in which, as the author himself says, the analysis could not be exact. It is enough that he has contributed something to this object, for which he deserves the thanks of the world.” P. 269.

Another celebrated place for bathing is the *Caldas de Gerez*, in the province of Entre Douro e Minho. See p. 340.

We shall now make a few remarks, of a more particular kind, respecting the original author, and then subjoin some which affect only the translator. The following accounts seem

seem rather contradictory. In p. 18, he tells us, "London, as a city, is far superior to Paris;" and, after pursuing the comparison, he adds: "the greater part is well paved, clean, and furnished with broad causeways; and the streets being spacious and straight, give it *a gay and smiling appearance*." In p. 20, also, he says, to the same effect, "London is adorned with a vast number of *squares*, so called from their regular form, and decorated with a circular or oval inclosure, planted with rose-trees and other shrubs, which give the whole *a most charming and interesting appearance*." Yet all this praise is flatly contradicted at p. 22, where the author says, "London itself is wanting in all that is attractive to the eye; for, as a whole, it is *monotonous and dull*." This is certainly blowing hot and cold with the same mouth.

"In Spain and Portugal, single travellers are often accompanied by a servant, who sometimes rides on an ass, but more frequently runs on foot; and I know that these runners go eleven or twelve miles in this manner." P. 129.

Here the information is rather defective, for the author neither informs us what kind of miles these are, nor in what time they are travelled; nor does he tell us why this messenger is sent. He is employed, in fact, by the owner of the hired mule, to bring it back: and the miles intended are probably German miles*, which makes the effort considerable. At p. 202, we have the following curious passage:

"Nor must the reader be surprised if I should relate much evil of *Dom Diogo* (Ignacio de Pina Manique) his unjust imprisonments, and the wretched manner in which he feeds the prisoners; but this I will relate in few words to show that Dom Diogo is by no means beloved, though a traveller ought to be very cautious and moderate in forming his judgment."

After this passage, the reader will probably be *most* surprised to find, that Dom Diogo is never mentioned again, and that neither good nor evil is related of him, except what this single sentence contains. Can this be from any fault in the translation, or is it a carelessness of the original author?

"Had not men collected inscriptions from old monuments, moss would not now be sought there; nor would *Dr. Black* have discovered *oxygen gas*, had he not doubted the categories as well as the elements of the *Stagyrite*." P. 301.

There is a good deal of that common figure of speech called nonsense in this passage; but the worst mistake for a philoso-

* The shortest German mile is more than three miles and a half English,

pher is the aſſertion, that Dr. Black diſcovered oxygen gas, which ſhould have been attributed to Dr. Prieſtley.

“ The trade of Oporto, which is well known to be chiefly in wine, has ſuffered much in conſequence of the war.” P. 323.

A groſs miſtake. We happen to know, for certain, that the wine-trade of Oporto was increaſed rather than diminished during the war. The author adds, that the French privateers conſtantly hovering near the coaſt have occaſioned the ruin of many houſes in Oporto; which is ſo far from true, that we know not (with the beſt opportunities of information) a ſingle houſe that has been ſo ruined. “The *Guimareen plumbs**, he ſays, p. 357, are ſmall and bad; whereas moſt people in England, who know them by the name of *Portugal plumbs*, can ſufficiently aſſert, that they are both *large and good*.

At p. 477, we have the following curious aſſertion.

“ The Inquiſition was never very powerful in Portugal. During the laſt reign it was quite inſignificant, being confined to diſorderly monks. The temper of the Queen certainly increaſed their power, and rendered them particularly formidable to an author.”

Of theſe three ſentences, the firſt is falſe; and the ſecond and third are not very intelligible. The following paſſage alſo requires notice.

With the following obſervation we confeſs ourſelves rather puzzled.

“ Nor does Camoens ſtand alone, though he ſo far eclipses all the reſt, that theſe are ſeldom named in foreign countries. The *Ulyſſipo*, by *De Souſa Macedo*, may ſtill be conſidered as equal to Ercilla's *Araucane*.” P. 480.

We never heard of the poem, or the author here mentioned. There is an Epic Poem, called *Ulyſſea*,[†] by Gabriel Pereira de Caſtro, which many ſenſible Portugueze think at leaſt equal to the *Luſiad* of Camoens. If there is no miſtake here, it ſeems extraordinary that the Portugueze ſhould have two good Epic Poems on the ſame ſubject.

We ſhall now add ſome obſervations, which ſeem to apply excluſively to the tranſlator. The author, whoſe ſkill in natural hiſtory is unqueſtionable, has very properly given the ſcientific names of the various plants, &c. mentioned in the courſe of the work. Theſe the tranſlator would have done well to have left as he found them; but unfortunately he has attempted to turn them into Engliſh, and has thereby furniſhed a ſtrong

* From the ancient town of *Guimaraens*.

instance of the danger of meddling with what we do not understand. For instance, in p. 70, *Ulex Europæus* (common furze) is translated *quickset*. In the same page, *Tamarix Gallica* (common tamarisk) is most curiously converted into the West-Indian fruit called *tamarinds*. In p. 180, we have *magnolium* instead of *magnolia*. P. 181. "Here grows the stately *Scilla hyacinthoides*, the native soil of which is not yet known." Does this mean that the native soil was not known till now, or that the plant got into this place by accident, from some garden? Be that as it may, the epithet *stately* is oddly applied to a plant which never exceeds a few inches in height.

In p. 194, *helianthus tuberosus* (Jerusalem artichoke) is called *Spanish potatoes*. In p. 313, *Panicum Italicum*, a species of millet, is called Italian pannicle, instead of *pannick*. But, in pp. 357 and 390, the same species of *panicum* is unfortunately converted into *fennel*, a plant with which it has not the smallest affinity.

These are a few specimens of the translator's botanical mistakes. In the animal and mineral kingdoms, we are sorry to say, he has not been more fortunate. Thus, in p. 92, we have "Crystals of Titan crystals;" meaning, we presume, crystals of *Titanium*, or *Titanite*. In p. 105, we read of "a large piece of emerald set in the ore;" meaning, probably, the *matrix*. At p. 348, we have mountain crystal for rock crystal.

At p. 198, the *ruivo* (red gurnard) which the author himself very properly tells us is the *trigla cuculus*, is by the translator changed into *a roach*, to which fish it has not the smallest resemblance.

Other faults, of a different though less important kind, also occur.

"M. Le Sage's excellent museum of mineralogy, which the government have purchased, and placed at the mint, excels in arrangement every public museum I know." P. 27.

The translator, in a note, says:

"The author is here mistaken; it was collected for government by M. Le Sage, who had a salary for that purpose."

We have pretty good authority for believing, that the author's account of this transaction is right. We are quite certain that the name is wrong. It should be M. Sage. M. Le Sage is a different person.

"The clocks hang very low in front of the church, or of the tower,—perhaps they are hung so low that they may more certainly
twang

twang in the ears of the faithful, for indeed they make a most insufferable noise." P. 77.

Surely for clocks we should here read bells. The German word for bells (*glöcken*) probably led to the mistake.

"The pronunciation of the Portuguese is a full, deep, guttural tone, while that of the Spaniards is a light, blowing lip; the former consisting of long, elegant, high-sounding words, the latter of short, broken, chattering sounds." P. 131.

In the errata, we are told to "transpose the words Portuguese and Spaniards, former and latter." That the words Portuguese and Spaniards should be transposed is very obvious; but it is equally so that the words former and latter should remain as they now are.

"Here are some sorts of figs, and those very excellent, that fall to the ground unmaturing, unless punctured by the gnats. To further this, another otherwise wholly useless variety of fig-tree is grown, wherein these insects, which are larvæ of an ichneumon, abound." P. 448.

How this is expressed in the original, we know not; but we cannot conceive that the author (who is really a naturalist) can commit so enormous a blunder as to confound the larvæ of an ichneumon with gnats.

In p. 373, after telling us of the difficulty of conveying the grapes to the press, the translator says "*this* process is performed by treading," meaning undoubtedly the process of pressing the grapes, not of conveying them, as the arrangement of the sentence implies.

"In these parts, we met with the elm-leaved sumach tree, both wild and cultivated, of which probably the former had run wild." P. 386.

In order to make sense of this, we must, instead of former, read latter.

That the translator's style is very confused will appear from several of these passages; should more proofs be wanting, they may be found in the story of the landlady at p. 65, or that of the *Conde de Obidos* at p. 419. Our account will show, at the same time, that the work has many merits, and probably that it deserves a better translation. A good map of Portugal is also much wanted.

ART. IX. *Observations on the Cow-Pox.* By John Coakley Lettsom, M. et LL. D. &c. 4to. 88 pp. Nichols and Son, Red-Lion Passage, Fleet-Street. 1801.

ALTHOUGH the number of publications on the Cow-Pox is considerable, and coming from persons living in different and very distant parts of the country, may be supposed sufficiently to have diffused the knowledge of the facts, yet we are not sorry to find the attention of the public kept alive, by having the subject brought before them from other quarters, and under different points of view.

The idea of superseding the ravages of the small-pox, and in time, perhaps, of totally annihilating it, by the introduction of a disease in some respects similar, but infinitely milder, taken from a cow, seems so extraordinary as fully to justify the caution with which it has been received, and the incredulity of some of the most enlightened and judicious of the community, as to the reality of the fact. We know nothing in the whole range of medical history that can be compared with it. It required therefore, and still requires, that the utmost attention be paid to every thing relating to the progress of the disease; that the experiments with it be multiplied, and the results of them registered, and that they may continue to be published for many years to come; particularly that the persons who were early infected with the cow-pox should be again and again subjected to the infection of the small-pox, either by repeated inoculations, or by being taken among persons infected with that disease; which, by confirming and establishing still more strongly the knowledge of the salutary powers of the cow-pox, will remove the doubt or prejudice of the sceptical and incredulous concerning it.

The intention of Dr. Lettsom, in these observations, is to give an historical account of the discovery and introduction of the cow-pox; a description of the disease, and a concentrated view of the arguments and facts, by which the value of the discovery has been supported. To these he has added the result of his own observations, and of his inquiries among other practitioners, whose names had not yet appeared before the public; which together make a valuable addition to the facts on which the preference of vaccine over variolous inoculation is supported.

The introduction of inoculation of the small-pox into Europe was hailed, and deservedly, as one of the most salutary

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events recorded in the annals of the world; as mitigating the ferocity of a disease, the most fatal, as well as disgusting and loathsome, that ever afflicted mankind. But though it was soon discovered, and established by the testimony of innumerable and incontrovertible facts, that the persons who received the small-pox by inoculation were rarely, indeed scarcely ever, affected with the confluent species of the disease, and consequently that they ran little risk of losing their lives, or of being scarred and seamed in the dreadful manner, that persons frequently were who received the infection by the breath or effluvia; yet, as the inoculated small-pox was sometimes formidable, and in one out of three or four hundred subjects terminated fatally, many persons, even among the upper ranks of the community, were deterred from having recourse to the practice; not daring to inflict a disease upon their offspring that might prove fatal: and as joined to this, a certain apparatus or preparation, both diætic and medicinal, was thought to be necessary, in order to ensure success to small-pox inoculation, and the process was attended with trouble and expence, two thirds at least of the poor, who form the great mass of the community, totally rejected it. As the causes that deterred so large a portion of the people from adopting the practice of inoculation were not likely to be removed, the hope that had been entertained, that the small-pox might in time be totally exterminated by it, had vanished, and it even began to be perceived, that though inoculation was beneficial to the persons who submitted themselves or their families to the operation, yet from the careless manner in which it was practised it became even highly injurious to the public. For the mild form under which the inoculated disease generally appeared, encouraging the patients to go abroad, and mix with the people, the disease which, though harmless to them, was still infectious, was more generally and more constantly diffused and propagated, than it ever had been before the practice of inoculation was introduced. This is proved by recurring to the bills of mortality, by which it appears that more persons had died of the small-pox, within the last thirty years, ending in the year 1795, which was the space of time in which inoculation was most generally practised, than had died of the disease in the same space of time, prior to its introduction into the country.

“ Out of every thousand deaths in the bills of mortality (see p. 36 of Dr. Heberden's observations, noticed in our last Review) the number attributed to the small-pox during the first thirty years in the eighteenth century, before inoculation could yet have had any effect upon them, amounted to seventy-four. During an equal number of years at the end of the century, they amounted to ninety-five out of each

each thousand. So that, as far as we are enabled to judge from hence, they would have appeared to have increased in a proportion of above five to four."

This general diffusion of the disease has been considered as so serious an evil, that it has been suggested that some legislative regulations should be formed, obliging inoculated persons to confine themselves within their houses, and in many places in the country this precaution is practised, though not enjoined by any law. But in London, and other populous places, where such a regulation is most required, it cannot be enforced without injury to the patients, who are frequently in want of the refreshment of cool air, which, in the greater part of their habitations, cannot be procured. Here then the benefit that would be derived by the general introduction of cow-pox, instead of small-pox inoculation, is eminently obvious; as the cow-pox emits no noxious or infectious effluvia, and is only communicable by the actual application of the fluid contained in a vesicle or pustule, to a part of the body where the cuticle, or outward skin, is abraded. Persons therefore living in the same house, or lying in the same bed, with patients under the cow-pox, are in no danger of receiving the infection. This is an advantage of such magnitude and importance, as to call aloud on all true lovers of their country, most strenuously to exert themselves in overcoming any prejudice that their neighbours or dependants may entertain against it, and in endeavouring to obtain its universal adoption. With this view, we apprehend, it was, that an institution for vaccine inoculation has been opened in Golden Square: but though we have the highest opinion of the benevolence of the managers, yet we cannot help observing that, by taking a large and expensive house, and forming an extended establishment, (an error common to almost all the modern charitable institutions in the metropolis) they are precluded from effecting this grand national object. It has been proved that the cow-pox is a disease so extremely mild, as scarcely to subject the persons undergoing it to the smallest degree of illness; that persons of all ages, and in almost every situation, may be safely inoculated with it; that it requires no previous preparation, and neither confinement nor medicine in the course of it. This, at least, is the general character of the complaint, the exceptions being so few as not to deserve noticing, consequently the expence of inoculating even thousands of persons must be insignificant. No bar therefore should be placed to prevent admission to the benefit of the institution; but all persons applying should be inoculated indiscriminately, and without enquiry. By the regula-

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tions of the institution, inserted in the *work* before us, it seems, that instead of the people being invited to partake of its benefits, they are admonished of the difficulty of obtaining them, which is not to be done without solicitation; "no persons being admitted without recommendatory letters from the Governors, nor any but subscribers allowed to take matter for inoculation, without paying for it." Such a form of admission as this is necessary in general hospitals, where the patients are lodged, fed, and attended through the course of their illness at a considerable expence, and where the number of the patients must necessarily be limited by the funds, and by the capacity of the buildings; but is not applicable to the present case. This restriction is, however, adopted probably to induce persons to become subscribers. The same form of admission, and for the same reason, is required at the different dispensaries, to the no small vexation and distress of the poor; who are frequently, by those means, deprived of the benefit those excellent institutions are calculated to afford; the case of the patient often becoming desperate, before their friends can obtain for them the required recommendation.

It should be remembered, that all infectious diseases begin, and acquire their greatest degree of malignity, in the close and crowded habitations of the poor, and that they are thence introduced among the more opulent, by servants or working people, who hold communication with them. This is particularly the case with the small-pox. Instead therefore of being restrained, the public good requires, that the poor should be encouraged and invited to undergo a general inoculation with cow-pox matter. This cannot be done by a single institution; but as the disease is not infectious, the surgeons and apothecaries to all the hospitals, and dispensaries, and parish work-houses, should be directed to inoculate all persons applying for the purpose, and freely to impart cow-pox matter to all persons having occasion for it. By this method alone we may hope that in time the small-pox may be totally banished from the country. The citizens of Manchester have actually adopted this salutary plan.

"Manchester," the present author says, "distinguished as much for the science of its citizens, as for its amplitude of commerce, has stood prominent in suggesting, and carrying into execution, many useful and salutary establishments. Their recent address to the poor, which I shall here introduce, affords a pleasing confirmation of their laudable attention to the interests of the community." P. 57.

The address is short, and well adapted to the purpose; we shall, therefore, give the principal passages.

"Inoculation for the cow-pox has been practised," it says, "for several years, with constant success, in various parts of the kingdom."

“ It has never failed to prevent the infection of the small-pox.

“ It may be communicated with safety to persons of every age and sex, and at all times and seasons of the year, with equal advantage.

“ The cow-pox is much milder and safer than the inoculated small-pox, and not capable of infecting the persons living in the same family, or even sleeping in the same bed.

“ It does not produce eruptions, which scar and disfigure the face; and is seldom, if ever, attended with any other marks of the disease, than what appear on the arms, or parts where the matter is inserted, neither has it been found to introduce any other disease into the constitution.

“ Scarcely any remedies or attendance is required for the cow-pox, neither is there any necessity for physic before or after inoculation.

“ All poor persons whose affection for their families leads them to embrace this favourable opportunity, may have their children inoculated for the cow-pox, at the Hospitals and Dispensaries, from twelve to one every day in the week (Sundays excepted) through the year.”

Next follows a similar address and advertisement from the Public Dispensary, Carey-Street, but restricted to persons having letters of recommendation. Dr. Lettsom then gives the substance of his correspondence with Dr. Waterhouse, of Cambridge Town, near Boston, in America, where inoculation for the cow-pox has been successfully introduced, and is favoured by the President and principal Members of the Congress. To make the work more interesting, the author has given a neat engraved head of Dr. Waterhouse, and three heads in shadow, of Doctors Jenner, Woodville, and Pearson. It will not be forgotten, we trust, that Dr. Jenner was the introducer of this most salutary practice; and, whenever it shall be deemed sufficiently established, will have the most undoubted title to a public reward from the gratitude of his country.

ART. X. *The Siege of Acre. An Epic Poem. In Six Books.*
By Mrs. Cowley. 4to. 9s. Debrett. 1801.

NO one surely will venture to say, that the present period is not sufficiently productive in Epic Poetry. Yet either the characteristics of Epic Poetry are not the same now as they were wont to be, or our appetite, cloyed by abundance, does not receive them with its original relish. Greatly as we love the art of poetry, and highly as we hold this particular exercise of it, we confess that we have ceased to rejoice at the intelligence of a new Epic Poem.

The Siege of Acre, a proud circumstance for our country, might well and reasonably be expected to call forth the ablest exertions of the British Muse, yet at present this is the only occa-

occasion which it has afforded us for the exercise of our critical duty. Much are we disposed to view it with complacency, on account of the subject, and as the first production occasioned by the memorable event, and last, though not least, because it is the effort of a female pen ; alas ! what must we do, or what can we say, when obliged to peruse such lines as the following, with such confusion of metaphors ?

Art thou the Muse ? Ah no ! for Fiction She,

He, who o'er Asia meant to drag the fight,

And at Byzantium all his horrors light.

A handful, from thy walls whole legions send,

And fresh anomalies stern Reason brave.

His'ry astonished will the acts engrave,

Which freed a nation, and its sons enslave.

Not to be rash, and to make certain sure,

The chief resolved fresh labours to endure.

The above is said of Bonaparte, and his plan for invading Egypt. Again, on the same subject :

Whilst Paris danc'd, or in the tribune roar'd,

He round him called a literary horde.

Bonaparte now embarks for Egypt.

Thus, when to-wards the sea his forces drew,

Bidding to tortured Europe an adieu,

Globes, maps, and travels, ev'ry waggon bore,

And plans of fortresses an ample store,

Scavans and heroes were filed off by troops,

Here soldiers march'd ; there, volume writing groupes :

What could impede a scheme thus sagely plann'd ?

POETS, PHILOSOPHERS, his purpose fann'd !

Now, reader, they set sail.

Forth from Toulon's wide bay the pilots steer,

Their fleet brings graceful out it's length'ning rear.

Then they come to Malta, and play at hop, step, and jump, and

Saw the baleful tree insult the ground,

And heard the horrid triumph leap around.

Then they arrive at Egypt, but what they did there the author's Muse does not tell us ; but we are to know hereafter.

To sage futurity be left their road !

Her page shall shew how swift the earth they trod.

Next follow these two lines, which we are not sure that we understand.

The

The towers of *Ptolemais* command the Muse,
Where bleeding valleys every joy refuse.

Now they go on to Syria.

The tygers of the war, bounding, proceed,
And Syria's conquest boldly is decreed.

The sacrifice of Elijah, which confounded Baal's priest, is really well-told, and with considerable animation. We were inclined to give it as a favourable specimen, but were debarred by these vile lines :

Let the surrounding trough
Drink the soft tide, till every trench o'erflow.

Next comes the character of Bonaparte, who is called

A glorious, wicked, virtuous, wond'rous man ;

followed by these two lines :

So, when the storied Thetis flew to lave
Her godlike son in th' indurating wave.

From the above short specimens it may easily be imagined, that, without the smallest disposition to harshness or acrimony, it would be incompatible with our duty to bestow on this performance any high degree of praise. We have deviated from our ordinary custom, in first exhibiting what occurred to us as less favourable to the writer's pretension to literary fame. We will now view it on the other side, and willingly allow that she is by no means without imagination, that the story of the siege is well-told, that many of the passages are elegant and spirited, and that there are even some which may be perused with satisfaction by the critic, and with delight by the lovers of poetry.

The Episode of Osmyn and Ira, in the Second Book, is interesting ; and that our readers may be induced to peruse the whole, we will insert only a part of it.

“ Day sprang ! the *Feigner* bade her Lord adieu,
Then from a scandal chest, impatient drew
The boyish robe, and blossom tinctur'd vest,
Which Osmyn's youthful brother once had drest ;
Who late on wealth, and fruitful travel bent,
Adventurous, to distant CASHMIRE went,
Where the soft natives bid the shuttle fly,
And give to silky hair tenacious dye,
On the rich shawl contrasted colours pour,
And waft its beauties to each foreign shore.
Her female robes were instant thrown aside,
And as a youth stepped forth the blooming bride ;
Before the mirror mov'd the martial fair,
Charm'd with her figure, and her graceful air,

The manly turban next, of crimson dye,
 Flash'd a new boldness o'er her radiant eye,
 Fearless, *she in her belt a dagger placed,*
 The golden hafi by jewel'ry embraced;
 Again, her novel form distinct to view,
 From room to room, from glass to glass she flew:
 Dark crayon'd curves, then graced her rosy lip,
 A spot of equal hue, her chin's fair tip;
 Self-satisfied, more gravely now she trode,
 Acted a frown, assumed a stately nod.
 Meantime her peering nurse the fair one sought,
 And in the act, the startled Ira caught;
 Each to a burst of mirth awhile gave way,
 And moments past in laugh, and gay delay.

Serious, the beauteous Ira sudden grew,
 Grandeur impressions o'er each feature flew;
 Her waken'd countenance with meaning glow'd,
 And the sage matron into wonder awed,
 Think not, she cried, with dignity of port,
 Thou see'st me, Abra, thus array'd in sport;
 Ah, no! far other thoughts my soul distend,
 Bless *thou* the measure, and the deed commend!
 'To share my husband's fate, whate'er betide,
 Is the fix'd will of his adoring bride.
 Nay, shriek not thus, but noisy grief restrain;
 Vain is thy sorrow—thy remonstrance vain;
 The timid heart of Ira, DUTY steels;
 Courage, and love, sole attributes, it feels.
 Duty is PASSION in a soul like mine,
 Its bounds no human language can define:
 In grov'ling minds compress'd and slow its tide,
 Through life a humble but a placid guide;
 Higher its tones in minds of higher mold,
 And fine the lines its energies unfold.
 O! if thy heart be callous grown through age,
 Youth swells in mine, and animates to rage—
 The arm which threatens Osmyn with a blow,
 Shall feel what powers from female vengeance flow:
 Let men, let heroes, for their country fight,
 Tread the proud field, and deathful tane invite;
 Let patriots rush and for their nation fall—
 For LOVE I arm, and dare the arduous wall!
 Must thy Lord bleed, and not his Ira by,
 To staunch the flood, or catch the parting sigh?
 Now, whilst I linger, *perhaps* the sword descends,
 And Osmyn sinks, abandon'd by his friends!
 She spoke—a sabre from its scabbard drew,
 And through the streets, with *wilder'd* air, she flew.
 The beauteous seeming youth small notice caught,
 Each bosom with its own distress was-fraught;

If hopeless agony *her* features shew'd,
In ev'ry face the same expression flow'd—
For showers of bullets on the rampart fall,
And wounded townsmen stagger from the wall.
Almost to madness was her horror wrought,
As vainly through these scenes she Osmyn sought,
Plainly distinguish'd, wherefoe'er his stand,
Lofty in height, amidst the tallest band!
Yet still his lofty port ne'er met her eye—
From post to post they saw the trembler fly,
Nor wonder'd that a boy so young, so fair,
Should rush from danger with distracted air.

At length, amidst her hurried, frenzied flight,
One spot she mark'd where thickest seem'd the sight;
Ah, sure, she cried, if Osmyn breathes, he's there!
And onward darted the courageous fair;
Nor vain—his tow'ring port she raptur'd knew,
And soon his graceful visage met her view.
Now soft receding, distant stood the maid,
To catch her tender Osmyn's glance, afraid,
Lest he should force her from the hallow'd ground
Where himself stood, by circling dangers bound:
Where'er he mov'd she kept him in her view—
Now forward stept;—now gently she withdrew.
She saw him lift the mass, she saw him throw
The pond'rous ruin on the yelling foe,
Who, on the plain beneath in thousands strong,
With fearless valour to the bulwarks throng.
When the rock fail'd, or, tired at length of these,
The burnish'd firelock she beheld him seize,
Whate'er the weapon, still his aim was true,
Nor e'er in vain the fatal bullet flew.
At length th' invaders, taught to be discreet,
Silenced their bombs, and founded a retreat!
IRA beheld her OSMYN safe descend,
And to their homes th' elated townsmen bend;
Swift, by a shorter route she flew before,
The anxious Abra clasp'd her at the door.” P. 34.

The Third Book describes the arrival of Sir Sydney Smith to the relief of Acre, and though it abounds with many defective and feeble lines, will not be read without emotion.

The Fourth and Fifth Books represent the deeds of the English, which are well enough told; but we cannot get the better of the disgust excited by such strange expressions, as

—— the pearly arm of busy morn.

—— deeds deserving day tho' *subterreen*.

————— *unconscious to fear*.

—— opposing swords dread duties know,

And round, and round, their random edges *flow*.

We presume the following to be the portion of the work, on which the writer most prides herself, we shall therefore insert it as an act of justice.

“ Softly majestic ; full upon the fight
Of those who nourish’d on the walls, the fight,
A mount, distinct, its native honours shew’d,
And on its swells, carmined, the Nopal glow’d.
The name of *Cœur de Lion* graced the hill,
Bestow’d in ages past, and granted still.
Here BONAPARTE stood ; and on the breach,
Rose SIDNEY SMITH, O ! for the glowing reach
Of some inspired, *illuminated* pen,
To shew how stood, these two illustrious men !
To shew what thoughts each lofty bosom strain,
When glance met glance, athwart the martial plain !
The form of either prest upon the view,
And air, and action, stern attention drew.
Thus stood TWO MEN, in courage, zeal, the same,
But each ambitious of a diff’rent name ;
So the two *Seraphs*, heading each their host,
Appear’d, O Milton ! on the heav’nly coast,
Whilst the bright SON OF MORN with fading light,
Shrunk before ABDIEL in celestial fight,
Star-treading spirit ! whose subsiding ray,
Pluck’d from immortal courts a shade of day,
And woke in Angels the sad power to sigh,
As, hurled—He dard from the marble sky,
Down, down, in endless depths remote to dwell,
Where seas of fire their burning furies swell.

High on the tower, bold SIDNEY lofty stands,
Guiding th’ elastic courage of his bands ;
Aloof, amidst his friends in crescent form,
Stood BONAPARTE, regent of the storm !—
On RICHARD’S mount, but not as Richard stood
Pouring to heav’n his consecrated blood ;
Not to *protect* the faith whose glorious sun
First rising here, o’er all the earth had run ;
No ! but to quench it in its native bed,
Where yet its rays, obtusely bright, are shed.
His actions, vehemence and wrath declare,
Your bombs, he cries, nor toil, ye Frenchmen spare !
We’ll force another breach—fly to the camp,
This day, this hour, my future fate must stamp !
See, where HE stands like some inspiring God,
Guiding a battle by his powerful nod ;
O FORTUNE ! shall no blest deputed ball,
That ruin reach—upon that seaman fall ?
Fly to the camp ! be all its engines roll’d
Towards the wall ; a GATE we’ll *there* unfold,

A gate

A gate to Acre's heart—to India's plains,
To ev'ry court where eastern Britain reigns;
To ev'ry mart her commerce makes its own,
And her proud traders, govern, from a throne?
Thus pierced remotely, in a fruitful limb,
The purple jewels of the vine are dim,
Its clusters shrink, its ruddy drops exude,
Each branch is drain'd, and the tough TRUNK subdued.

Ere this important day—sublime in rage,
Bad elements, and arms, and hosts engage,
Rapid, was borne, across the wearied land,
To distant KLEBER's camp the late command—
That ev'ry hope of glory he should yield,
And quit with all his bands the turgid field.
They hear; with martial promptitude obey,
Strike ev'ry tent, and tread their trodden way.
Abana's flowery banks soon fell behind
Its noble stream by groves of balm confin'd;
And *Pharphar's* waves which nimbly dart along,
Whilst Art's and Nature's gifts its borders throng,
Purple *Cadambra's*, marble cones arise,
And glimpse their features as the water flies.
O SACRED BOUNDS! where once rapt beings trod,
Who held entranced communion with their God,
Where prophet-poets struck the hallow'd lyre,
And awed, and charm'd, with heaven's immediate fire!
Lost 'midst these shades unfelt the moments flew,
Whilst *ungerm'd* ages blossom'd to their view;
Thrones, yet not raised, were *ruin'd* in their sight,
Great empires blazed, and glimmer'd into night!" P. 105.

The Sixth Book describes the march of the French to the breach, and the final triumph of the English; and now what are we to add in conclusion? The Poem was certainly composed in great haste; yet although there are many feeble, there are many animated lines, and the patriotic spirit which chose the subject is entitled, doubtless, to the highest praise. We are however compelled to say, that the taste of the writer seems extremely vitiated; and, we greatly fear that the acute author of the Baviad would not be induced, on perusal of this Poem, to retract an item of his former severity. With respect to ourselves, we should be inclined, with the most favourable disposition we can maintain, to advise this author to read more, and write less.

ART. XI. *Letters addressed to a young Man, &c.*

(Concluded from p. 365.)

WE turn with pleasure to another female, whose mind is very differently cultivated. The third volume of Mrs. West's valuable work is devoted to manners and literature. The author appears a strong advocate for pleasing manners, and asks, "Why should merit expect that every one should take the trouble of piercing the rough shell, in which it wilfully incrusts itself?" But while enforcing attention to the agreeable qualities, she founds politeness upon principle, and insists that unless it is uniform it cannot be genuine. We would press the following remarks on all *very* genteel young men, who, with most elegant propensities, have the misfortune to be born in humble mediocrity.

"Suitability includes another requisite; namely, that you should not be more of a gentleman than accords with your rank and fortune. The levelling principle, which is now so industriously disseminated, counteracts this precaution; and you will hear a vast deal of abuse on dull care, low-minded prudence, and drudging industry. You will be told, that they are in their very nature infinitely inferior to liberality, generosity, taste, spirit, independence, vivacity, fire, and a great many other clever fellows, who I am apt to suspect are Bow-street runners in disguise, for I know that they generally conduct their associates to the same goal.

"If you desire it, I will grant that it is a pity, that a lad of great parts, numerous acquirements, fine feelings, and as many *etceteras* as you please, was not born a nobleman. I confess I see no reason why you were not, except the will of Providence, the laws of your country, and the absolute necessity that the humbler stations in life should be more thickly peopled than the exalted. And as many thousand young men possessed of these pretensions are in your predicament, I know of no remedies but industry and resignation. For, if you were all to dash in a high style, the universe could not hold you. There must be a profusion of aromatic flowers, to support the bees who live upon their sweets; and, what is more, the *bees* themselves are not *butterflies*. They also have a province assigned them, and *they* must *labour* in their vocation, or perish. Had you been born in a higher sphere, your duties would have been multiplied, or you would have been a worthless drone. If you find the care of a few talents difficult, do not murmur at your Lord for not having entrusted you with more. I am treating the subject more seriously than I intended; but it proceeds from my earnest wish to see you contented in your situation, and performing its duties with cheerfulness: and, surely, respect to the wise appointments of your Creator, is the strongest motive to induce you so to do. If you do not seem to despise your own lot in life, by affecting an *unsuitable* degree of importance, you will not give others a pretext to deride it. There is nothing contemptible in decent virtuous poverty; it is too sacred to be ridiculed; unless, by a poor imitation of what you cannot

cannot support, you give others leave to suppose that you are ashamed of it. Have you any cause to blush at saying, "I cannot afford such an indulgence," unless you are conscious of using those expressions with a view of extorting the desired pleasure from the liberality of those whom you address? The purse-proud worldling, and the empty-headed coxcomb, may despise you : and if contempt for any individual were a Christian sentiment, you might retort it ; but solace yourself with reflecting, that the friendship of those, who act on such narrow principles, cannot be desirable.

"I am not advising you to trumpet your wants to the world ; that were to lose all virtuous dignity of character, and to assume the air of a mendicant. I wish you to *confine* your wants within the *bounds* of your fortunes ; and never to be ashamed of owning, that you dare not allow yourself even an innocent gratification which you can ill afford. By exercising a habit of prudent self-denial, you will strengthen all your virtues ; and the forbidden fruit, when it has been long avoided, will cease to be attractive. Besides the considerations, which are due to fortune, some are justly owing to rank ; for, even allowing wealth to be equal, it is evident that the gradations of society have a certain propriety of expence allotted to each order, which it is at least injudicious to outstep. I do not mean that the *degree* of experience should be prescribed and limited by sumptuary laws ; I only mean, that it is prudent in every rank of society so to conduct themselves, as not to excite the ridicule or the envy of the degrees which are immediately above or below them. This opinion will draw on me the bitterest invectives from the immense hordes of spirited young men, who, like Lenitive in the play, secretly "curse the shop," and whenever they go out of it banish it from their minds, and, if *possible*, from their manners. Nor am I less afraid that the lady of the house, their *ci-devant* mistress, will be equally indignant, when she has lighted up her lustres and chandeliers, strung her wreaths of artificial flowers, fixed her card-tables, prepared her lemonade, nay even engaged the *circular* groom of the chamber, who is master of the ceremonies in that neighbourhood, for the grand event of her "being at home ;" should I, in my blunt way, assure her, that I should consider her more in character when presiding at the *social* comforts of a friendly tea-table, or a family party. I almost doubt whether the master of the mansion, notwithstanding the impending horrors of an appearance in the Gazette, would thank me for animadverting upon his tavern bill of fare ; and I will own that his list of wines, and the furniture of his country villa, might tempt me to say something more just than agreeable, unless I should restrain myself by a recollection of the next subject* which I propose to discuss. I will dismiss this with an earnest entreaty that, from the consideration of its not having been your own fault that you are not rich and great, you will never fall into the puerile vanity of wishing to be thought so. You must immediately be found out, and then you will deserve the ridicule which cannot now fasten upon your character. Adopt the manners of the gentleman, as far as civility, attention, pro-

* Ill-nature.

priety of expression, modest ease, and decent frankness, indicate the gentleman. But stop there; to *imitate* his expences is ruinous; to *affect* to do so is contemptible." P. 82.

Our extracts have already been so numerous, that we must pass more speedily over the remainder of this work. But we cannot refrain from noticing, with most entire and warm approbation, the spirited attack on the *new philosophy*, which is contained in the 14th, 15th, 16th, and 17th Letters. Mrs. West seems to have hunted it through all its intricate windings, with a degree of zeal and ability, to which we heartily with success. The sophistry which that pernicious school employs to pervert the nature of vice and virtue is forcibly exposed, and the writings of Goethe and Rousseau are held up to detestation. We could with pleasure subjoin the *humorous* account of the popular romance of the former, but the length of our critique so forcibly reminds us of the necessity of compression, that we must refer our readers to the work itself. The following remark is, however, too good to be omitted.

"Sentimental wickedness is infinitely more dangerous than sensual. Satan, when clad in a mild cherubic form, deceived "Uriel, the sharpest sighted spirit of all in Heaven," and obtained admission into Paradise! In his own form, he was foiled by the ministering spirit Abdiel, and he stood abashed before the youthful Zephon. Vice formerly paid Virtue homage, by affecting the disguise of Hypocrisy; and when she wished to deceive, she assumed the tone, air, and dress of her celestial adversary. But now, when tricked out in her own meretricious ornaments, and marked by her peculiar emblazonry, she performs her most nefarious actions in the face of day; and boldly tells us, that she is not Vice but Virtue. Happily, we have an unerring rule, by which to form our judgments: "By their fruits ye shall know them." P. 199.

The existence of the anti-christian conspiracy is proved by the concessions of a publication, which is "*more than suspected*," Mrs. W. observes, "of being partial to the principles of the new philosophy." We know not to which of our contemporaries she alludes; we can only say, that the inferences which she draws from the extract are fair, and the charge of temporizing just. Indeed, Mrs. West has the courage to treat Reviewers, and periodical publications, with no great ceremony. She severally reprobates the folly of "young ambition" turning author; and we agree with her, that a forced unnatural character is likely to be the consequence.

In p. 232, we meet with the following just limitation of the liberty which an author might properly use.

"If you should ask me, "whether my precautionary suggestions are meant to insinuate that you should read no books but those which
are

are manifestly written in the *defence* of religion, or those which are strongly *inſeured* with piety?" I would answer, "By no means." On the contrary, I think that amusement is lawful; that varied information is highly serviceable; and that confining your studies within such limitations would be very unsuitable to your period of life, and might give an enthusiastic contracted bigotry to your character. If it had not become necessary to counteract the wiles of our enemies, who have seized on the lighter kinds of literature, and made them the vehicles of their dreadful tenets, I would recommend that books of amusement should be kept *clear* from the subject of religion. Solomon was not required to blend the worship of the sanctuary with the festivals and dances of the "ivory palaces." But then those palaces should not have been devoted to "the worship of Milcom, the abomination of the Moabites, or Ashtaroth the goddess of the Zidonians." If a sense of religion pervades the *heart* of the writer, nothing *offensive* to its spirit will appear, even in those *light* compositions which are dedicated to mirth and hilarity. He will not recommend vice by placing it in an advantageous point of view. He will use no sophistical arguments in its favour. He will not seek to inflame the criminal passions. He will speak of the failings of virtuous characters in the terms which they really deserve, as faults and blemishes; and if he deals in fiction, he will take care that those errors shall produce inconveniences which may deter others from similar actions. Above all, we must abstain from insulting the honoured form of religion, either by ridiculing her doctrines, her institutions, and her ministers, by sly insinuations, and oblique sarcasms, which tend to degrade her in the estimation of the public, or by openly avowing the principles of Deism. This attention to decency, to morals, and Christianity, is strictly required from all, who *profess* themselves to be members of any Christian communion."

Part of the 15th, and all the 16th Letter, is devoted to the examination of those democratical notions which affect government, property, and the origin of society. In this part Mrs. West sustains her former character, as a lover of order, subordination, and lawful authority. She contrasts the account given in Scripture, of the first aspect of civil society, with the wild dreams of Rousseau. We lament that their absurdity has not rendered a laboured refutation of them unnecessary.

The 17th Letter is chiefly employed in refuting the false assertions of those, who call themselves *Rationalists* in education, by omitting what they term prejudices in favour of religion. She refutes Rousseau's false, but pernicious assertion, that, as a child can form no proper ideas of God, by bringing him acquainted with the divine nature you make him an idolater. She observes, that material symbols are used in holy writ, when speaking of the Creator, and that divine inspiration would not suggest ideas which might lead us into sin.

After exposing the instability of *feeling*, as a guide of conduct, and making some pertinent remarks on the fearful aspect of the times, she concludes with this pathetic exhortation.

"To

“ To you, and to your brothers, I bequeath my labours : a pledge of my strong maternal attachment. I have enjoyed *one* heartfelt satisfaction while engaged in this pursuit, which results from the consciousness of having discharged *my* duty. Do you, my children, add the exhilarating delight which will result from my perceiving that you make the principles I have so warmly recommended your rule of action, and I shall then enjoy a reward far superior to any that fame or fortune can bestow.

“ To you, my dear Thomas, ever present to me in mind, though distant in person, I more *peculiarly* address myself. The duty of an eldest son is in some degree paternal. The younger branches always look up to him as a model; and the conduct of *one* often leads a whole family, by imitation, to vice or to virtue. Resolve then, with all the warm sincerity of youth, even in the sanctuary of God, and before his altar, that the fond affection, the deference and esteem, with which you have inspired the hearts of your brothers, shall not betray them into vice or folly. Resolve to be a comfort to the old age of those parents who instructed and supported your youth. By this solemn engagement you will take the most certain method of insuring your own happiness; and, that God may enable you to fulfil it! prays, from the fulness of her heart,

“ Your ever-affectionate Mother.” P. 393.

Our general opinion of this work may be gathered from the copious extracts which we have made from it, and the commendations we have bestowed on various parts. Our admiration of it, as a *whole*, is increased by considering it as the work of a female, “ whose secluded life,” as she informs us in the Preface, “ afforded her few opportunities of profiting by literary conversation, or the collision of minds actuated by a similar taste, and engaged in congenial pursuits:” and we have been informed by a gentleman, who accidentally called upon her last year, at her house in Northamptonshire*, that instead of finding her absorbed in books, and surrounded with papers, with all the paraphernalia of a professed *authoress*, she was employed in looking over the linen of her large family, and regulating its œconomy, in one of the neatest mansions he ever entered; she herself being a perfect pattern of neatness in her person and dress, and of unaffected simplicity in her manners and character.

Here then it may not be improper to mention, for the elucidation of that passage in her work (vol. i, p. 184) wherein she reminds her son of the claims which the established religion has upon him, by his being able “ to enumerate among his immediate ancestors and collateral kindred, besides a long

* At Little Bowden, near Market-Harborough.

list of worthy parochial clergy, some confessors in the cause of episcopacy, and one eminent defender of the most important article of the Christian Faith ;" that in this last sentence she refers to that excellent Treatise on Christ's Resurrection, by Gilbert West, Esq. For he, and his brother, Admiral West, were Cousins-German of her husband's father ; his mother being daughter of the clergyman of his parish, and descended from an uninterrupted succession of its incumbents ; one of whom had been a great sufferer in the time of the Rebellion, and had his living sequestered for seventeen years. Mrs. West herself also, by a female line, is descended from the family of Dr. Henchman, some time Bishop of London. This information, which her own modesty would have led her to decline, has been communicated to us by the gentleman above-mentioned. We do not hesitate to add, that her son, whatever boast he may derive from ancestry, or to whatever situation abilities or contingencies may raise him, will always have reason to be most proud of being born of such a mother.

ART. XII. *Sermons preached to a Country Congregation ; to which are added, a few Hints for Sermons ; intended chiefly for the Use of the younger Clergy. Vol. II. By William Gilpin, Prebendary of Salisbury, and Vicar of Boldre, in New Forest. 8vo. 472 pp. 7s. Cadell and Davies. 1800.*

A SECOND volume of the discourses of this pious and valuable author, has waited longer for our notice than agreed with our intention, or respect for him*. We shall not further attempt to characterize a writer already so well-known to the public ; but giving first a list of the Sermons, shall mention one or two other particulars, and then conclude.

" Philip and Nathaniel—On the Trinity—Sin against the Holy Ghost—Christ delivered for our Offences, &c.—On the Sabbath—On the Lord's Supper—On Self-denial—On a State of Trial—Christ's Yoke easy—On the penitent Thief—On the different Modes of God's speaking to Mankind—On the Secret of the Lord—Against allowing small Offences—On St. Peter's Denial of Christ—On Anger—On forgiving Injuries—On evil Thoughts—Martha and Mary—Casting all our Care on God—Praise the Lord for his Goodness, &c.—Commune

* For the account of the former volume, see Brit. Crit. vol. xvii, p. 21.

with your Heart—History, and Proof of the New Testament—On Faith without Works—Go on unto Perfection—Lord now lettest thou thy Servant depart in Peace.” P. iii.

The Hints for Sermons are here continued to the complete number of 100 ; and to fill them up would certainly be an admirable exercise for those who are beginning the important study of composition for the pulpit. It is rather an error in the title-page, that the sentence, “intended chiefly for the use of the younger clergy,” is not so particularly adjoined to the *Hints*, as the reason of the case seems to require; but is divided from it by a black line, which puts it in doubt whether the whole volume was not intended to have the same destination; whereas, in truth, the Sermons are fit for general use, and by no means deserve to be confined to a particular class. To choose a specimen from the writings of such an author is either very difficult, on account of the many passages which equally demand notice, or perfectly easy, because any which can be given will be found sufficiently good. We take the easier way, and place before our readers the following passage of the 30th Sermon, on the observance of the Sabbath.

“I have heard many trifling excuses for not attending the church. Some will tell you, they have not proper clothes to appear in. This is, at best, giving up their duty to God, through the fear of man. But generally speaking, they cannot leave their wicked haunts on a Sunday: and this commonly keeps their children, and themselves in such clothes, as they think it not decent to appear in at church. You always see most decency in the sober, religious family. Even where the family is large, and there is nothing to depend on but daily labour, yet when God blesses the father and mother with health, and they do their utmost to bring up their children in industry, to assist the general flock with what little they can do, we see in such families—hard living indeed—yet this hard living is so blessed by God, that there is always a little still left to put the best face on poverty.

“Among the most pleasing sights of a country village, is that of a father, and mother followed by their family, of different ages, issuing from their little dwelling on a Sunday morning, as the bell tolls to church. The children, with their ruddy, wholesome looks, are all neat and clean; and though many a patch appear on their clothes, all is tight and whole. Their behaviour at church shews what an impression their parents have given them of the holiness of the place; and of the duties they have to perform. Though unregarded, as they return home, by their richer neighbours, they carry back with them to their humble cottage, the blessing of God.—Pious parents! lead on your children from church to heaven. You are in the right road. Your heavenly father sees your hearts, and will never demand an excuse for your dress.

“There are other excuses made for neglecting the sabbath. Some alledge, they are engaged in their master's work, which they cannot leave.

leave. And, in cases of necessity, this may be true. But I suppose there are no masters so hard upon their servants, as not in general to allow them time to go to church.—Too often, it may be feared, the servants are not so early, and active at their business, as they might be; and that in short themselves make the excuse, which they lay on their masters.—One thing indeed I wish their masters would remedy; and that is a custom, which I fear prevails much, of paying labourers on Sunday morning; which gives them a pretence for neglecting church, and spending the time in procuring provision. I see not why their wages might not be paid when they are due, on Saturday night: the master has certainly this to answer for.

“ But whatever excuses are made, if they who make them wish to know whether they are sincere, let them only ask themselves, whether they are not such excuses, as they could easily get over for the sake of some little pleasure or advantage? If any diversion, for instance, were going forward, which they were eager to see, would any of these excuses restrain them from it? Would they not get their business quickly done, that nothing might detain them from their pleasure? If so, they plainly shew in what light they consider their duty to God.

“ Persons of this kind, who think every thing an excuse for neglecting the worship of God, would take it very ill, were they to suppose their bodies after death were not to be buried in a church-yard. And yet, in fact, what has a person of this kind to do with the rites of the church in any shape? He never comes into a church, till he is brought in as a corpse. What must such a wretch feel, if he has any feeling, at the last hour? With what face can he cry, as he is lying on his death-bed, Lord have mercy upon me!—Who is to have mercy upon him?—That God, whom he hath never served.

“ Let me then beseech those among you, who are more regular in your attendance on the holy worship of God, to continue in your good resolutions; and not fall away after the example of such as *dwell in the tents of ungodliness*. Depend upon it, and I cannot repeat it too often, there is nothing which tends so much to keep up order, and decency, and good manners, and religion in a parish, as a strict observance of the sabbath. Some people may go to church without a good motive; out of mere decency perhaps: but nobody, I believe, neglects it without a bad motive. A neglect of the sabbath generally either finds a man wicked, or makes him so.

“ I was reading lately an account of a country, in which the christian faith had once been established; but when the person who wrote the account travelled there, all knowledge of christianity was so utterly lost, that when he asked such of the inhabitants as he met, who Christ was?—for what purpose he died?—what was meant by a future state?—or by the immortality of the soul—or by the day of judgment?—and other easy questions—they stared at him in stupid ignorance, having never heard of any of these things.—In the last page, the author tells us the use of the sabbath was totally lost among these people.—If he had told us this in the first page, we should have taken all the rest for granted.” P. 56.

Of the purchasers of Sermons, those who have not yet heard of the appearance of this second volume, will certainly feel obliged to us for informing them of the fact.

ART. XIII. *The Little Sea-Torch, or True Guide for Coasting Pilots: by which they are clearly instructed how to navigate along the Coasts of England, Ireland, France, Spain, Portugal, Italy, and Sicily; the Isles of Malta, Corsica, Sardinia, and others in the Straits; and of the Coast of Barbary, from Cape Bon to Cape de Verd. Enriched with upwards of One Hundred Appearances of Head-Lands and Light-Houses; together with Plans of the principal Harbours; also a Table of Soundings, and various explanatory Remarks. The Whole forming a Work of the greatest Utility to Seamen, and peculiarly calculated to instruct the curious Inquirer into those Subjects that are connected with Maritime Geography. Translated from the French of Le Sieur Bougard, with Corrections and Additions. By J. T. Serres, Marine-Painter to his Majesty, his Royal Highness the Duke of Clarence, and Marine-Draughtsman to the Right Honourable the Board of Admiralty. Folio. 143 pp. besides many Plates. 4l. 4s. Debrett, Nicol, &c. 1801.*

THIS useful publication is a translation of the "*Le Petit Flambeau de la Mer*," a French work of great value and authority; which accounts sufficiently for its quaint, and, to an Englishman, almost ridiculous title. It is dedicated to Earl Spenser, the late First Lord of the Admiralty, and contains a just compliment to his Lordship, on the unrivalled successes of our fleets during his presiding at the Admiralty. "That period," says the author, "was indeed fraught with glory; being not less truly honourable to yourself, than satisfactory to the nation at large, that beheld, with pride and triumph, the British standard expanded on every sea, and victorious on every shore." The author was encouraged to undertake this work, by the recommendation of several captains in the navy, and particularly by Captain Cunningham, of his Majesty's ship *Clyde*, with whom he made several voyages. This gentleman told him, that by giving a correct version of the original, and by accurately delineating the head-lands and charts, as there exhibited, he would do an essential service to the British marine, and particularly to those persons in its service, who might not be acquainted with the French language. In consequence, Mr. Serres, whose merits as a marine-painter are not unknown to the

the world, immediately engaged in the undertaking, which to us, who, however, are not well acquainted with that original, appears to be performed in a manner that does credit to the author, as a draughtsman; while the elegant, and, we doubt not, just *tinting* of the prominent cliffs, the various objects, the castles, the light-houses, and other conspicuous buildings, as seen from the ocean, during the approach of the vessel to the shore, renders it valuable even to those who have no occasion for the work as a guide to avoid its dangers, or embrace its blessings.

Indeed, when we consider the perils to which our fellow-creatures are often exposed on such occasions, even when the wished-for haven seems to open its arms to receive them, after a long exile from all that they hold dear on earth; when, also, we reflect on the very recent loss near our own coast, of a fine and crowded ship of the line, from the inattention or ignorance of the pilot, we cannot but wish for the multiplication and diffusion of books of this useful kind, when founded on actual survey.

The work is divided into fifteen chapters, and is decorated with no less than twenty folio plates, taken off on hot-pressed paper, of appearances of head-lands and striking permanent objects that meet the sight, on the approach of the vessel to the coast; and these plates exhibit numerous views of the same object, accommodated to the various positions of the vessel during her approximation to it. Some of them indeed form very picturesque and beautiful landscapes; and all carry the appearance of exhibiting to the attentive mariner the true representation, and just local position of the object intended to direct him. The eighth, eleventh, sixteenth, nineteenth, and twentieth plates are particularly well executed, and cannot but arrest the attention of those voyagers who have visited the seas and havens to which they belong. We hope they will also interest them in favour of a work which, we hear with regret, has been almost ruinous to the finances of the author.

The Charts are twelve in number, and are also elegantly tinted. They delineate, with apparent accuracy, the most celebrated and frequented ports of Europe; and as the preceding views, called by Mr. Serres *Appearances*, gave the objects distinctly seen from the ocean on land, these charts mark the shoals, the rocks, the sand-banks, that lie hid beneath the surface, or are only partly visible, their bearings, and their distances. The soundings near them, and the other parts of the road that lead into each haven respectively, are marked by figures denoting the fathoms of water; and, on the whole, as
minute

minute attention seems to have been bestowed on the hydrographical description as on the geographical delineation. A particular table of soundings, those, we mean, of greatest importance to be known to English mariners, in the channel, and on the coasts of England and France, closes the volume; which we think highly deserving of the public patronage, especially of those who preside in the department for the use of which it was intended. We cannot speak of the style, as always correct or elegant; but if it be faithful to the original, and intelligible to the sea-faring man, it is sufficient. In this country where commerce is so universally cultivated, and at a time when peace has given to our merchants access to every part of the globe, a work like the present, evidently attended with much labour and heavy expences, ought not, we think, to want purchasers; and we heartily wish, that our efforts to promote its circulation may be crowned with success, and give effectual assistance to the ingenious author.

ART. XIV. *Grecian Antiquities; or, an Account of the public and private Life of the Greeks; relating to their Government, Laws, Magistracy, Judicial Proceedings, Naval and Military Affairs, Religion, Oracles, Festivals, &c. &c. Chiefly designed to explain Words in the Greek Classics, according to the Rites and Customs to which they refer. To which is added, a Chronology of Remarkable Events in the Grecian History, from the Foundation of the Kingdom of Argos, under Inachus, to the Death of Alexander. By the Rev. Thomas Harwood, late of University College, Oxford. 8vo. 509 pp. 9s. Cadell and Davies. 1801.*

THE works hitherto chiefly in use at English schools, and in the Universities, for the illustration of Grecian antiquities, were the *Archæologia* of Potter, and the work of Lambert Bos, with the notes of Leisner, as translated by Mr. Percival Stockdale in 1772.—The former, an inestimable compilation for the sound and diligent scholar, is perhaps too copious on some points for mere learners; the latter, even with the aid of the notes, has the opposite fault of being too jejune. In its plan, however, it approaches so nearly to that of Dr. Adam in his *Roman Antiquities*, on which the present work is professedly modelled, that it probably suggested to that very careful compiler the mode which he employed and perfected.

In

In almost every instance, the proper Greek word was given, to express the person or thing described, the authorities for which terms were produced by Leisner in his notes. It was a material improvement to subjoin the authority immediately to the word, and in the text, not in the margin, to prevent the confusion which must otherwise arise from references so very numerous. This plan Mr. Harwood has adopted, and candidly acknowledges, in his Preface, that his intention was to make a similar work.

A publication of this nature, judiciously executed, cannot fail to be extremely acceptable to those who teach, as well as to those who wish to learn. A clear and convenient text-book for instruction is for tutors of all descriptions an invaluable present. The Roman Antiquities, by Dr. Adam, are already an established book; and the present work bids fair to claim, and to obtain, a similar establishment. On comparing it diligently with Potter's famous *Archæologia*, we find it in fact no more than an abstract, and new modification of that excellent work, adapted to the plan of Dr. Adam. Mr. Harwood follows the learned Archbishop, step by step; the order of the one is the order of the other*; the references the same; the information, in general, neither more nor less. The first volume of Potter extends to the 279th page of this work; the second to p. 449. Then indeed follows a small addition (taken from Stockdale's *Bos*) on the topics of education, painting, music, and dress. The account of their money, weights, and measures, is professedly drawn from the tables of Dr. Arbuthnot. An Index of Greek works is added, and an English Index of remarkable things. The Chronological Table is prefixed, and occupies sixteen pages. Such being the nature of the work, it seems hardly necessary to give a quotation from it, which is not likely to present any thing new, except in form. That those persons, however, who may wish to use it, may see in what manner Potter's book is here epitomized, we shall extract a few pages. We take the part relating to the sacred rites, the corresponding passage to which will be found in Potter's *Archæol.* vol. i. p. 209-219.

“ OF THE SACRIFICES.

“ *Εὐχαια*, or *Χαρίσγεια*, were vows or free-will offerings, promised to the gods before, and performed after a victory.

“ *Θυσίαι δωροδογίαι*, were free gifts of the fruits of the earth, offered by husbandmen out of gratitude to the gods, after harvest; (*Sui-*

* With few and inconsiderable exceptions.

das in v. Θυσια.) They were sometimes called *Αποπληγισμαι*, because they fulfilled some vow made to the gods.

“ *Ιλασικα*, were propitiatory sacrifices, called also *Διλλακτικα*, to avert the anger of some offended deity; including all expiatory sacrifices.

“ *Αιτητικα*, were petitionary sacrifices, for success in any undertaking.

“ *Τα απο Μαντειας*, such sacrifices as were imposed by an oracle or prophet.

“ THE MATTER OF THEIR SACRIFICES.

“ The ancient sacrifices to the gods were of the fruits of the earth; (*Porphyr. de Abstin. lib. 2. § 6.*) plucked up by the roots; (*Cal. Rhod. lib. 12. c. 1.*) It was originally forbidden to immolate victims; (*Paus. lib. 1. c. 26. p. 62.—Id. lib. 8. c. 2.; c. 42.—Porphyr. de Abstin.*) Man felt a natural horror at plunging the steel into the breast of an animal destined to the plough, and become the companion of his labours; (*Ælian. Varior. Hist. lib. 5. c. 14.*) It was prohibited under pain of death; (*Varr. de Re Rustic. lib. 2. c. 5.*) by an express law: and universal practice induced him to abstain from the flesh of animals; (*Plat. de Legib. lib. 6.*)

“ The solemn sacrifices consisted of *Σπονδη*, *Θυμιαμα*, and *Ιεσιν*; (*Hesiod. Egy. κ. Ημερ. α. v. 334.*) Either of these might be offered separately, as every man's domestic concerns required: for instance, it was usual to offer drink offerings of wine before a journey, at the entertainment of a stranger, before they retired to sleep, and on many other occasions; (*Eustath. in Il. α.*) When the fruits of the earth were the only food of men, care was taken to reserve a certain portion for the gods. The same custom was observed when they began to feed upon the flesh of animals. Sometimes water was poured on the altar or head of the victims, sometimes honey or oil; (*Porphyr. de Abstin. lib. 2. § 20.*) but in general they were sprinkled with wine, and then the wood of the fig-tree, the myrtle, or the vine, were burnt upon the altar; (*Suidas in Νηΐαλ.*) No animals were at first sacrificed, but such as served for food, as the ox, the sheep, the hog, the goat, and the like; (*Suidas in Θυσιον. Hom. Iliad. and Odyss. passim.*) Afterwards horses were offered up to the sun, stags to Diana, and dogs to Hecate. Caution was necessary in the choice of the victim, which was to be without blemish or defect; (*Hom. Iliad. lib. 1. v. 66.—Aristot. ap. Athen. lib. 15. c. 5.—Plut. de Orac. Def.*) The cakes which they used in sacrifice were made with barley-meal and salt; (*Serv. ad Virg. Æneid. lib. 2. v. 133.*) which were placed on the head of the victim. The hair of the victim was plucked from its forehead and thrown into the fire; (*Hom. Odyss. lib. 3. v. 446.—Eurip. in Elea. v. 810.*) and the thighs were burnt with cloven wood; (*Hom. Iliad. lib. 2. v. 462.*)

“ *Σπενδειν* and *λειζειν*, signify to pour forth; (*Hesychius.—Phavorin.—Isid. Origin. lib. 6. c. 19.*) but from their use at the drink-offerings of the gods, were at length appropriated to them. The same may be observed of *Σπονδη* and *Λοιζη*. *Σπονδαι*, was appropriated generally to wine. *Ενσπονδον*, was wine legally used in libations; *Ασπονδον*, that wine which it was unlawful to use. *Ακραιον*, was that wine which was pure and unmixed with water. It was unlawful to offer
upon

upon the altars the juice of the grape called Aspendia; (*Plin. Nat. Hist. lib. 14. c. 18.*) or to make an oblation of wine pressed from grapes cut or pared round, or fallen to the ground; or that which was trodden with wounded feet, or from a vine blasted and unpruned; (*Plin. Nat. Hist. lib. 14. c. 19.*) *Νηφαλιοι θυτιαι, απο τε νηφειν*, from being sober, were libations made of various ingredients; (*Vid. Suidas, v. Νηφαλ. θυσιαι.*) They were offered to Bacchus, because men might not always be accustomed to strong wine; (*Plut. de Sanitate.*) The people of Elis never offered wine at the altar dedicated to all the gods, nor to the *Δεσποιναι*, viz. Ceres and Proserpine. To Pluto, instead of wine, oil was offered; (*Virg. Æn. 6. 154.*) Ulysses, in an oblation to the infernal gods, poured out wine mixed with honey, pure wine, and pure water; (*Odyss. 11. v. 25.*) To other gods, they also sacrificed without wine. Upon the altar of Jupiter *υπατος*, the supreme, they never offered wine, nor living creatures. The *νηφαλια ιερα*, sober sacrifices, are, *τα υδροσπονδα*, libations of water—*τα μελισσπονδα*, libations of honey—*τα γαλακτοσπονδα*, libations of milk—and *τα ελαιοςπονδα*, libations of oil. Libations were also offered in cups full to the brim; as it was deemed irreverence to the gods to present any thing which was not *τελειον η ολον*, whole and perfect. Thus to fill the cup was termed *επιζεφειν κρατηρα*, to crown it; and the cup so filled, *επιζεφης οινοιο*, crowned with wine, *ητοι υπερχειλης ποιειται ωσε δια τε ποτε εσεφανυσθαι*, the liquor appearing above the cup like a crown; (*Athenæus, lib. 1. cap. 11.—lib. 15. cap. 5.*) The word *θυος*, signified originally *τα ψαισα*, broken fruits, boughs, leaves, acorns; whence *τα θυη* are expounded *θυμιαμακτα*, incense. *Θυειν* is never used by Homer to signify the offering of the victim, but of *ψαισα*; (*Athen. Deipn. 4. 14.*) which signification was afterwards almost always applied to animals; (*Porph. l. 2. de Abst.*)

“ There were no sacrifices in early times, of which trees did not compose a considerable part. These are chiefly odoriferous. *Χλωαι*, green herbs, were part of their early oblations; (*Porph. de Abst.*) Afterwards, they used frankincense, and other perfume. In the time of the Trojan war, frankincense was not known; at which time they offered cedar and citron; (*Plin. Nat. Hist. lib. 13. cap. 1.*) Some sorts of trees were offered with libations of wine; others only with *νηφαλια ιερα*; hence they are called *νηφαλια ξυλα*. These were *τα μητ' αμπελινα, μητε συκινα, μητε μυρσινα*, all except the vine, fig, and myrrh; which being offered with wine only, were called *οινοσπονδα*. The *ελοχυνται, ελαι, or molæ falsæ*, cakes of salt and barley, were used, which they poured down upon the altar before the victim was sacrificed. At first the barley was offered whole, till the invention of mills, whence they were called *ελαι, or ολαι*; (*Eustath. Il. α.*) This offering was called *ελοθυειν*. The *ποπανα*, were round and thin cakes. Of the *πελανοι*, there were three sorts, called *θισιοι, αναστατοι, and αμφιφωντες*. Another sort was called *σεληναι*, because it was broad and horned, like the new moon. Another sort, with horns, was called *Εοες*, and usually offered to Apollo, Diana, Hecate, and the moon. In sacrifices to the moon, after having offered six of the *σεληναι*, they offered one of these; hence the term *βας εβδομος*. It was also offered

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after a sacrifice of six animals. There were also other offerings of this kind, peculiar to certain deities, as the *οἰκειοφοροί*, to Bacchus, the *μελιτταται*, to Trophonius. No oblation was deemed acceptable without salt; (*Plin. Nat. Hist. lib. 31. cap. 7.*—*Æneid. 2. 131.*—*Ovid. Fast. lib. 3. 337.*) As salt was considered as an emblem of friendship and hospitality; and as it was used as a part of the food of men, it was supposed to be necessary to the sacrifices of the gods. On this account, there was scarcely any sacrifice without corn or bread, and more particularly barley, as it was the first sort of corn used by the Greeks, after the diet of acorns was given up. For this reason they offered only such barley as grew in the field Rharium, in memory of barley being first sown there; (*Pausan. Attic. p. 71.*—*Dion. Helic. lib. 2.*)

“ *Ιεγετον*, the victim, was required to be sound and perfect in its members, unspotted and without blemish. It was usual to select the best part of their flocks for their sacrifices; (*Virg. Georg. 3. 157.*—*Apoll. Rhod. lib. 2. v. 355.*) When approved by the priest, the sacrifice was called *Τελεια Θυσια*—hence *Ταυροί, αιγες*, Boes—*τελειοί*. The Spartans frequently sacrificed maimed and defective animals; (*Plat. Alcib. 2.*) Particular animals were offered in sacrifice by particular persons. A shepherd would offer a sheep, a fisher a fish, a goat-herd a goat. To the infernal gods they offered black victims—white victims to the good—barren to the barren—pregnant to the fruitful—males to the gods—females to the goddesses. Particular animals were consecrated to particular deities, as, to Hecate, a dog; to Venus, a dove. Ferocious and savage animals were offered to Mars—the sow, to Ceres; which is represented to have been the first animal eaten by men, and sacrificed to the gods. Hence in Greek it is *Συς*, supposed to be derived, by changing *θ* into *σ*, from *θυειν*, to sacrifice; (*Athenæ. lib. 2.*—*Varo de Re Rust. l. 2. cap. 4.*—*Porph. lib. 2. de Abst.*) The goat was frequently sacrificed, as an enemy to Bacchus; (*Ovid. Met. lib. 15.*) Among the animals, the bull, ox, cow, sheep, lamb, and others, were sacrificed—among the birds, the cock, hen, &c. An heifer, which had never worn the yoke, was an acceptable sacrifice; (*Iliad. x. v. 292.*—*Odys. γ. v. 282.*) Eels of an unusual size were offered by the Bœotians, those in particular which were caught in the lake of Copais; (*Athenæ. lib. 7.*) In early times it was unlawful to sacrifice the labouring ox; (*Var. Hist. lib. 5. cap. 14.*) The commission of such an offence was punished with death; (*Varro de Re Rust. lib. 2.*—*Ælian. de Anim. lib. 12. c. 14.*) sometimes, as in Rome, with banishment; (*Plin. lib. 8. cap. 45.*) The labouring ox was [latterly] not only used in feasts, but in sacrifices; (*Plut. de Esu. Anim. lib. 2.*—*Lucian. Dial. de Sacrif.*) This custom became at length so common, that it was usual to apply *βητεν*, instead of *θυειν*; (*Aristoph. Plut. act 4. sc. 1.*) Men were sometimes, though not often, offered in sacrifice. It was accounted so barbarous an act by the ancient Greeks, that Lycaon was feigned by the poets to have been turned into a wolf, for offering an inhuman sacrifice to Jupiter; (*Pausan. Arc. p. 457.*) In latter times this custom became more common; (*Plutarch in Themist.*—*Virg. Æn. 10. 517.*) It was considered a high contempt of the gods for a rich man to bring a poor

offering; from a poor man, the humblest oblations were acceptable: instead of an ox, he might offer bread-corn; (*Suidas in verb. βοες.*) The companions of Ulysses in Homer, when they had no barley, made use of oak leaves; and, instead of wine, offered water. By the rich, hecatombs and chilionbs were offered. The former derives its name from an hundred oxen, meaning a sacrifice consisting of that number, or, as some think, of any considerable number; (*Eustath. Il. α. p. 36. —Hesych.*) An hecatomb was offered, sometimes by erecting an hundred altars of turf, and killing an hundred sows, sheep, or other animals; (*Jul. Capitol. in Max. et Balb.*) A sacrifice sometimes consisted of seven offerings, a sheep, a goat, a sow, an ox, a hen, a goose, and an ox of meal; (*Suidas in verb. βοες.*) A sacrifice in which only three animals were offered, was called *Τεῖπτος* or *Τεῖπτα*; (*Schol. Aristoph. Plut. 820.—Suidas.*) This sometimes consisted of two sheep and an ox; (*Eustath. in Odyss. λ. p. 423.*) sometimes of a boar, ram, and bull; sometimes of a sow, he-goat, and ram. Sometimes a sacrifice consisted of twelve animals, which was called *δωδεκαῖς θυσία*; (*Eustath. Odyss. λ. p. 423.*)” P. 145.

Whether any thing could have been added to this matter by the aid of Bos, Leisner, and others, we have not thoroughly examined; but in general they also owe such ample obligations to Potter, that not much is to be obtained from them after his treasures have been exhausted.

One fault common to Potter (in some degree) and all the writers of Grecian antiquities, was not likely to be corrected by the plan Mr. Harwood has pursued. It is this; that they make their books too exclusively Athenian antiquities, without regard to the other leading cities of Greece. An admirably useful chapter, or much more, on the distinctive laws and government of Sparta, might be extracted from the very accurate work of Cragius. Something also should be said distinctly on the polity of Thebes, of Rhodes, &c. and of the various tendencies of the states to monarchy, oligarchy, and democracy, with the fluctuations produced by their connection with Athens or Sparta alternately. A section also should be given to the Macedonians, whose power finally swallowed up the rest; and perhaps to Alexandria and the Greek state of Constantinople. Much certainly remains to be done, and it could not better be done than according to the method here used; the materials for which might abundantly be found in the vast collection of Grævius. The present author, however, has produced a convenient and useful book, and therefore deserves encouragement.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Poetical Works of the late Thomas Little, Esq.* 8vo.
175 pp. 7s. Carpenter. 1801.

We are told in the Preface, that the author of these Poems “died in his one-and-twentieth year;” but, if we may credit our private information, the author is now living; and the name of *Little* is fictitious, adopted perhaps in allusion to his person, and with the view, no doubt, of screening the poetry from severe criticism: for who would treat with asperity the defects or errors of a youthful writer after his decease? It is indeed acknowledged in the Preface, that these Poems are, in general, of too slight a texture, and must be “insipid and uninteresting to the greater part of their readers;” and the reader is also reminded, that “they were all the productions of an age, when the passions very often give a colouring too warm to the imagination.” Admissions so candid on the part of the editor, or author, render the task of the critic more pleasing; and we have therefore to add, that, though many of the Poems have little but smoothness of versification to recommend them, and some of them are, in a high degree, exceptionable, yet there are several which display spirit as well as elegance, and some which not only are consistent with morality, but beautifully enforce it. Of the last species is the following address, “To a Boy, with a Watch;” which we extract as a favourable specimen of the volume.

“ Is it not sweet, beloved youth!
To rove through Erudition’s bowers,
And cull the golden fruits of truth,
And gather Fancy’s brilliant flowers?

And is it not more sweet than this,
To feel thy parents’ hearts approving,
And pay them back in sums of bliss
The dear, the endless debt of loving?

It must be so to thee, my youth;
With this idea toil is lighter;
This sweetens all the fruits of truth,
And makes the flowers of fancy brighter!

The little gift we send thee, boy,
May sometimes teach thy soul to ponder,
If indolence or syren joy
Should ever tempt that soul to wander.

’Twill

'Twill tell thee that the winged day
 Can ne'er be chain'd by man's endeavour;
 That life and time shall fade away,
 While heav'n and virtue bloom for ever." P. 159.

There are two or three tales of ghosts, told at some length; but they seem rather designed as burlesques of Mr. Lewis's ghost stories, than as imitations of them.

ART. 16. *Juvenilia; or, a Collection of Poems: written between the Ages of Twelve and Sixteen.* By J. H. L. Hunt, late of the Grammar School of Christ's Hospital. Second Edition. 8vo. 236 pp. 6s. Rivingtons. 1801.

By the Advertisement prefixed to these Poems, it appears that the age of the author, at the time of publication, was only sixteen, and that several of the Poems were written at a much earlier age. A very respectable List of Subscribers follows, and may well account for the publication of these juvenile performances; which consist of Miscellaneous Poems, Translations, Sonnets, Pastorals, Elegies, Odes, Hymns, and Anthems.

In noticing the compositions of early youth, we would be as mild as possible, and feel peculiarly desirous to display beauties, not to exhibit defects. These Poems, however, appear to us (although by no means wanting in the inaccuracies that might be expected) not to prove so much genius in poetry as fondness for it. The versification is in general smooth and flowing; and there is a superabundance of ornament, without much originality of thought. The following lines, in the Poem on Retirement, are among the best which we have found:

"How sweet to rise, when Morn's refulgent hand
 Waves o'er the bright'ning sky her magic wand;
 How sweet to rise, with manly Temp'rance strong,
 And hear the lark begin his quaver'd song;
 To view Creation smiling as she glows,
 And see fresh Nature waken from repose!
 Boast ye, ye sons of Opulence and Pow'r,
 Boast ye, midst all your treasures, such an hour?
 Can pallid Sloth defer her downy rest,
 Or panting Athma lift th' unwieldy breast?
 Does nightly Revel spring to hail the sky,
 Or Riot wake with Animation's eye?" P. 42.

Some of the Sonnets are also pretty; and the author, if he will study simplicity of style, and correctness of expression, may in time become a pleasing, if not a great poet.

ART. 17. *Poems, on various Subjects.* By G. Walker, Author of the *Vagabond, Three Spaniards, &c.* 8vo. 161 pp. 5s. 6d. Walker. 1801.

The most tolerable of these Poems is, in our opinion, the first; which is a mere versification of Dr. Johnson's tale of "Obidah and the

the Hermit," in the Rambler. The lines are smooth, and but few of the expressions objectionable. In the next Poem, which the author calls an "Eastern Eclogue," we have the word expanded with the accents of the two syllables reversed, and mountainous with the middle syllable accented; the *profusive* Tygris spreads *her* waves, *delectuous* Keura paints its downy blossoms, fountains *variate* the scene, and compliance is pointed with *rejects*. Notwithstanding these, and other glaring faults (not counterbalanced by any striking merits) we looked through the remainder of the book; which consists of Eastern and American Eclogues, Hymns, &c. and Northern Odes; some of them original, and others translated. They are not in general deficient in harmony of rhythm, but have little else to recommend them. There is a Poem at the end, addressed to Fancy, by a Mr. Mitford; which seems to be designed as a burlesque on those that precede it.

- ART. 18. *Orlando Furioso di Lodovico Ariosto con Note castigato de Leonardo Nardini, ad uso degli Studiosi della lingua Italiana. Four Vols. 12s. Londra Presso a Dulau et Co. é L. Nardini, Poland-Street. 1801.*

This favourite Poem of Italy, which many Italians do not hesitate to compare even with the Jerusalem Delivered, appears in a form, in which it may safely be placed in the hands of young persons. M. Nardini has modified some portions, in which the representations of passion were too lively; and has in other places inserted whole stanzas of his own, without materially injuring the integrity of the original. He has also added suitable notes, illustrative of history and geography, and is altogether entitled to our thanks. There are two editions of the work, one chastened, if we may so say, by M. Nardini for young readers, the other, in which the original is printed without alteration, with the addition of the editor's notes.

- ART. 19. *Hymns. The public Worship and private Devotions of true Christians, assisted in some Thoughts in Verse, principally drawn from select Passages of the Word of God. By Samuel Medley. 12mo. 3s. Johnson. 1800.*

We lately noticed Memoirs of this person, compiled by his son, in a true spirit of filial piety. These Hymns we presume are some posthumous works, published with the view of doing honour to the memory of a deceased parent. Of their poetical merit it is impossible to say much; but they seem composed with a fervour of unaffected piety, and will doubtless be received and circulated with much eagerness amongst the author's friends.

DRAMATIC.

- ART. 20. *Wallenstein. A Drama. In Two Parts. Translated from the German of Frederick Schiller, by S. T. Coleridge. 8vo. 371 pp. Longman and Rees. 1800.*

"May the wretch," said Horace, "who shall murder his aged father, eat garlic for his punishment!"—"May the critic," we may justly

justly exclaim, "for his highest offences, be doomed to review a German historical play!" This penance we have, though "with difficulty and labour hard," at length performed; the story of Wallenstein, though dramatized into a large octavo volume, may, as to its leading circumstances, be related in few words. That General, the celebrated antagonist of Gustavus Adolphus, inflated by pride, intoxicated by power, and instigated by some designing villains in his confidence, engages in rebellion against his sovereign, the Emperor, and treacherously attempts to deliver the army intrusted to his charge to the enemy. He is prevented by a counterplot of his Lieutenant-General, Octavio Piccolomini, and obliged to fly with a few regiments to the fortress of Egra, where a Colonel Butler, who had continued with him for the purpose of betraying him, causes him to be assassinated. The episodes, and circumstances by which this story is eked out into two long dramas, are scarcely sufficient to have formed one play, carried on with any spirit and vivacity. Unluckily too, the greater part of the first play is so barren a desert, that scarcely any reader, we fear, will have courage to travel through it. Yet some fertile spots here and there appear; and the latter part of that drama, as well as a considerable portion of the second, though chargeable with many extravagancies and absurdities, and unfit for representation, are not devoid of interest. The most pleasing (indeed the only interesting) characters in these dramas are, Maximilian Piccolomini, son of the Lieutenant-General (and ridiculously addressed throughout by the familiar abbreviation of *Max.*) and Thekla, the daughter of Wallenstein. They are enamoured of each other, and placed in a distressing situation; but the gentleman has too much of the eccentricity of a German lover, and the lady not a little of the forwardness of German heroines. As to Wallenstein himself, his inordinate pride is so disgusting, and his attempted treason so profligate, that, with all his splendid qualities, we cannot feel interested for him. For the tediousness of most of the scenes and speeches in the dramas, the translator, Mr. Coleridge, makes the best apology in his power, comparing them to Shakespeare's three historical plays of Henry the Sixth. But, not to mention that a very small part of those plays is supposed, by the best critics, to have been the work of Shakespeare, is not this comparison to the *worst* of our bard's historical dramas, somewhat like that of the actor, who assured himself of success, "because he was taller than Garrick, and had a better voice than Mossop?" Yet the three parts of Henry the Sixth are full of bustle and incident; so that they form, in that respect, a perfect contrast to the two dramas of Wallenstein. We admit, however, the merit of those passages which are pointed out by the translator, and could cite some others which exhibit proofs of genius. The best scene, or at least the most dramatic and interesting, is, in our opinion, the first in the fifth act, of the second play; but it is too long to transcribe here. We will, as a specimen, extract another favourite passage with the translator, the description given of Thekla, of the astrological tower, in the first drama.

"It was a strange
Sensation that came o'er me, when at first
From the broad sunshine I stepp'd in; and now

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The narrowing line of day-light, that ran after
 The closing door, was gone; and all about me
 'Twas pale and dusky night, with many shadows
 Fantastically cast. Here fix or seven
 Colossal statues, and all kings, stood round me
 In a half-circle. Each one in his hand
 A sceptre bore, and on his head a star,
 And in the tower no other light was there
 But from these stars; all seem'd to come from them.
 "These are the planets," said that low old man,
 "They govern worldly fates, and for that cause
 Are imag'd here as kings. He farthest from you,
 Spiteful and cold, an old man melancholy,
 With bent and yellow forehead, he is SATURN.
 He opposite, the king with the red light,
 An arm'd man for the battle, that is MARS:
 And both these bring but little luck to man."
 But at his side a lovely lady stood;
 The star upon her head was soft and bright,
 And that was VENUS, the bright star of joy.
 On the left hand, lo! MERCURY, with wings,
 Quite in the middle glitter'd silver-bright
 A cheerful man, and with a monarch's mien;
 And this was JUPITER, my father's star:
 And at his side I saw the SUN and MOON.

MAX.

O never rudely will I blame his faith
 In the might of stars and angels! 'Tis not merely
 The human being's PRIDE that peoples space
 With life and mystical predominance;
 Since likewise for the stricken heart of LOVE
 This visible nature, and this common world,
 Is all too narrow: yea, a deeper import
 Lurks in the legend told my infant years
 Than lies upon that truth, we live to learn.
 For fable is Love's world, his home, his birth-place:
 Delightedly dwells he 'mong fays and talismans,
 And spirits; and delightedly believes
 Divinities, being himself divine.
 The intelligible forms of ancient poets,
 The fair humanities of old religion,
 The Power, the Beauty, and the Majesty,
 That had their haunts in dale, or piny mountain,
 Or forest by slow stream, or pebbly spring,
 Or chasms and wat'ry depths; all these have vanish'd.
 They live no longer in the faith of reason!
 But still the heart doth need a language, still
 Doth the old instinct bring back the old names.
 And to yon starry world they now are gone,
 Spirits or gods, that us'd to share this earth
 With man as with their friend; and to the lover

Yonder they move, from yonder visible sky
 Shoot influence down : and even at this day
 'Tis Jupiter who brings whate'er is great,
 And Venus who brings ev'ry thing that's fair!" P. 80

Not having the original with which to compare it, we cannot give any opinion respecting the fidelity of the translation : as an English composition, it does not want spirit and energy ; but is frequently faulty in rhythm, and devoid of harmony and elegance.

ART. 21. *Adelmorn, the Outlaw. A Romantic Drama, in Three Acts.*
As originally written by M. G. Lewis. First performed at Drury-Lane Theatre, Monday, May 4, 1801. 8vo. 101 pp. 2s. 6d.
 Bell. 1801.

The singular title of *Romantic Drama*, as well as our knowledge of most of the other productions of this author, taught us to expect an excursion with him beyond the bounds of truth, probability, and nature. The last of these, however, should, so far as respects the delineation of characters, and the conduct observed by them, even in these eccentric dramas, be adhered to.

In a quaint but good-humoured Preface, the author gives some account of the origin of his piece, and the reception it met with on the stage. The catastrophe was, it seems, suggested by a story he had read of the discovery of a murder, "through the conscious terrors of the perpetrator, at the moment when, for want of evidence against him, he was going to be acquitted." On this anecdote the Drama before us is founded ; and we readily admit that it is far from being devoid of interest, or unpleasing in the perusal. In its merits and defects, as a scenic representation, we should have nearly concurred with the *οἱ πολλοί* ; who seem to have borne strong testimony to the unskilfulness in the conduct of some parts of the plot. In delineating such a catastrophe, the great difficulty was to make a change so sudden, in the mind of a guilty and hardened culprit, understood by the audience. This Mr. Lewis obviated by his old expedient of a ghost ; but his ghosts are become to the public, what he seems to consider them himself, rather ludicrous than terrible. When the ghost, on the next representation, was banished, some external occurrence, likely to make a sudden impression on the criminal, should (we think) have been substituted : for, without such a circumstance, a hardened conscience, after resisting so many attacks, would scarcely take so sudden a turn, or yield at the moment of triumph. There are other objections to the conduct of the story, of most of which, indeed, the author seems well aware ; but we repeat, that (except in the attempts at humour) it is by no means ill-written ; and we should be pleased to see this writer apply his talents to some more legitimate species of the drama.

An apology is also made, in the Preface, for the justly censured Romance of the Monk ; but we wish the author was not so fond of bringing that performance again into notice. On that subject we think, with the hero in the burlesque tragedy, that "*the less is said, the better,*"

MEDICINE.

MEDICINE.

ART. 22. *The Medical Assistant; or, Jamaica Practice of Physic: designed chiefly for the Use of Families.* By Thomas Dancer, M. D. 4to. 384 pp. 1l. 1s. Jamaica printed, by Alexander Aikman. Imported by Murray and Highley, Fleet-Street. 1801.

Though this work is principally intended for the heads of families, to enable them to distinguish diseases, and in cases of emergency, or where medical advice cannot easily be procured, to apply the proper remedies, and is therefore written in a popular manner, yet the author has not thought it necessary totally to avoid technical terms, or even reasoning physiologically, where it seemed necessary to elucidate the phenomena of disease, or to give the *rationale* of the effects of the medicines recommended. He rightly observes, that though a professed medical education may not be necessary in obtaining a general knowledge of the treatment of diseases, which he thinks should not be confined to the medical practitioner alone, yet such knowledge is hardly to be acquired but by persons who have had a liberal education; and by them, these terms and modes of reasoning will be easily understood.

In his arrangement of diseases, the author has not followed the usual nosological order. He first treats of diseases affecting the whole body, comprising the different species of fever, then of partial diseases, or those having their seats in particular organs, or parts of the body, as consumption, dropsy, diseases of the skin, &c. The diseases are, in general, concisely and clearly described, and the modes of treating them are such as are now usually practised, and need not be detailed; we shall content ourselves therefore with selecting a few circumstances, showing the effect of climate on some of them. "It is the privilege," the author says, "of the inhabitants of the tropics, to be in a great measure free from phthisical or consumptive complaints; but the exemption is not absolute, for there are not wanting examples of genuine phthisis among natives who were never off the island;" (p. 416) but when formed, it appears to be equally fatal there as in Europe: the few cures, therefore, that have been performed in consumption, by sending the patients to the West-Indies, seem to have been effected by the voyage, rather than by the temperature of the climate there. Calculus, or stone in the kidneys or bladder, is scarcely known among them. In the few cases that have come under the author's care, the disease had been contracted in Europe. The operation of lithotomy, or cutting for the stone, has never been performed, the author believes, in Jamaica; and he has never known but one person die of the complaint. It seems probable, therefore, that the violence of the disease is mitigated by the temperature of the climate. Dropsy, again, is by no means so frequent in Jamaica as in Europe. The most common form of it there is the hydrothorax, or dropsy in the chest. When formed it is equally rebellious to medicine there as in Europe. Though diseases of the skin are numerous, and some of them inveterate and dangerous, the itch is said to be less infectious there than in Europe, and the

the tinea, or scald-head, to be scarcely known among them. The author apologises for the badness of the paper, no better being to be had, he says, while the volume was printing. Indeed an apology was necessary, as we have scarcely ever seen paper so vile applied to printing; but to insure an acceptance of his apology, the price set on the work should have been much reduced.

ART. 23. *A System of Dissections, Parts IV. and V.—Appendix to System of Dissections, Part I. containing additional Descriptions of the Abdominal Muscles.* By Charles Bell, Surgeon, Fellow of the College of Surgeons. Folio Plates. Johnson.

The author having, in the three former parts of the work, explained the order and mode of dissecting the integuments and contents of the abdomen, thorax, and pelvis, proceeds, in those before us, to lay down rules for dissecting the extremities. Numbers Four and Five, contain the dissection of the thigh, leg, and foot; and the Appendix, additional descriptions of the abdominal muscles. These the author was enabled to give, by having met with a peculiarly hale and athletic subject, in whom those muscles were better marked and defined than they are usually found. The reputation of this work is so fully, and so justly established, and the work is so largely circulated, as to need no eulogium, or particular description from us; it will be sufficient to observe, that the numbers before us are executed with the same care and faithfulness as the former Parts; of which, see our accounts, p. 68, and 392, in our 12th, and p. 554, in our 15th volume, and that the plates continue to be finished with equal neatness and correctness.

DIVINITY.

ART. 24. *A Sermon preached at Durham, July 21, 1801, at the Visitation of the Honourable and Right Reverend Father in God, Shute, Lord Bishop of Durham.* By Robert Gray, B. D. Prebendary of Chichester, and Rector of Craike, in the County of Durham. 4to. 30 pp. 2s. Hanwell and Parker, Oxford; Rivingtons, London. 1801.

A principal part of the argument of this able Sermon is of a novel and very ingenious kind. After mentioning the chief of those extraordinary means by which the Gospel was at first diffused, the third of which is stated to be the gift of Tongues, the preacher adverts to the manifestly providential appointment, for the advancement and preservation of the Christian faith, in the permanency and establishment given to the Hebrew, Greek, and Latin languages. The first, the language of the original Scriptures, "by a remarkable exemption from the ordinary fate of languages," preserved from innovation and debasement, till the inspired canon was closed: the second, in which those first Scriptures "were to be translated near three centuries before the advent of the Messiah, and in which the glad tidings of the Gospel were to be everlastingly recorded," diffused, established, and rendered permanent by circumstances the most peculiar and extraordinary: the last, "through which revealed wisdom was communicated

cated for many ages to the western church," extended by the power and authority of the Roman empire, so as to become in its turn a most admirable instrument for the purposes to which it was appointed. Of this opinion, which appears to us entirely just, we shall only say further, that it seems to require more diffusion and illustration than the compass or nature of a sermon would allow; and that, though the mind of the writer probably comprehended it in all its parts and relations, it is likely that it would not have the same degree of clearness to those who heard it stated in that form.

The connection of Mr. R. Gray with the diocese of Durham is honourable both to himself and his Diocesan. For if it be asked, how came he established in that situation? the only true answer that can be given is, "because he is a sound and good divine, and wrote an excellent book for the service of Religion*."

ART. 25. *A Sermon, preached at the Cathedral Church of St. Mary, in Lincoln, before the Right Reverend Father in God, the Lord Bishop of Lincoln, and the Reverend the Clergy, at his Lordship's Visitation there, holden on Monday, the 17th Day of July, 1797. By the Rev. William Hutt, A. M. 8vo. 42 pp. Rivingtons. 1798.*

The preacher shows (from Gen. i, 26) that the original properties of the human mind were "a clear understanding, and an unperverted will, with a power of exerting them fully and effectually, in every instance where duty is concerned;" and he contends, that "these properties bear a strong resemblance to the three divine persons of the ever-blessed Trinity: for though in the persons of the Godhead, none is afore or after other, none is greater or less than another, in any one essential circumstance, still power appears to be the more appropriate attribute of the Father, Wisdom of the Son, and Goodness of the Holy Ghost." He then *endeavours* to show, that the sun is a *material* emblem of the Trinity; that its *light* bears a strong resemblance to *truth*, and its *heat* to the operative powers of the mind, comprehended under the general term, the *will*, or *affections*." This, as is well known, is the *Hutchinsian* notion, with which several able and pious men have been so much enamoured. The substance of the whole discourse is then briefly stated, that "these properties, which we denominate the divine attributes, are nothing more than distant and imperfect resemblances of the inscrutable nature of the Deity; that the image of God, in which man was originally created, consisted in a power devoted to the prosecution of truth and righteousness; that in the primary qualities of the human soul may be traced an analogical representation of the Holy Trinity; and in the material sun is contained a far less perfect emblem of the same Christian mystery." Although in some points this discourse is certainly more fanciful than solid, yet we readily allow that it exhibits many proofs of animated piety, and a creditable share of reading.

* The Key to the Old Testament. Also a volume of valuable Sermons, &c.

ART. 26. *A practical Sermon on the Nature of Public Worship.* By Thomas Sanders, A. B. of Christ Church, Oxford. 8vo. 30 pp. Hanwell and Co. Oxford; Rivingtons, London. 1801.

After explaining the particular occasion on which our Lord used the text, (John iv. 24.) the author proceeds to its general application; and from contemplating the holiness and spirituality of the divine nature, which are considered somewhat at large, shews the necessity of our acts of devotion being always spiritual, and our affections estranged from all sublunary objects. An application is then made of these considerations to the regulation of our behaviour during public worship; and several appropriate questions are proposed, as fit to be used before we enter the house of prayer. These are followed by some animadversions on the manner in which this important duty is generally discharged, such as the vain and trifling demeanour of some and the glaring negligence of others: these are severally instanced by idle conversation, a late attendance on the church, and sitting where the Rubric prescribes kneeling; the latter of these practices is particularly censured, as being generally prevalent.

From the spirituality of the divine nature another argument is derived, to prove the expediency of a precomposed form of prayer, the substance of which is, that the effusions of the lips should become the solemn occasion not less than the thoughts of the heart; and that such a form of prayer is best adapted to include the wants, and to supplicate for the prevailing sins, of the congregation. The author now proceeds to remark the excellence of the Liturgy of the Church of England in these respects, and in its entire coincidence with scripture and the prayer of our Lord.

The several parts of the Liturgy in the order of the service are next enumerated, and the manner in which they are usually performed is commented on, which introduces occasional reflections on the shameful violation of the propriety and decorum of public worship, and the ignorance of our church services, so notoriously discoverable. Mr. S. defends the Athanasian Creed, and insists on its agreement with scripture; and, in a few notes, endeavours to obviate some of the popular objections to other parts of the Liturgy, and particularly laments the general and, he thinks, increasing disregard to the Holy Sacrament.

The conclusion is made up of a tribute of applause to the memory of our excellent reformers, and a call upon those within the communion of our church to imitate their piety, and to make a right and holy use of that invaluable form of prayer, which, under Providence, we owe to their laudable exertions, upon which the temporal and spiritual advantages resulting from a due regard to public worship are briefly enumerated.

ART. 27. *A Sermon, preached at the Ostragon Chapel, in Norwich, August 30, 1801, for the Benefit of the Norfolk and Norwich Hospital.* By Pendlebury Houghton. 8vo. 1s. Johnson. 1801.

A manly, sensible, and impressive discourse, in which, without the smallest tincture of fanaticism, no argument, nor illustration appears to
be

be omitted suitable to the occasion, and likely to obtain the object required. One very interesting anecdote is related of a sailor, who, after a long and distant voyage, made a journey from the sea-port where he landed, to return thanks to the Governors of this hospital, for the benefit and kind treatment formerly received from this excellent institution.

- ART. 28. *A Serious Persuasive to the due Observance of the Fast-Day. A Sermon, preached in the Parish-Church of Richmond in Yorkshire, on February the 8th, being the Sunday before the late General Fast. By James Tate, M. A. Master of the Free Grammar-School of Richmond, and late Fellow of Sidney College, Cambridge. 4to. 25 pp. 1s. Todd, York; Baldwin, Paternoster Row. 1801.*

This Sermon, as its title explains, was preparatory to the fast, and calculated to bring the congregation together, in a fit temper of mind to perform that solemn act of worship and humiliation. It is, in truth, admirably adapted to this purpose. It contains a solemn and pathetic exhortation, requiring every individual to examine and to purify his own heart; to cast away the sin that he finds there, and to lead a new life. It speaks, with peculiar strength and propriety, against every careless and inadequate manner of performing these duties. As God, conformably to that mercy which he has ever shown to this country, and more especially in our late dangers, has again blessed us with the prospect of peace, let us hope that our imperfect endeavours to fulfil our duties have been in some degree approved. Our next task will be, to give him hearty thanks for the blessings he has conferred, and to labour to deserve them.

- ART. 29. *The Character of the King, a Sermon, preached in the Cathedral Church of St. Peter, Exeter, on Sunday, Nov. 30, 1800. By the Rev. Jonas Dennis, LL. B. of Exeter College, Oxford; Prebendary of Carlswell; and Chaplain to the Right Worshipful the Mayor of Exeter. 8vo. 14 pp. 2d. or 1s. 9d. per Dozen; or 12s. per Hundred. Trewman, Exeter; Rivingtons, &c. London. 1801.*

The loyal sentiments in this discourse are well expressed, and, what is more satisfactory, exactly conformable to truth. The author, by the price of his Sermon, evidently means it to be circulated among the poorer classes. Happily the love and veneration of our excellent Sovereign are already diffused among them. Whatever this may add to that impression, it will add to the sources of public happiness.

- ART. 30. *A Dialogue between a Country Gentleman and One of his Poor Neighbours, &c.*

(Concluded from our last, p. 430.)

We had lately occasion to notice a tract, entitled "*The Evangelical Clergyman*," in which the author took care abundantly to revile the ministers of the church, and to give the honourable title above-mentioned, exclusively to the preachers of his own sect. (See October, 1801,

p. 431.) On both these subjects, the Dialogue before us gives some strong and excellent remarks.

“ It is not very decent in any one, without strong proofs to support the assertion, to say that the Clergy do not preach what they are expressly ordained, and have so solemnly undertaken to do; that they are a set of hypocrites, promising one thing and doing directly the reverse. A man should be pretty well able to make good his charge, before he ventures to bring a railing accusation against any one individual clergyman; but much more so when he accuses the whole body of the Clergy of such gross ignorance, prevarication, or neglect.” P. 35.

On the expression, *Evangelical Clergyman*, the Country Gentleman thus interrogates his Neighbour.

“ *Co. Gent.* Do you know, Matthew, what *Evangelical* means?

“ *Matth.* No, I can't say that I know any more of it than that it means one of the right sort.

“ *Co. Gent.* You are very right, Matthew. It means in their estimation one of their own sort. It is an invidious distinction which they find very convenient to throw an odium upon the established Clergy, and lead the public to believe that they do not preach the truth as it is in Jesus. It is a cant word that carries with it a great deal of meaning. It is intended to convey in one word what it requires many fully to express, and which every one has not the courage to say in direct terms, that the Clergy do not preach the Gospel; and that it is only they who do. It is an artful contrivance to make you believe, Matthew, that your Clergy are heathens, and they alone believers in Christ. In its true meaning every Christian Minister is an Evangelical one; that is, he is a Minister of the *Glad tidings* or *Gospel* of Christ: and it is not only a breach of good order, and a great want of decency, to cast such a reflection upon a public body, even by implication, as this is intended to do, but it is as unjust as it is indecent. The Clergy, I venture to assert, do preach the Gospel; and though, as I before said, they do not rant and rave like your extemporary preachers, nor are they always haranguing upon one or two points of the Gospel, to the neglect of others which they think of importance to their hearers, they do (and with great judgment, in my opinion) so divide the word of truth, as to give to every part the portion of attention which its relative importance, and the opinions and circumstances of their hearers demand; blending Faith with Practice, the doctrinal with the practical parts of Christianity, and teaching not only what we are to *believe*, but what we must *do*, to be saved.” P. 37.

Before the Dialogue concludes, some useful remarks are made on the propriety of the Laity occasionally co-operating with the Clergy, in the manner of the Country Gentleman who is here introduced.

“ I do think the higher orders are not so active as they might be in this respect. They leave all to the clergy. They know very well how capable they are of doing what the laws of God and of their country have entrusted to their care; and that it must be every man's own fault if he be not well informed of all which concerns his salvation. But they should consider, that the Clergy cannot do impossibilities. They will do their part, if others will come to hear them; but if those for whose benefit they are appointed to minister will not come within the reach

reach of their admonitions, what good can they do them? If their flock are scattered about, some here and some there, some wandering of their own accord, through idle curiosity, after strange preachers, others seduced away by the artifices and delusions of interested or enthusiastic pretenders to greater gifts, how are the ends of their ministry to be answered? how, rather, are they not defeated?" P. 51.

We have thus given, in succession, a few of the most striking passages of this judicious and well-conducted Dialogue; but the larger part, which we have of necessity omitted, is, in general, of little less value than the parts we have selected. Let us add, that our praise is perfectly free from personal considerations respecting the author, as we know not to whom the church is indebted for this spirited and able defence.

ART. 31. *A Dialogue between a Churchman and a Methodist, in which the Grounds of Communion and Separation are fully examined, and the principal Points of Difference fairly discussed, with a Reference to Scripture.* 12mo. 61 pp. 1s. Rivingtons. 1801.

This is a Dialogue in some respects similar to the former; but goes much more deeply into doctrinal discussions. It is written with judgment and force, and contains an able abstract of the principal matters in dispute between the ministers of the Church of England, and those who profess to be more evangelical, and more strict adherents to the faith of the church. It deserves attentive and general reading.

ART. 32. *Familiar Instructions for Young People, relating to the Holy Festivals of the Church of England.* By a Clergyman. 12mo. 4d. Rivingtons. 1801.

This is a very useful companion to the Catechism, in which the first origin and occasion of the festivals of the church are briefly and perspicuously explained. Such a publication is by no means unnecessary, as it often appears that catechumens are grossly ignorant of the meaning of Advent, Epiphany, Whitsunday, and the other great periods of observance.

ART. 33. *A few Words on the Unreasonableness of not attending to the Christian Religion.* 8vo. 6d. Rivingtons. 1801.

Upon a subject so often and so powerfully discussed, on which the most exalted talents, the profoundest erudition, and the brightest genius, have alternately been exercised, what novelty can possibly be expected? Yet we are friendly to all who esteem this great and noble cause worthy of their diligence; and may truly assert of this publication in particular, that it is a rational and forcible appeal to the understanding of every candid and unprejudiced reader. A short Appendix points out where the best information may be obtained respecting the evidences of Christianity; viz. from the Bishop of London, Mr. Paley, Dr. Doddridge, &c. The Bishop of Lincoln should have been added.

ART. 34. *Principles of Christianity, as professed by the Established Church, for the Use of Schools.* By the Rev. Samuel Sayer, M. A. of Corpus Christi College, Oxford. The Second Edition. 12mo. 2s. Rivingtons. 1800.

This performance is of the same description as that which immediately precedes, and is certainly entitled to the same praise. The great, and indeed a serious, objection is, that the former, containing very nearly as much matter, may be had for sixpence, whereas for this two shillings must be given. Those publications which are intended more immediately for the benefit of the uninstructed, and as this is professedly, for the use of schools, should have a moderate price fixed to them, or their end and object run a great risk of being frustrated on the threshold.

POLITICS.

ART. 35. *Remarks on a late Publication, styled the History of the Politics of Great Britain and France, &c. &c.* By William Belsham. 8vo. 133 pp. 3s. 6d. Robinsons. 1800.

In our account* of the public-spirited and able work of Mr. Marsh, we observed, that "it contains, not a political argument, but a clear and distinct narrative of facts, supported by the completest documents." To the truth of this remark the opposition writers, in general, have borne a strong though unwilling testimony: for we have not hitherto met with any one of them who ventures to controvert the facts; and scarcely one, excepting the author before us, who disputes any of the inferences contained in that publication. As our limits will not permit us to enter at large into the discussion of this extensive subject, we will briefly notice some of the principal arguments in the pamphlet before us, and add a few of those remarks which naturally arise from them, leaving the task of more completely reviewing his antagonist to Mr. Marsh himself; who, we think, has fully and fairly performed it in the succeeding article.

After a short Introduction, in which Mr. B. asserts, that the British ministers were "the grand and original aggressors in this fatal quarrel," though he admits that "the French government bears its share of blame," he proceeds to mention the "agreement or convention," as he terms it, supposed to have been entered into between the Emperor and King of Prussia at Pilnitz. To his mode of stating this transaction we will not object (though it appears to us by no means a fair one) since the author admits that Great Britain was not a party to it. He adds, in this part of the tract, some striking instances of the insolence of the ruling party in France, and pacific temper of the king and ministers of Great Britain. Thus the writer before us proceeds, acquit-

* See Brit. Crit. vol. xv. p. 170.

ting Great Britain of an original disposition to hostility (although he has asserted that our administration were the “grand and *original aggressors*”) and admitting, one instance excepted, the offensive conduct of the French National Assembly, till May 1, 1792, when he sets forth the letter of the King of France to his Majesty, suggesting the expediency of an alliance between the two kingdoms. This he is pleased to consider (on what grounds he has not condescended to inform us) as a most “glorious opportunity of advancing to a height before unknown, and of establishing on a broad and solid basis the great and permanent interests of mankind.” He does not, however, dwell much on the non-compliance with this proposition, as an accusation against the British ministers. But the true spirit of the democratic writer soon afterwards appears: for, though no blame is imputed to the Proclamation against seditious writings, yet when he comes to the insidious proposal (for we can give it no better term) made in the name of the unfortunate Louis XVI, by his “*virtuous and patriotic* ministers,” of the Brissotine faction, that our Sovereign should interpose his mediation between France and the allied powers, his Majesty’s answer, declining that office, unless desired by all parties, excites the vehement indignation of this author. It incurred, we find, the censure of “that most *able writer and statesman*, Philip Francis, Esq.” in his “Question as it stood in 1798.”* We know not in what terms to characterize this uncandid and preposterous inference of a hostile disposition to one party, from the refusal to interfere in a dispute, without the least right, to judge the conduct of independent states, and incur the hazard of war on the one hand, or contempt and disgrace on the other, in order to flatter a set of upstart demagogues, manifestly hostile to our government and country. Such would have been the conduct of ministers, had they acceded to the proposal of such a partial and unjust mediation. The arguments by which this opinion is supported appears to us as sophistical as the opinion itself is extravagant and absurd.

The next proceeding of ministers noticed in the pamphlet, is the recall of Earl Gower immediately after the massacres of the 10th of August, 1792 (instigated by the *virtuous and patriotic* friends of this author) the deposition of the French King, and the abolition of all regular and legal government. As this charge is, in our opinion, fully and satisfactorily answered by Mr. Marsh, we will only testify our indignation at the unnecessary (in this place) and audacious calumny respecting the injured Louis XVI; a calumny, to which all the sophistry and misrepresentation, all the fraud and falsehood of his enemies, at his trial, could not give even the semblance of truth.

The next remarkable statement in this pamphlet is that of the Addresses by the *Patriotic Societies* (as the author terms them) of England to the National Convention. These, he admits, were filled with *bold, insolent, and seditious* expressions: he also admits that answers were returned to them *in a congenial spirit*; and he sets forth the famous, or rather infamous, decree of the 19th November, adding, that “on the

* See Brit. Crit. vol. xiii. p. 440.

28th of the same month, the President of the Convention, in reply to a seditious address from England," declared, "that *the moment no doubt approached in which the French would bring congratulations to the National Convention of Great Britain.*" After this strong but just statement, what shall we say to the writer, who informs his readers, that "Parliament was summoned, *no one could tell why*; the militia called out to fight, *no one could tell whom*; an explosion hourly expected, *no one could tell where*," &c. &c. &c. ? When a writer has given such decisive evidence of aggression on the part of France, and of a plot formed against the British government by foreign enemies and domestic traitors united (not to mention other proofs) what but the blindest insatiation, the most violent party zeal, can condemn those measures of precaution which alone, in the opinion of every unprejudiced and reflecting mind, preserved the country ? The Alien Bill, the bill to prevent *swindling* by means of assignats, &c. are next condemned, of course : but the chief topic of the author is the negotiation, or correspondence, between Lord Grenville and M. Chauvelin. Here too the writer's inferences, in a great degree, contradict some of his own admissions ; and, where they do not, have been often combated and refuted. We are indeed surprised that a diplomatic intercourse could continue so long when one of the parties, in the outset, denied all force to the most solemn guarantees, and contradicted the most undoubted principles of the law of nations. Much reasoning of the same kind follows : but these are, we trust, sufficient specimens of Mr. B.'s arguments. We now advert to his opponent's reply.

ART. 36. *The History of the Politics of Great Britain and France vindicated from a late Attack of Mr. William Belsham. By Herbert Marsh, B. D. F. R. S. and Fellow of St. John's College, Cambridge.* 8vo. 136 pp. 3s. Stockdale. 1801.

Our opinion of Mr. Belsham's Remarks, to which this publication is a reply, may be collected from the preceding article ; but we took notice of a few only of that writer's statements and reasonings, leaving the remainder to be discussed by his able antagonist, Mr. Marsh.

To this vindication is prefixed an Introduction, recapitulating the principal facts proved in Mr. Marsh's History ; after which, Mr. M. observes, "unless an adversary can prove that the facts themselves are unfounded, it seems useless to persist in denying the consequence." Mr. Belsham, he adds, is so far from having done this, "that he has made many concessions in regard to points on which the gentlemen of his party used very strenuously to insist." These concessions are enumerated, and they close with the remarkable one, that "had France uniformly acted upon a system of *moderation and discretion*, it would indeed have been extremely easy, as M. Dumouriez justly affirms, to have avoided a war with England." The inference drawn by Mr. Marsh, that "it was the *immoderation and indiscretion* of the French rulers that gave birth to the present war," appears to us incontrovertibly just. Equally well-founded is his censure on the concluding assertion of his adversary, "that the British ministers stand charged before God and their country for *precipitating* the nation into a destructive and ruinous

contest ;"—“ when (says the writer before us) he not only had given no proof of so black a charge, but when he had granted that the continuance of peace was prevented by the mad ambition of the French rulers.”

Mr. M. then examines, and answers, the objections of his opponent as they apply to the different chapters of his work. The refusal to mediate is justified on various grounds, and even from some of the expressions of Mr. Bellham himself. The violent assertion, that Louis Seize “ was a traitor to the constitution which he had sworn to defend,” is properly answered by referring to the constitution itself.

The charges against the British government, in various respects, are then discussed and refuted. The Alien Bill is very justly vindicated, by stating that France had a law full as strong, and consequently could not have any right whatever to complain. The infamous decree of December 15, 1792, could not, Mr. Marsh clearly shows, have been occasioned by any thing which passed in the British Parliament ; which met only two days before, and could not have passed any bills till some days afterwards. He also gives some striking instances of the conduct of the French Executive Council, which Mr. B. had commended as “ *temperate*,” and “ *highly laudable*.” Among other circumstances, the secret orders to General Miranda, for the invasion of Holland, is strongly and justly relied on, as a proof of their hostile disposition. The negotiation between Lord Grenville and M. Chauvelin is then fully examined ; and we wish it were possible to include within our limits a more exact account of Mr. Marsh’s remarks on this part of the subject, particularly those on the refusal to receive M. Chauvelin’s new credentials. From the attempt of Dumouriez to negotiate, Mr. Marsh has shown that the Executive Council can claim no merit ; nor could the mission of Maret, who gave no intimation that he had any proposals to make, be noticed by administration. A just reprehension of his antagonist’s manner of quoring closes this clear, argumentative, and, to us at least, satisfactory work ; which we recommend to all who have perused the prior History, as an admirable supplement and support to that public-spirited and excellent publication.

ART. 37. *A short View of the Preliminaries of Peace, signed Oct. 1, 1801.* 8vo. 1s. Hatchard. 1801.

The writer sensibly asks whether the situation of this country made peace desirable, and whether the conditions obtained are such as that situation demanded ? The first question may surely be answered without hesitation in the affirmative, even by those most tenacious of the honour of their country. To reply to the second, the author takes into consideration our different dominions, finances, industry, commerce, and foreign relations. Having done this, with much good temper as well as good sense, he decides also in favour of the second question ; nor have we any great scruple in avowing ourselves to be of the same opinion.

ART.

ART. 38. *Considerations on the Right of the Clergy of England to a Seat in Parliament. By a Member of Lincoln's-Inn.* 8vo. 1s. 6d. Cadell and Davies. 1801.

The author has taken considerable pains, and exhibited a wide extent of reading and power of argument, to illustrate a question which many think might as well never have been started. The clergy, as a body, certainly smile at a proposition, which is very far from rousing their ambition. We doubt not that were their votes to be required and registered, a vast majority would be found to think with this intelligent writer, who disputes their right to a seat in Parliament.

MISCELLANIES.

ART. 39. *Elements of Perspective; containing the Nature of Light and Colours, and the Theory and Practice of Perspective, in regard to Lines, Surfaces, and Solids, with its Application to Architecture. To which are added, Rules for Painting in Transparent Water-Colours. By John Wood, Master of the Drawing Academy established at Edinburgh, by the Honourable the Board of Trustees for Manufactories, &c. Second Edition.* 8vo. 132 pp. 18 Plates. 6s. Cawthorn, Strand. 1801.

This author seems to prove himself destitute of genius in painting, when he endeavours to show that *nothing* can be done without rules; what becomes of theory, when remote distances are to be delineated, or lines in showing trees of unequal heights? unless indeed he would have them consist of avenues, such as they once had at Versailles, where every aspiring leaf and branch suffered amputation, as soon as it departed from the gardener's line of perspective. He says that genius always decides rashly; if this author can teach those who *do not* possess a talent, to draw correctly, he will be one of the greatest of geniuses. He that has the spirit of painting in him, will decide by the eye in one moment, what a geometrician would require a day to perform by rule. When an artist is employed to paint scenery for the stage, a knowledge of the art of perspective is indispensably necessary; but as the best of historic painters seldom introduce many buildings in their designs, it becomes with them a secondary object, as it is scarcely possible to reconcile lines with human figures. That a general knowledge of the art is requisite, cannot be disputed; and as this gentleman professes in his Preface to simplify more elaborate works, we shall proceed to examine how he has succeeded. In the first place, his description of the human eye is concise and satisfactory; how light produces vision is ingeniously defined; and the principal objection to the article is, in the terms not being quite so familiar as a learner would require, which objection applies through the book. It is impossible to ascertain the accuracy of many of this author's definitions, without a series of practical experiments; some are so clear, that common observation will confirm them; but that numbers of the examples are useless to an artist, and merely serve to confound his ideas, and
cramp

cramp his genius, appears very plain. In plate 14, there are palpable errors. The pedestal, fig. 111, has a front of parallel lines, although the left side is shown in perspective, near one quarter of its breadth. Fig. 112, is in too violent declension. The whole of plate 16, is totally and fundamentally deceptive, and indeed common justice must pronounce against the professor, and engraver of them. Sir Joshua Reynolds, by using lake for transparent colour and otherwise, has left us mere shadows of his original works; let the author then expunge lake from his list of colours. He says, that the light of clouds should not be entirely white; many of the ancients put on their white in masses to catch the light, and thus produce more brilliancy. The directions for colouring landscapes are, with some exceptions, judicious.

ART. 40. *The Cambrian Directory, or Cursory Sketches of the Welsh Territories; with a Chart, comprehending at one View the advisable Route, best Inns, Distances, and Subjects worthy of Attention.* 8vo. 4s. 6d. Hurst. 1800.

The Welsh Territories is rather an odd appellation, and indicates some singularity in the author: but we can assure the reader and traveller that, allowing for a few eccentricities of manner and of style, this will be found a very useful Welsh Itinerary. It is perhaps deserving of still greater praise, for the author never omits to point out and describe, with greater precision than is usual in such performances every local curiosity, custom, and manufacture of the place through which he passes.

ART. 41. *Essays and Notes on Husbandry and Rural Affairs.* By J. B. Bordley. 8vo. 591 pp. 10s. 6d. Dobson, Philadelphia. 1799.

To American critics we must leave the care of pronouncing a judgment upon this book, as far as it relates to the peculiar soils, the climate, and the crops of America. To Mr. Young (meaning, we presume, the well-known Secretary) the author "is mostly indebted for his knowledge of the present state of agriculture, and the modes of practice in Europe: it was a happy first thought, which led Mr. Young to make his farming-tours, for collecting facts of the then existing state of husbandry in England." P. iii. Concerning the happiness of this thought, and the credit due to this collection of facts, there are various opinions among English agriculturists; but, concerning Mr. Young's "own experience," (p. 62) we believe there is but one opinion; namely, that such an experience, upon a scale sufficiently extensive, would break the richest farmer in the kingdom.

We find in this bulky volume little information in many words. Of what value are such lessons as the following? "A large quantity of good meadow would yield much hay. It is a sin against good husbandry to sell off the hay of a farm."—"The principal links in good farming are due tillage, proper rotation of crops, and manures." P. 141. "Grass is the sine qua non of live stock! the essential of dung! and therefore the nursery of corn, and of all farming products!" P. 512. At p. 382, we are treated with a *political* dream, such as agricultural theorists frequently indulge in; "With the improvements in govern-
ment,

ment, which the philosophical spirit of modern times is producing, the condition of mankind will be bettered, and in no circumstance will it be more perceptible than in their greater skill in all arts, as well in agriculture as others. Then will France be fully equal to supply her own demands for wheat, and Spain and Portugal will be so in no long time." If France is to wait for her full supply of wheat till the spirit of her philosophers has bettered the condition of mankind, we apprehend she will long continue an *importing* country.

The last 150 pages contain a multitude of recipes, extracted from various well-known authors; and, like the rest of the pages, sufficiently prove that the art of book-making is known in America almost as well as in England.

ART. 42. *The Beauties of Sentiment; or, Select Exercises, from the best Authors ancient and modern, on a great variety of Subjects, divine, moral, literary, and entertaining. On a Plan entirely new; with synonymous Words, and a Definition of most of the Articles; also a List of the best Books on the principal Subjects. In Two Volumes. 12mo. 360 and 335 pp. 9s. Symonds, &c. 1801.*

We feel inclined to characterize this as a good book with a bad name. *Beauties*, as a title, seldom announce any valuable work; and *Sentiment*, as it has been of late years popularly understood, is a very nauseating thing;—the spawn of an imperfect morality, hatched by affectation. No such matters, however, are here. The work is a very copious common-place book of passages from a great variety of authors: in the first volume, confined to theological topics; in the second, extended to morality, literature, and a variety of other subjects. The compiler certainly quotes many authors whom we should not have recommended, yet his selections are so judicious, that we can seldom do other than approve the passages. By close printing; a vast abundance of matter is compressed under above fourscore heads in each volume; and certainly they who have not many books, may find in this an useful substitute for various others; nor do we perceive that they will any where be in danger of meeting with citations favourable to error. If the author be a dissenter of any kind, as seems to be the case, he is not, however, one of a bigotted or intolerant disposition. He should have called his book *Instructive Selections*, or almost any thing but what he has called it.

ART. 43. *The Method of educating the Deaf and Dumb, confirmed by long Experience. By the Abbé de L'Epée, translated from the French and Latin. 8vo. 7s. 6d. Cadell and Davies. 1801.*

The author of the original of this volume, has obtained great and deserved reputation in Europe, by his successful education of the deaf and dumb. He has published the system which he has auspiciously pursued, and it is impossible not to express great approbation, generally at least, with respect to the rules here laid down. The Abbé, like the rest of his countrymen, in his explanation of his plan, is apt to wander a little at large in the fields of fancy. See for example, p. 62 of this work; when, *in idea*, he ranges the garden of Versailles, and engages
his

his pupils to do the same. The work is admirably printed, and dedicated with adequate propriety to Lord Eldon; but it is much too dear. A small volume of 220 pages, ought not to be charged at the great price of seven shillings and sixpence.

ART. 44. *Introduction to the English Reader; or, a Selection of Pieces in Prose and Poetry. Calculated to improve the younger Classes of Learners in Reading, and to imbue their Minds with the love of Virtue; with Rules and Observations for assisting Children to read with Propriety.* By Lindley Murray, Author of *English Grammar*, adapted to different Classes of Learners. 12mo. 3s. 6d. Longman and Rees. 1801.

Our pages bear ample testimony, both to the ability and diligence of Mr. Murray. His different publications evince much sound judgment and good sense; and his Selections are very well calculated to answer the intended purpose. We have before given our opinion, that elaborate rules for reading well are generally chimerical. Perfection in the art must depend on good taste, improved by thought and practice. What Mr. Murray observes in his Preface is, nevertheless, worth attention; the precept with which he concludes is particularly so; find out and imitate a good example.

ART. 45. *An Appendix and Key to Stackhouse's Essay on Punctuation. Every apparent Intricacy in the Essay itself is removed by the Simplicity and Perspicuity of this valuable Appendix; the original Intent of the Characters used in Punctuation is clearly demonstrated, by an analytical View of their Construction and mutual Reference; and a System founded thereon, which is at once facile, correct, and practical.* By the Author of the Essay. 12mo. 44 pp. 1s. West and Hughes. 1800.

The Essay itself was noticed in our Review for August, p. 329. The author in his title-page has precluded the necessity of praising his Appendix, which he there styles *valuable*, &c. He also concludes a short Preface thus: "The author, concluding he has now done his part for the advancement of a branch of grammar, in which both *writer* and *reader* are interested, takes his leave of it, with a wish that the subject may yet receive that attention from men of letters, which its importance merits." If we do not think quite so highly of this importance as the author himself, we are yet ready to praise his exertions. We have mentioned elsewhere, that the former Essay on Punctuation, which had very great merit, and, indeed, surpassed this in clearness, was the work of Mr. Robertson.

ART. 46. *Of Education founded upon Principles. Part the First—Time; previous to the Age of Puberty.* By Thomas Northmore, Esq. 12mo. 86 pp. 2s. Reynolds, 137, Oxford-Street. 1800.

There is no doubt that Mr. Northmore is an ingenious man, witness his "Quadruplet of Inventions," noticed by us in our xvth volume, p. 91; but on the subject of education ingenuity has often erred, and he has here added a new instance to the number. Speculations of this kind

kind are occasioned, in general, by very partial views, and an inordinate love of novelty; while experience sets its broadest seal on the plans which these enquirers disdain. The luminaries raised up by the common modes of education, leave little more to be hoped from the *Cornelii* and *Emilii* of modern philosophers; and in practice it has always appeared, that a boy, educated by the new methods, was a boy completely spoiled.

Mr. Northmore has many gross and shameful prejudices of his own, which destroy all confidence in his judgment, whatever we may think of his talents. Thus, when he asks, "What is the cause that the sons of the rich and great are deficient in intellect, and unfeeling of benevolence?" How can he be properly answered, but by a plain and flat denial of the thing supposed? Every department of the state, and almost every conspicuous situation in the kingdom, affords a refutation of one or both the accusations. Mr. Northmore, in short, is in the clouds; and a boy bred at Westminster or Eton would at any time beat his Cornelius, in personal prowess, and in the active and useful employment of the understanding. In many very essential points, boys can educate one another more effectually than all the sage instructors in the world,

FOREIGN CATALOGUE.

FRANCE.

ART. 47. *Des Tombeaux, ou de l'influence des institutions funèbres sur les mœurs, par J. Girard, auteur de Praxile. Paris, An 9 (1801) 12mo. 192 pp.*

We are not far removed from the time, when the man in France who believed in God, and in the immortality of his soul, was not encouraged to hope that his body would be distinguished, at the moment of his death, from that of the most vile animal. The abettors of Atheism, who were at the same time the authors of the public and private calamities, wished to deprive the individual, whom they were torturing during his life, of the expectation of a more happy futurity. They endeavoured to efface in men the conviction, that they are something more than mere matter more or less perfectly organized. This conviction has struggled with success against their efforts, and their empire had no sooner disappeared than there was raised a general cry, from all quarters of France, against the prevalent and indecent modes of interment. These charges of outraged sensibility were heard by the government, and the members of the Institute were the first to show their respect for
the

the dead, by assisting at the obsequies of their associates. They were afterwards commissioned, by the minister, to adjudge a prize to the *meilleur mémoire sur les funérailles et les sépultures*, which produced a great number of valuable compositions; among which, this of Mr. G. deserves to be distinguished. "Je fus jaloux," says he, "de traiter un sujet qui parloit à mon imagination et flattoit ma sensibilité; je pensai qu'une mélancholie douce pouvoit suffire pour intéresser; et je cherchai des-lors à inspirer des sentimens tendres plutôt que de sombres réflexions, je présentai un plan d'institutions funebres simple et moral; et j'y mêlai toutes les idées consolantes qui peuvent adoucir la dernière et douloureuse séparation." It was not this plan that was adopted.

Magas. Encyclopéd.

ART. 48. *Parallèle de la Révolution d'Angleterre en 1647, et de celle de France, suivi de poésies satyriques relatives à la Révolution Française d'épigrammes, de contes, &c. par P. G. B. Neugaret, né à la Rochelle. Metz et Paris. 8vo. 252 pp.*

Most of the pieces which are here brought together, had been before separately published in the journals, and other collections. *Ibid.*

ART. 49. *Polygraphie, ou l'art de correspondre à l'aide d'un Dictionnaire, dans toutes les langues, même dans celles dont on ne possède pas seulement les lettres alphabétiques, par Zalkind Hourwitz, ancien interprète de la bibliothèque nationale. Paris, An 9; 8vo. 114 pp.*

The author, by his new method, or rather methods, for he proposes three, wishes to facilitate, not the study of languages, but the means of communication between persons speaking different languages; so that, for instance, with the aid of a French and Arabic, and Arabic and French Dictionary, without knowing the rules of grammar, an Arab may write to a Frenchman, or a Frenchman to an Arab. It would be impossible for us to give our readers a just idea of the methods adopted by Mr. Z. H. without copying the greatest part of his work. If he could persuade all nations to conform to a system, his Polygraphy might become a sort of Pysigraphy; at any rate, however, it appears to us indispensably necessary, that the learner should be acquainted with the letters of the language of which he is to use the dictionary. *Ibid.*

ART. 50. *Voyage dans l'Empire Ottoman, l'Egypte, et la Perse, fait par ordre du gouvernement, pendant les six premières années de la république; par G. A. Olivier, membre de l'Institut national, de la Société d'agriculture du département de la Seine. This Voyage, of which the first part only is now published, is accompanied with an Atlas. The first part contains the Voyage to Constantinople, to the Islands of the Archipelago, and to Crete. 4to. and 8vo. Paris.*

After having seen the capital of the Ottoman empire, and its environs, Messrs. Olivier and Bruguière successively visited the Troad, the Islands of the Archipelago, Egypt, Syria, Mesopotamia, Babylon, the country of the Curds, and Persia. Returning through Syria they passed

passed to Cyprus, from thence to Caramania, into Asia Minor, and arrived again at Constantinople. Lastly, they effect their return through Attica, the isthmus of Corinth, the gulph of Lepanto, the islands of Ithaca, Cephalaria, and Corfu.

Unfortunately this last part of their voyage was fatal to M. *Bruguyère*. Scarcely were they disembarked at Ancona, when he died of a malady occasioned by the fatigues which he had undergone, and by regret at having suddenly lost a brother in this place where they had just landed.

“ *Le C. Bruguière sera longtemps regretté de ses amis,*” says Mr. *Olivier*, “ *il le sera sans cesse par celui qui avoit eu si souvent occasion d’apprécier les qualités de son cœur, d’admirer les ressources de sa tête et la profondeur de ses connoissances. Personne n’avoit mieux approfondi, que lui la classe si difficile, si nombreuse, si variée de vers, de mollusque, de coquillages, &c.*”

Here the author cannot help expressing his regrets, that depending on very extraordinary memory, Mr. *Bruguyère* had constantly neglected to put down his observations, being likewise always averse from the trouble of writing. Mr. O. was therefore under the necessity of taking upon himself the whole of what related to the manners, usages, and laws of the people visited by them. It is of this work that the first part is now published.

We shall only observe of it, that it is drawn up with great care; that the language is clear and precise; and, that the narration of the author has a more than ordinary character of veracity, inasmuch as he has abtained from those unconnected episodes, and from those exaggerated or false descriptions, which metamorphose so many travellers into writers of romances. Besides the account of the manners, usages, and laws, the work pretents the description of the different situations, and famous monuments which embellish the countries visited by the author; the recital of the events to which he was witness, or respecting which he was able to obtain certain information; notices concerning the most celebrated men who have acted, or still act a distinguished part in these countries; very important political and commercial instructions; with a number of new observations on ancient and modern geography, on geonics, general physics, &c. The Atlas is executed with great care by the best artists.

Espr. d. Journ.

ITALY.

ART. 51. *Del Petrarca e delle sue opere, libri quattro; 4to. 321 pp.*
Florence.

Petrarch will always be the favourite poet of affectionate minds; he joins to this merit that of having contributed to the re-establishment of the sciences, and of ancient literature; which neither *Dante*, nor *Boccace*, his predecessors, had done in the same degree. The *Mémoires sur Pétrarque* which appeared in France in five volumes, quarto, certainly contain interesting notices and valuable information, but with-

out

out order, and intermixed with hazarded assertions. The other writers of the 14, 15, and 16 centuries, which have appeared on *Petrarch*, including *Alessandro Vellutello*, furnish very imperfect materials, on which we can with safety rely, for the history of the life and works of this celebrated poet. Other Italian and foreign authors who have succeeded them, have likewise attempted to give the history of *Petrarch*, with more or less success; among whom may be reckoned *Gian Andrea Gesualdo*, *Filippo Tomassini*, *Andreas Schoderen*, a Fleming, *Philip van Maldeghen*, *Pacidio Catamissi*, *Ludovico Beccadelli*, *Muraioni*, the Abbé *della Bassia*, &c. There likewise exists a MS. on the life of *Petrarch*, in the Ambrosian and Riccardinian libraries, the author of which, *Lelio de' Leli*, is a descendant of the friend of *Petrarch*, known under the same name. This MS. has never been printed.

Lastly, Mr. *Giovanni Battista Baldelli* has undertaken to collect all the authentic facts relating to *Petrarch*, and to give, in the present work, a complete biography of this celebrated author, accompanied with remarks on the state of literature in his time.

This last object is treated with a considerable degree of taste, and proportionable knowledge, in the *Introduction*, and followed by an account of the political situation, or civil wars of Italy.

The two first books of the work are entirely consecrated to the *History of the youth of Petrarch*, that is, the history of his love for Laura, which has immortalized him, by inspiring him with poetical compositions that have been read for five centuries with delight and admiration. In the third book, the author speaks of the influence of *Petrarch* on the political affairs of Italy; and in the fourth, of what he contributed towards the advancement of the sciences in that country; of his powerful influence on the taste of his nation; of his literary connections, friends, protectors, &c. An Appendix, under the title of *Illustrazioni*, contains very interesting chronological notices on the life of *Petrarch*, and on the distinguished characters with whom he was connected; accompanied with remarks and observations collected by Mr. B. from all the authors, ancient and modern, who have written on *Petrarch*; so that this biography is unquestionably the most authentic and complete that has hitherto appeared.

GERMANY.

ART. 52. *M. Tullii Ciceronis quæ vulgo feruntur Orationes quatuor: I. Post Reditum in Senatu. II. Ad Quirites post Reditum. III. Pro Domo sua. IV. De Haruspicum responsis. Recognovit, animadversiones integras Ier. Marklandi et Io. M. Gesneri suasque adjecit Frid. Aug. Wolfius. Berolini, impensis F. T. La Gardii, 1801. 8 maj.*

The aim of the learned editor is chiefly to investigate the important question, whether these four *Orationes*, hitherto admired as models of eloquence, be in reality the productions of *Cicero*, or whether they were

were composed by some rhetorician, who assumed this honourable appellation. The generally received opinion, so strongly upheld by the lexicographer, *Gesner*, against the attacks of the profound *Markland*, having been since adopted by scholars thoroughly well versed in the knowledge of the Roman history and language, namely, *Dav. Rubenkenius*, *President de Broffes*, *Adam Ferguson*, and others; it cannot fail to prove highly interesting, to behold the result of this ingenious editor's enquiries. In his examination of these pieces, he analyses every passage that tends to elucidate this literary problem.

What still more enhances the importance of his discussion, and the difficulties of his process, is this: many of the ancients, such as *Valerius Maximus*, *Asconius*, *Quintilian*, *Servius Honoratus*, and the Latin panegyrists, have partly cited and partly imitated these harangues, as *Cicero's*. If, therefore, they turn out to be supposititious, they must necessarily be assigned to a period of time nearly coetaneous with the Roman orator's existence.

The editor does not plume himself upon a grammatical interpretation of the work; *Manutius*, *Hotoman*, *Grævius*, and several other translators, have fulfilled this task: he rather chose to accompany the deep observations of the learned English critic, and the shrewd remarks of *Gesner*, with a copious commentary. In the performance of this plan, he has investigated whatever relates to Ciceronian Latinity, and the art of oratory, both with respect to the thoughts and the diction; he has, likewise, canvassed the historical truth of the events therein alluded to.

The Preface is pleasingly dedicated to *Larcher*; in it, the editor unfolds his design so satisfactorily, that he will at least secure the liberal attention of the learned. It is published at various prices: common paper, 4 liv. 12s.; English large paper, 8 liv.; wove paper, 14 liv.; large wove paper, 18 liv. Some copies of this work have already been imported into this country.

ART. 53. *Bibliothek der pädagogischen Littérature, verbunden mit einem Correspondenz-Blatte, welches pädagogische Abhandlungen, Aufsätze, Anfragen, Nachrichten, Wünsche, Zweifel, Vorschläge, &c. enthält, und einem Anzeiger. Herausgegeben von J. C. Fr. Guts Muths, Mitarbeiter an der Erziehungsanstalt zu Schnepfenthal.*—*Library of Pædagogic Literature, connected with a Correspondence, containing Memoirs, desires, doubts, propositions, &c. relative to Education, and Advertisements, published by J. C. Fr. Guts Muts, Co-adjutor in the Institute of Education at Schnepfenthal. Nos. 1—4. Gotha, 1800.*

Of the very useful work here announced, there appears a number every month, consisting of more than 100 pages, which is always divided into two parts; the first giving extracts from, and critiques upon, all such publications as in any way relate to education; whilst the second is consecrated to memoirs, questions, answers to those questions, to the discussion of points connected with education, &c. The advantage which may accrue from a journal of this nature will be readily acknowledged.

In

In the four numbers which we have now before us, will be read with pleasure details on the state of instruction and education at Œdenburg, a town in Hungary; on the method proposed by Mme de Genlis, for teaching children drawing and painting; on a plan for learning practically different languages; on schools of industry among the Negroes, &c.

The judgment passed by the author of this journal on the new works announced by them, will show the degree of utility which is to be expected from each of them. From the manner in which these articles are drawn up, it is evident that they proceed from the pens of men intimately acquainted with this department of literature. *Jena ALZ.*

ART. 54. *Geographisch-physikalische und naturhistorische Beschreibung des Russischen Reichs—Geographico-physical description of the Empire of Russia, together with that of its natural Productions*, by J. G. Georgi. Tom. 4 and 5, large 8vo. Koenigsberg, 1800. Pr. 2 Rixd. 12 gr.

This work of Mr. G. is regarded as one of the best of those which have been written on the natural history and the physical geography of the empire of Russia; and deserves to be placed at the side of those of the celebrated Pallas. These two new volumes contain a complete catalogue of all the indigenous plants of Russia, classed according to the system of Linnéus; with an account of their particular properties, and the use made of them in the different provinces, either as articles of food, or in the processes of art. *Ibid.*

ART. 55. *Plantæ variores Hungariæ indigenæ—by the Count de Waldstein and Dr. Kitaibel.* Fol. Vienna, 1800.

Of this valuable work there have appeared three decads, presenting a great number of interesting plants, with the plates nearly in the style of those of Jacquin, of which some are very good, and others indifferent. It is remarkable that the compilers have discovered the *Nymphaea lotus* in some mineral springs in Hungary, whereas before it had been thought to be indigenous in Egypt, and in the East-Indies only.

The *Flora Europæa* of Ræmer, is likewise continued without interruption. The author has published the 9th *livraison*.

DENMARK.

ART. 56. Thomas Bugge's *Reise til Paris, aarene 1798 and 1799.—Travels to Paris in the Years 1798-9, by T. Bugge. Part 1; 224 pp.* 8vo. Copenhagen, 1800.

The National Institute of France having invited all the allied, or neutral powers, to send Commissioners to Paris, to confer on the subject of the unity of weights and measures, Mr. B. Professor of Mathematics and of Natural Philosophy, was sent thither by the Danish government. The work written by him on this occasion is composed of fourteen chapters or letters. The three first are filled with details collected on the route from Copenhagen to Bruxelles. At the polytechnic school

school at Paris he assisted at the public examination, under the inspection of *Laplace* and *Buffut*; his account of which forms the subject of the fourth and fifth letters. The sixth relates to the *écoles de service publique ou d'application*. The seventh is occupied with the *école de chirurgie*, that *des beaux arts*, and that *du Collège de France*; the eighth with the *Musée d'histoire naturelle*; the ninth with the *Musée central des Arts*, and that of the *Ecole Française de Versailles*. The number of Italian pictures in the first of these Museums amounts to 223; those in the *Musée de Versailles* have been taken from the convents, churches, royal houses, and those of emigrants. The tenth, eleventh, and twelfth letters, treat of the *Observatoire de Paris*; the thirteenth, of the *Bureau des longitudes*, of that *de géographie*, of the *Bibliothèque nationale*, and of those *de l' Arsenal* and *du Panthéon*. The national library possesses, according to the estimation of Mr. *Capperonnier*, near 300,000 volumes, and 80,000 MSS. The library *de l' Arsenal*, contains about 75,000 volumes, and 6,000 MSS. and that *du Panthéon* 100,000 volumes, and 2,000 MSS. The deposits of books collected from the emigrants, will gradually be incorporated with the three great libraries, and with those of the departments. The fourteenth and last letter treats of *the establishment and organization of the National Institute*.

In the *Décade philosophique* the author has been charged with ridiculing the *Institute*, and with speaking of it in, what were conceived to be, not sufficiently respectful terms.

SWEDEN.

ART. 57. *Dissertationes academicæ Upsaliæ habitæ sub præsidio C. P. Thunberg. Volumen tertium.* 18 sheets in 8vo. with 12 plates.

These dissertations are in number eighteen, on the following subjects: 1. *de muræna et Ophioto*, by *J. N. Ahl*; 2-10, *de insectis Succiciis*, by different authors; 11-16, *novæ insectorum species*; 17, *characteres generum insectorum*, by *S. Toerner*; 18, *de falcone canoro*, by *G. Ryflich*.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are sorry that we cannot give *Cornubius* any exact information on the subject of the work he mentions, being precisely of his opinion with respect to the substitute.

To

To *Mr. H. F.* who consults us about an intended work, we can only say that we disapprove in general of expedients to divert learners, and particularly children, from acquiring the habit of fair and rational application to study.

If we omitted to say, that the *Travels of Antenor* contained some exceptionable passages, we certainly must assert it now, from those which our correspondent, *K. S.* has produced. A general caution against French works of imagination would not be amiss, and we hereby give it.

LITERARY INTELLIGENCE.

A beautiful edition of *Anacreon*, with highly finished vignettes, is printing at the Shakespeare Press.

Mr. King's second volume of the *Munimenta Antiqua* is finished, and will be published within a fortnight.

We are informed that a Commentary, on such parts of the *Prophecies* as more immediately relate to the present times, may soon be expected from the pen of a distinguished layman.

Dr. Arnold is preparing for the press a revised and corrected edition of the works of *Handel*, to be published in monthly volumes.

It is said that the new edition of *Shakespeare*, from the corrected copy of *Mr. Steevens*, superintended by *Mr. Reed*, will be given to the public in the course of the ensuing year.

Our informer, who ought to have known better, misled us last month, respecting *Mr. Ritson's* intended work, the subject of which is ancient *Romances*, not *Dramas*. Of this design indeed we knew, but supposed the *Dramas* mentioned to us to be something additional. He also misinformed us altogether respecting *Mr. Douce*; concerning which we can only say, that we wish the fact had been as he stated it.

A small volume, by *Dr. Berdmore*, on *Literary Resemblances*, with critical observations, will make its appearance very shortly.

ERRATUM.

In our last, p. 422, l. 24, for *freely* read *feebly*.

THE
BRITISH CRITIC,

For DECEMBER, 1801.

Omnium hominum quos ad amorem veritatis natura superior impressit, hoc maximè interesse videtur, ut quemadmodum de labore antiquorum ditati sunt, ita et ipsi pro posteris laborent, ut ab eis posteritas habeat quo ditetur. DANTE.

They whom superior talents have impressed with the love of truth, should feel it peculiarly incumbent on them, that, as they have been enlightened by the labours of their predecessors, so they also endeavour to instruct posterity.

ART. I. *Hosea, translated from the Hebrew; with Notes explanatory and critical.* By Samuel Lord Bishop of Rochester. 4to. 221 pp. 1l. 1s. Robson, New Bond-Street. 1801.

THE Prophet Hosea, generally esteemed the most ancient of the Minor (or shorter) Prophets, and perhaps of all those contained in the Sacred Code, is peculiarly entitled to attention; among other reasons for his strong and lively intimations of the Messiah and his Kingdom, and the future reception of the Jews under his Covenant and Grace. The latest illustration he has received in this country, was from the labours of Archbishop Newcome (then Bishop of Waterford) in his "improved Version of the Minor Prophets." That his efforts were important and valuable, is testified by his very able successor; but there are many reasons which induce us to rejoice, that the further illustration of this Prophet has been undertaken by the Bishop of Rochester. One reason of great moment strikes the eye at once on reading the Preface, in a table containing

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fifty-

fifty-one instances, wherein emendations of the text, proposed by the Archbishop, have been rejected, after mature consideration, by the present translator. The necessity there is for the most extreme caution in attempting conjectural emendations of the text of Scripture, must, we should conceive, be felt in all its strength by every person who entertains a due veneration for that Sacred Code; but it is explained with such peculiar force and propriety in the Preface to the present translation, that we should be unpardonable if we did not copy the passage, for the general instruction of biblical critics.

“ But Archbishop Newcome maintains that the “ greatest difficulties arise from the corrupt readings, which deform the printed text.” Much as I have been indebted, in the prosecution of this work, to the previous labours of that learned Prelate, against this opinion I must openly and earnestly protest. It is an erroneous opinion, pregnant with the most mischievous consequences; and the more dangerous, as having received the sanction of his great authority. That the sacred text has undergone corruptions, is indisputable. The thing is evident from the varieties of the MSS. the antient versions, and the oldest printed editions: for, among different readings, one only can be right; and it is probable, I go farther, I say that it is almost certain, that the worse reading has sometimes found its way into the printed text. That the corruptions are greater in Hosea, than in other parts of the Old Testament, I see no reason to suppose. That the corruptions in any part are so numerous, or in such degree, as to be a principal cause for obscurity, or, indeed, to be a cause of obscurity at all, with the utmost confidence I deny. And, be the corruptions what they may, I must protest against the ill-advised measure, as to me it seems, however countenanced by great examples, of attempting to remove any obscurity supposed to arise from them, by what is called conjectural emendation. Considering the matter only as a problem in the doctrine of chances, the odds are always infinitely against conjecture. For one instance in which conjecture may restore the original reading, in one thousand, or more, it will only leave corruption worse corrupted. It is the infirmity of the human mind, to revolt from one extreme of folly to the contrary. It is therefore little to be wondered, that, when the learned first emancipated their minds from an implicit belief, which had so long obtained, in the immaculate integrity of the printed text, an unwarrantable licence for conjectural alteration should succeed to that despicable superstition. Upon this principle, great allowance is to be made, first for Cappellus, after him for Hare and Houbigant, and for others since, men of learning and piety, by whose labours the church of God has been greatly edified; if, in clearing away difficulties by altering the reading, they have sometimes proceeded with less scruple in the business, than the very serious nature of it should have raised in their minds. But their example is to be followed with the greatest fear and caution. I must observe, however, that, under the name of conjecture, I condemn not altogether alterations, which, without the authority of a single MS. are suggested by the antient
versions,

versions, especially by the Vulgate, Syriac, or Septuagint. The consent indeed of those versions, in one reading, wherever it is found, I esteem a considerable, though not always an indisputable authority for an emendation." P. xxxiv.

The Bishop then considers the authority of versions in general, part of which passage we shall hereafter produce, and concludes the subject thus :

" But the conjectural emendation, which I chiefly dread and reprobate, is that which rests solely, on what the critics call the " exigence of the place." For a supposed exigence of the place, in the text of an inspired writer, when it consists merely in the difficulty of the passage as we read it, may be nothing more than the imperfect apprehension of the uninspired critic. With respect to the division indeed of sentences and words, an entire freedom of conjecture may be allowed ; in taking words, or letters, which, as the text is printed, terminate one sentence, or one word, as the beginning of the next : or the contrary. Because these divisions, in the antient languages, are not from the author, but have been supplied by scribes and editors of a late age : and his critical judgement must be weak indeed, who, in such matters, is not qualified to revise and reverse the decisions of the wise men of Tiberias. Numerals may sometimes be corrected by conjecture ; to make dates agree one with another, or a sum total agree with the articles of which it is composed. But this is not to be done without the greatest circumspection, and upon the evidence of calculations formed upon historical data, of which we are certain. A transposition of words may sometimes be allowed ; and all liberties may be taken with the points. Beyond this conjecture is not to be trusted, lest it make only a farther corruption of what it pretends to correct. At the utmost, a conjectural reading should be offered only in a note (and that but rarely) and the textual translation should never be made to conform to it. It is much safer to say, " This passage it is beyond my ability to explain ;" than to say, " The Holy Prophet never wrote what I cannot understand ; I understand not the words, as they are redde—I understand the words thus altered ; therefore, the words thus altered are what the Holy Prophet wrote." P. xxxviii.

Another reason for wishing to see the text of the Prophet revised and interpreted by a commentator so judicious as the present, is the danger which must arise from an attempt at metrical arrangement from mere conjecture, such as was made by Bishop Newcome and others. On this subject also we shall introduce the observations of the Bishop of Rochester.

" The metrical arrangement, attempted by the learned Primate, may be considered as one vast conjectural emendation, affecting the whole text of the Prophet, in the form, though not in the substance, which I have not ventured to adopt. The stile of Hosea is indeed poetical in the very highest degree. In maxim solemn, sententious, brief : in persuasion, pathetic ; in reproof, severe ; in its allusions, always beautifull and striking, often sublime : rich in its images ; bold in hyperbole ;

perbole; artificial, though perspicuous in its allegory: possessing in short, according to the variety of the matter, all the characters by which poetry, in any language, is distinguished from prose. And there cannot be a doubt, that the composition was originally in the metrical form. But as the division of the hemistichs is not preserved in the MSS. nor in any of the versions, I consider the metrical form as lost. And as the greatest adepts, in the mysteries of the Masoretic punctuation, have never discovered in this book (or, as far as I know, in any of the Prophets) those peculiarities of accentuation, which are remarkable in the books confessedly retaining the metrical form, I suspect that it was lost early, not only in Hosea, but in all the Prophets (Isaiah perhaps excepted) and the attempt to restore it is too much, in my judgement, for modern criticism; especially as the parallelism (the only circumstance the modern critic has to guide him in the construction of the distichs) is, in many parts of the book, if not indeed in the greater part of it, exceedingly imperfect, interrupted and obscure; an effect perhaps of the commatism of the stile. If in certain passages the parallelism is entire, manifest, and striking (as in some it certainly is, insomuch that some of Bishop Lowth's choicest examples, of this great principle of Hebrew verse, are taken from this Prophet), I trust that my translation is so close, as in those parts to display the structure of the original, though the hemistichal division is not exhibited to the eye in the printed page: and that, notwithstanding this defect, if a defect it be, as much of the versification, if it may be so called, is preserved, as is with certainty discernible to the Biblical scholar in the Hebrew text, in its present state." P. xliiii.

The learned Bishop is careful to inform us, that his translation is intended for private study, not for public use. On this material point it is necessary to give his own statement.

"With respect to my translation, I desire that it may be distinctly understood, that I give it not, as one that ought to supersede the use of the Public Translation in the service of the Church. Had my intention been to give an amended translation for public use, I should have conducted my work upon a very different plan, and observed rules in the execution of it, to which I have not confined myself. This work is intended for the edification of the Christian reader in his closet. The translation is such as, with the notes, may form a perpetual comment on the text of the Holy Prophet. For a translation, accompanied with notes, I take to be the best perpetual comment upon any text in a dead language. My great object therefore in translating has been, to find such words and phrases, as might convey neither more nor less than the exact sense of the original (I speak here of the exact sense of the words, not of the application of the prophecy). For this purpose I have been obliged, in some instances, to be paraphrastic. But this has only been when a single word, in the Hebrew, expresses more than can be rendered by any single word in the English, according to the established usage of the language. A translator who, in such cases, will confine himself to give word for word, attempts in truth what cannot be done; and will give either a very obscure, or a very defective translation. That is, he will leave something untranslated. The necessity

necessity of paraphrastic translation will particularly occur, wherever the sense of the original turns upon a paronomasia : a figure frequent in all the Prophets, but in the use of which Hosea, beyond any other of them, delights. With the same view of presenting the sense of my author in language perspicuous to the English reader, for Hebrew phrases I have sometimes judged it expedient to put equivalent phrases of our own tongue (where such could be found) rather than to render the Hebrew word for word. But these liberties I have never used, without apprising the learned reader of it in my Critical Notes, and assigning the reason. And sometimes, in the case of phrases, I have given the English reader a literal translation of the Hebrew phrase in the explanatory notes. In some instances, but in very few, I have changed words, and forms of expression, in frequent use in our public translation, for others, equivalent in sense, of a more modern phraseology ; ever keeping my great point in view, to be perspicuous to the generality of readers. The dignity, resulting from Archaisms, is not to be too readily given up. But perspicuity is a consideration, to which every thing must be sacrificed." P. xlv.

The circumstance most generally doubted or disputed, respecting the Prophecy of Hosea, is the question, whether the command to take *a wife of fornication*, is to be literally taken as a real injunction, or as a transaction seen in vision. On this point, the Bishop of Rochester determines for the former position ; but the arguments by which he supports his opinion are too long to be copied in this place ; and the curiosity of the biblical student will be best rewarded by seeking them in their proper situation.

In speaking of the importance of the Septuagint Version, in our preceding Review, we adopted the words of Mr. Reeves, in the Preface to his Collation of his Psalms. Justice, however, demands us to confess, that the reasons here alledged by the Bishop of Rochester for lowering, in some degree, the authority of that Version, as a source of various readings, are extremely weighty, and deserve the most mature consideration. We shall therefore here copy them.

" With respect to the Greek version of the LXX in particular, it may reasonably be made a doubt, whether the MSS, from which it was made, were they now extant, would be entitled to the same degree of credit as our modern Hebrew text, notwithstanding their comparatively high antiquity. There is certainly much reason to believe, that, after the destruction of the Temple by Nebuchadnezzar, perhaps from a somewhat earlier period, the Hebrew text was in a much worse state of corruption, in the copies which were in private hands, than it has ever been since the revision of the sacred books by Ezra. These inaccurate copies would be multiplied during the whole period of the captivity, and widely scattered in Assyria, Persia, and Egypt ; in short, through all the regions of the dispersion. The text, as revised by Ezra, was certainly of much higher credit than any of these copies, notwithstanding their greater antiquity. His edition succeeded, as it were,

were, to the prerogatives of an autograph (the autographs of the inspired writers themselves being totally lost), and was henceforward to be considered as the only source of authentic texts: inasmuch, that the comparative merit of any text now extant will depend upon the probable degree of its approximation to, or distance from, the Esdrine edition. Now, if the translation of the LXX was made from some of those old MSS, which the dispersed Jews had carried into Egypt, or from any other of those unauthenticated copies; which is the prevailing tradition among the Jews, and is very probable; at least it cannot be confuted: it will be likely, that the faultiest MS, now extant, differs less from the genuine Esdrine text, than those more ancient, which the version of the LXX represents. But much as this consideration lowers the credit of the LXX, separately, for any various reading, it adds great weight to the consent of the LXX with later versions, and greater still to the consent of the old versions with MSS of the Hebrew, which still survive." P. xxxvi.

The Bishop then lays down, with great care and exactness, the rules which he considers as indispensable in the use of any ancient Version, and which carry with them the marks of a very sound judgment.

The notes which accompany this translation, are partly explanatory and partly critical. These the Bishop has thought fit to keep distinct as far as possible, and therefore has, in general, subjoined the explanatory notes to the text, and placed those which are critical at the end of the book. To this preliminary account of the work we must, at present, confine our labour. In a future article we shall give some specimens of the translation, with such observations as we think important, on particular passages.

(To be concluded in our next.)

ART. II. *The Oriental Geography of Ebn Haukal, an Arabian Traveller of the Tenth Century. Translated from a Manuscript in his own Possession, collated with One preserved in the Library of Eton College. By Sir William Ouseley, Knt. LL. D. 4to. 327 pp. 1l. 7s. Cadell and Davies. 1800.*

A MORE important or acceptable addition to the stores of Oriental knowledge, of which the learned world are already in possession, could not have been presented to the public, than Ebn Haukal's Oriental Geography. The period in which it was written, the tenth century, is of such an early date in the

the Mohammedan history, the geographical site of the provinces and cities, of which immense empire, then in its meridian glory, it is principally calculated to illustrate; the advantage derived from the author's having in person visited most of the places which his elucidating pen describes; the perpetual reference to his work by Abulfeda, and all the great Moslem historians and geographers, posterior to that period; and the general interest at present taken in whatever has reference to Oriental researches, or can reflect, not a false glare, but a true light upon Asiatic annals and events, lead us to consider it as a most valuable acquisition to the libraries of Europe, and entitle the learned translator to our warmest thanks. Whoever will take the pains to compare, as we have done, those parts of Al Edrisi, the Nubian geographer, which have reference to the same object, or city, with Ebn Haukal, will, in general, find the former the servile copyist of the latter; though on that account due merit will not be denied to Edrisi, on other points where he might not, or could not, obtain assistance so authentic and desirable. When a writer on geography says, as for instance at p. 254, "I saw a gate, at Samarcand, of which the front was covered with iron," &c. we cannot fail to be more immediately and deeply interested in the work, than in any cold compilation, however authentic, that details these matters of curiosity from the labours of others; we become the companions of his travels, and are transported with the author, at his pleasure, to the heats of the line, or to the frosts of the pole. The castles, the palaces, the walls of renowned eastern cities, rise before our view in all the grandeur of antiquity, and, instead of only a correct outline, we are presented with an animated picture; the glowing landscape, the rapid river, the majestic turret. Of this agreeable manner of writing of the author under consideration, we insert the following specimen, in his account of the beautiful country of Bokhara, and the celebrated Soghd of Samarcand.

"In all the regions of the earth, there is not a more flourishing or a more delightful country than this, especially the district of Bokhara. If a person stand on the *Kokendiz* (or ancient castle) of Bokhara, and cast his eyes around, he shall not see any thing but beautiful green and luxuriant verdure on every side of the country: so that he would imagine the green of the earth and the azure of the heavens were united: And as there are green fields in every quarter, so there are villas interspersed among the green fields. And in all Khorasan and Maweralnahr there are not any people more long-lived than those of Bokhara.

"It is said that in all the world there is not any place more delightful (or salubrious) than those three: one, the Soghd of Samarcand; another, the Rud Aileh; and the third, the Ghutah of Damascus." But the Ghutah of Damascus is within one farsang of barren and

and dry hills, without trees; and it contains many places which are desolate, and produce no verdure. "A fine prospect ought to be such as completely fills the eye, and nothing should be visible but sky and green." The river Aileh affords, for one farsang only, this kind of prospect; and there is not, in the vicinity of it, any eminence from which one can see beyond a farsang; and the verdant spot is either surrounded by or opposite to a dreary desert. But the walls, and buildings, and cultivated plains of Bokhara, extend above thirteen farsang by twelve farsang; and the *Soghd*, for eight days journey, is all delightful country, affording fine prospects, and full of gardens, and orchards, and villages, corn fields, and villas, and running streams, reservoirs, and fountains, both on the right hand and on the left. You pass from corn fields into rich meadows and pasture lands; and the *Soghd* is far more healthy than the *Rud Aileh*, or the *Ghuieh* of *Damesshk* (or *Damascus*); and the fruits of *Soghd* are the finest in the world. Among the hills and palaces flow running streams, gliding between the trees. In *Ferghanah* and *Chaje*, in the mountains between *Ferghanah* and *Turkestan*, there are all kinds of fruits, of herbs, and flowers, and various species of the violet: all these it is lawful for any one who passes by, to pull and gather. In *Siroushteh* there are flowers of an uncommon species." P. 236.

In Ebn Haukal's description of places, the pride and invective of the Mohammedan bigot frequently break forth; and, what is extremely unfortunate for the cause of Asiatic Geography, he slightly passes over, or wholly neglects, the description of many large provinces and kingdoms that lay beyond the verge of the Moslem conquests, at the period when he wrote. Thus, although of *Sind*, and its capital, *Multan*, we find rather an ample description, that region of Asia having been conquered, according to *Abulfeda*, early in the eighth century, by *Mohammed Casim*, one of the generals of the Caliph *Valid**; yet of *Hind* (*Hindustan*) which was not conquered by the Sultans of *Gazna* till the beginning of the eleventh century, we find scarcely any notice taken; in this, as in many other instances, the author exclaiming, "the inhabitants are *Kafers* (infidels) and idolaters, a minute description of those places would, therefore, be unnecessary and unprofitable." P. 147. Concerning the Mohammedan kingdoms, however, both in and out of Asia, we have very full details, and particularly concerning *Persia*, the most wealthy and beautiful portion of Arabian plunder. Its divisions, indeed, engross the greater part of the volume; and some important facts of that period, but darkly related in the Moslem annals, are, in the course of the work, greatly elucidated, in the historical sketches some-

* Vide *Abulfedæ Annales Muslemici*, tom. i, p. 427, edit. *Reiske*.

times added to the geographical strictures. For Ebn Haukal flourished soon after the rise and extinction of the great and successive dynasties of the Taherites, the Soffarians, and Samanians, of whose efforts for independence on the caliphate, Persia, and particularly Chorasan, was the field of most bloody conflicts, to which Asia had for many years been witness. Considered, therefore, in this light, as aiding the researches of the historian at no very luminous æra, this publication rises considerably in interest and importance, and will be hailed with peculiar satisfaction by those who may be engaged in exploring the vast field of Asiatic transactions in the middle centuries. To other persons, not conversant with the general history of Asia at the time it was written, it must certainly in its present state appear defective, as being almost entirely destitute of explanatory notes: the translator appears to have been sufficiently sensible of this defect; and both in his Preface, and at p. 102, intimates an intention, at some future period, of clearing up the obscurities of the original text, by illustrations from contemporary authors.

Having made these general observations on the work under consideration, we shall proceed to the more particular detail of its contents. The arguments adduced by the translator in the Preface, to prove the period in which the author flourished, and the age of the manuscript, are extremely ingenious, and evince the acumen and erudition of the writer. We rather incline, however, to think Ebn Haukal flourished later in the tenth century than is here presumed (namely, at the beginning, or the middle of it) because, in p. 245, he speaks of Bokhara as the place of the *prior* residence of the Samanian princes, who were the Caliph's governors for Chorasan. But those governors had long been independent of the Caliph, and must, in the beginning, or the middle of the tenth century, have been reigning at Bokhara, their imperial city, when visited by Ebn Haukal. Even so late as the year of the Hegira 362, corresponding to the year A. D. 972, Mansur Samani is expressly mentioned, by Abulfeda*, as the reigning sovereign of Transoxania, and in that very year as concluding a peace with the Bowides dynasty of Persia. Sir William Ouseley too, in his Appendix to the volume (No. 4) states the termination of the Samanian dynasty to have taken place so late as in A. H. 388, or A. D. 998; whereas Ebn Haukal seems to speak of them as an extinct dynasty. At p. 251, continuing his obser-

* Annal. Muslem. tom ii, p. 513. Item, p. 601, Ad. Ann. D. 998.
“Desiit Samanidarum potestas.”

vations on Bokhara, he says, "the Samanian princes *resided* at Bokhara, the territories of which, and of Maweralnahr, *were* under their jurisdiction." If they had been then flourishing, he would surely have said, the Samanian princes have their residence in Bokhara. The Gaznavide succeeded the Samanian dynasty, near the expiration of the tenth century; and that, therefore, appears to have been the real period when Ebn Haukal flourished. The difference of half, or even a whole century, is not of any very material consequence, as the manuscript is evidently of a very ancient date; but the text, and the assertions in the Preface, seeming to us irreconcilable, we have thought proper to state our suspicions.

The work commences with a general description of the earth and its divisions, or rather of those climates and regions comprised within the circle of Mohammedism. The sea of Roum, or the Mediterranean, and the remarkable places on its shores, and in its vicinity, are described, as well as their distances from each other, by rates of eastern mensuration; that is, by MERHILEH, or *stages*, consisting, according to Edrisi, of thirty miles (Preface, p. 22) and by PARASANGS, or FAR-SANGS, about thirty stadia. These measures are, however, candidly allowed to be of very uncertain extent, and to vary exceedingly in different eastern authors who have treated of geographical matters. Abyssinia, Nubia, and other parts of Africa, occupy the next division; and the commerce, natural productions, and manners of the inhabitants of each region, are slightly touched upon as he proceeds. Andalus, or Spain, early conquered by the Ommiades, is next described, and contains some curious particulars; but will not admit of any extracts, and we therefore must refer our readers to the volume. A separate division is appropriated to Egypt, that splendid jewel in the tiara of the Caliphs. Cairo was not at this time built, Fostat is mentioned as the existing capital. The marble palaces, and the lofty watch-tower of Alexandria, are noticed; but not the Pillar, vulgarly and falsely called Pompey's. Sham, or Syria, is treated of under the next ample division; and of its proudest boasts, Damascus and Balbek, the reader may not be displeased with the summary account annexed, as they appeared eight hundred years ago.

"*Demeshk* (Damascus) is a chief city, the right hand of the cities of Syria. It has ample territories about the mountains; and is well watered by streams which flow around. The land about it produces trees, and is well cultivated by husbandmen. This tract is called *Ghouteh*. It extends about one merhileh by two. There is not, in all Syria, a more delightful place. There is a bridge in the midst of the city of Demeshk, by which a horseman may pass over the water, which goes on

to the villages of Ghouth, and runs amongst their inns, and hot-baths, and shops.

“ Here is one of the largest mosques in all the land of the Mussulmans, part of which was built in ancient times by the *Sabians*. Then it fell into the possession of the Greeks, and became a place of religious worship to them. After that it fell into the hands of the Jews, and of certain princes who adored idols; and at that time they put to death Yahiah, the son of Zachariah, to whom be peace! and fixed his head upon a pole, before the gate of this temple, at the place which they call *Bab Jeroud* (probably Jews'-gate.) It then passed into the hands of the Christians, who performed in it, likewise, their religious ceremonies, until, at length, it came into the possession of the True Believers (the Mussulmans), to whom it serves as a mosque. At the same spot where the head of Yahia ben Zachariah had been fixed, the head of Hosein, the son of Ali, to whom be peace! was also exposed. *Walid ben Abd-al-Mulk*, in his time, caused this building to be repaired, and beautified with pavements of marble, and also pillars of variegated marble, the tops of which were ornamented with gold, and studded with precious stones, and all the cieling he caused to be covered with gold; and it is said that he expended the revenues of all Syria upon this work.

“ Beyond the borders of Demeshk is *Baalbek*, situated on an eminence. Here are the gates of palaces, sculptured in marble; and lofty columns, also of marble. In the whole region of Syria, there is not a more stupendous or considerable edifice than this.” P. 41.

Jezireh, or Mesopotamia, next engages our attention, and is described with equal minuteness of local circumstances; but on the vast empire of Iran, and its provinces, the geographer seems to have bestowed his utmost labour, and to have exhausted all the stores of his erudition. We are next transported to Sind, or the regions lying on, and near the mouth of, the Indus; these are mentioned as the extreme boundary of the Mohaminedan conquests in this direction (p. 155). Armenia, and the districts near the Caspian sea, as also that sea itself, known to the Orientals by the name of the *sea of Khosr*, now, for many pages, solicit our attention, interspersed with various pleasing accounts of the natural and civil history, and the antiquities of that remote country; but they are too desultory and detached to be extracted; and will be perused with better effect in the volume itself. Our final excursion is to the neighbouring region of Maweralnahr, or Transoxiana, of whose capital, Bokhara, the author's interesting description has been previously given.

An Appendix, consisting of passages extracted from various Oriental writers, some considered by the translator as part of the original text, and others intended to illustrate it; together with two useful Indexes, of proper names, and subjects discussed in it, close this important volume; to which we wish the extensive circulation it merits, and, in our opinion, must obtain,

obtain, wherever the muses of Asia are honoured and cultivated. We must not forget to add, that a general Map, nearly executed, to express the great outlines of Ebn Haukal's Geography, forms the frontispiece; and that the whole is printed with elegance and apparent accuracy.

ART. III. *A Journey from London to the Isle of Wight.* By Thomas Pennant, Esq. In Two Volumes. 4to. 2l. 2s. Harding. 1801.

MR. PENNANT's productions of this kind afforded so agreeable a miscellany, such a happy mixture of entertaining and instructive matter, diversified by anecdote, history, and above all by the display of his talents as a naturalist, that they have constantly been received by the public with eagerness, and have obtained a place in most well-chosen libraries. Of part of his great posthumous work, called by himself *Outlines of the Globe*, we have already spoken; this is by no means less interesting, and contains an account of a portion of our island by no means the least important in our history.

The first volume is dedicated to the description of the Journey from London to Dover, and commences at the Temple Stairs. Nothing seems to escape the writer's observation, and every page bears ample testimony to his acuteness, and his extensive information on all subjects. Mr. Pennant's manner is so well known, that little more seems necessary than to say, that the work is distinguished by the author's accustomed peculiarities, and ornamented, as usual, with plates of different degrees of excellence, on every possible subject. The execution of the plates is indeed extremely unequal; a very good engraving of Sir John Packington, who in the time of Elizabeth offered, for a wager of three thousand pounds, to swim from Whitehall Stairs to Greenwich, is immediately followed by one of the Dutchess de Chevreuse, who is said to have swum across the Thames, so very execrable, that it would disgrace the meanest publication.

Mr. Pennant stops at every place as he passes down the river, to relate every particular of moment involved in its history. At Purfleet we are detained to hear the following account of the magazines of gun-powder.

“From Erith, we crossed the River obliquely to Purfleet. Its great chalk hill rose before us, in this flat country, like an *Alp*. A considerable quantity is burnt into lime, for sale. We landed at the
tremendous

tremendous national Magazines of gunpowder, erected here about the year 1762. Before that time, they were at Greenwich, which was thought to be too near our capital. They consist of five large parallel buildings, each above a hundred and sixty feet long, and fifty-two wide, five feet thick, arched beneath the slated roof; the arch is three feet in thickness, and the ridge of the roof covered with a coping of lead twenty-two inches broad. The building was reserved for the reception of the barrels of powder brought out of the magazines, in order to be tried in the proof room, to which there is a passage with a railed floor, covered on the bottom with water; so that, should any grain drop, no accident could set them on fire. At present this building is disused, all the experiments being made in the open air, and in the Musquetry, or Artillery, to the use of which it is destined. All these buildings are surrounded, at a distance, with a lofty wall. In the two outmost is kept the powder, in small barrels, piled within wooden frames, from the bottom to the roof; and between the frames is a platform of planks, that the walkers may go in without fear of striking against any substance capable of emitting a spark. As a farther security, those who enter this dreadful place are furnished with goloshoes and a carter's frock. Nothing of iron is admitted, for fear of a fatal collision. The doors are of copper, the wheels of the barrows are of brass. The four buildings usually contain thirty thousand barrels of a hundred pounds weight: should an explosion take place, London, only fifteen miles distant, in a direct line, would probably suffer in a high degree. The dread of such an accident by lightning, struck the Board of Ordnance so forcibly, that, in 1772, it consulted the Royal Society on the most effectual method of preventing it. A Committee from the Society was appointed, who determined on fixing conductors: such were set up with unusual precaution. These were on the principle advised by Dr. Benjamin Franklin: the very same philosopher, who, living under the protection of our mild government, was secretly playing the incendiary, and too successfully inflaming the minds of our fellow-subjects in America, till the great explosion happened, which for ever disunited us from our once happy colonists. On May 15th, 1777, the inefficacy of his pointed conductors was evinced. Lightning struck off several pieces of stone and brick from the coping of the Board House, which stands at a small distance from the Magazines, neither the conductor on this house, or any of the others, acted; but Providence directed the stroke to that alone: the mischief was very trifling. Mr. B. Wilton had very ably dissented against the method proposed by Dr. Franklin; but the evil genius of the wily philosopher stood victorious; and our capital narrowly escaped subversion. At present, these important Magazines are made as safe as human wisdom can contrive. The house in question is a handsome plain building, and is called the Board House, from the use made occasionally of it by the Board of Ordnance. It commands a fine view up and down the River, and the rich gentle range of hills in the county of Kent." P. 42.

At Tilbury-Fort we have the following pleasant anecdote: and, at p. 127, one which terrifies humanity.

“ Henry

“ Henry VIII. erected here a strong battery to repel any insult from a foreign enemy, and to guard against the desultory descents of the French, who had more than once infested our coasts. This Monarch had adopted a general plan of fortification. At Tilbury, opposite to Gravesend, he erected a black-house; which, after the burning of our ships in 1667, by the Dutch, at Chatham, was enlarged into a strong and regular fortification. It mounts several guns; has a small garrison; and its Governor, a General Officer, presides over Gravesend as well as this fort. But what will ever render this place memorable is, that it was fixed on for the encampment of the army, in the year 1588, to oppose that which was designed to be landed from the famous invincible *Armada*, to march to the conquest of the Capital, and in the end to have reduced the whole kingdom to the yoke of the bigoted Spaniard. Vestiges of the camp are still to be seen (as I have read) on the spot where a windmill now stands. This was one of the three armies destined for the defence of the kingdom. The number of men was to have been twenty-two thousand foot; but no more than sixteen thousand five hundred were assembled; and two hundred and fifty-three cavalry, armed with lances; and seven hundred and sixty-nine light-horse-men, many of them veterans tried in the fierce school of war in the Low Countries. Over these were placed a Commander in Chief, the unworthy favourite, the Earl of Leicester, who had returned from the Netherlands laden with dishonour, and even suspected of cowardice, and of a design to enslave the States: he had, on his recall, even the effrontery to cause medals to be struck, reflecting on them for their ingratitude; yet female prejudices for once led our celebrated Queen into an error which might have proved fatal to her kingdom, had the skill of the General been opposed to the abilities of the great Parma. Elizabeth was superior to every weakness but that of Love. She visited the camp in person, rode from rank to rank, and animated her troops by the most inspiring speeches.

“ As I am now on the spot, I shall mention the part of one as the most animated of any which ever really fell from the mouth of an heroine. She has been compared to a Deborah, a Boadicea, and a Zenobia. Had her Highness been put to the proof, her deeds might have not been less celebrated! But I question whether any one of them confirmed their resolves with so round a period as did the daughter of our bluff Monarch, in whom, on this occasion, his spirit fully burst forth. She alludes to the cowardly desertion of the country at the appearance of the *Armada*, by several of the gentry who lived on the coasts. “ I understand,” says she, “ that numbers of the gentry have quitted their seats on the sight of the enemy: should they ever again betray the like want of courage, by God I will make them know what it is to be fearful on so urgent an occasion!!!” P. 59.

“ In Mr. Boys's parlour I observed some small pictures of a ship in distress: he related to me the subject, and furnished me with the following melancholy episode:—In 1727 his father was second mate in the Saxborough galley, a fine ship of thirty-two guns, fitted out by the South Sea Company, under the *Affiento* contract, and commanded by Captain Kellaway. Her crew, including two passengers, consisted of thirty-

thirty-nine. On June 25, in their way from Jamaica to England, the ship took fire by the careless application of a candle to a puncheon of rum. The head was heard to burst off with the explosion of a cannon, and the flames seized her without hopes of remedy: the yawl was hoisted out, and twenty-two men and boys crowded into it; the long boat remained on board on fire. In this situation, without cloaths, provision, or compass, at the distance of a hundred and twenty leagues from the nearest land, they experienced all the miseries of cold, hunger, and thirst. It was proposed to fling into the sea the two boys who had occasioned the misfortune: this was over-ruled. It was then proposed to cast lots, and give all an equal chance of being saved, by lightening the boat, which lay deep in the water: this was opposed, and soon became unnecessary, by the death of five of the people raving mad. Hunger grew now irresistible. Mr. Scrimfour, the surgeon, proposed the eating the bodies of the dead, and drinking their blood: he made the first essay, and turned aside his head and wept. They could only relish the hearts, of which they ate three. They cut the throats of their dead companions as soon as life was departed, and found themselves refreshed and invigorated by this unnatural beverage. By the 12th day the number was reduced to twelve; a raging sea added to their miseries: a dead duck, in a putrid state, came within their reach, and was eaten as the greatest delicacy. On July 7th despair seized them, and they lay down to die. By accident Mr. Boys raised himself and saw land: on communicating the news to the survivors they were instantly re-animated, and took to their oars. They perceived some shallows in with the land, and found themselves on the coasts of Newfoundland. They were taken on shore and treated with the utmost humanity by Captain Le Cras, of Guernsey, Admiral of the harbour. Mr. Boys, with true piety, kept the day of his deliverance ever after as a fast.—The rest of his life was blessed with prosperity. He had begun his career in his Majesty's service: accident flung him into that in which he experienced to great a calamity. He returned again into the Royal Navy, rose to the post of Captain, and hoisted the broad pendant as Commander in Chief of his Majesty's ships and vessels in the Thames, Medway, and Nore. At length he finished his honourable days Lieutenant Governor of Greenwich Hospital, in March 4th, 1774, aged 74. It is remarkable that two of his fellow sufferers lived to a very great age. Mr. Scrimfour, the surgeon, attained that of eighty; and George Mould, a seaman, being brought into Greenwich Hospital by the Lieutenant Governor, died there at the age of about eighty-two."

Mr. Pennant, with the true spirit of an antiquarian, lingers a long time at Canterbury and its environs. A full and circumstantial account is given of its antiquities, religious houses, charitable foundations, and indeed the whole of its local history. The description of the rich Abbey of St. Augustine, at p. 160, is peculiarly curious and interesting; indeed this is altogether the most entertaining portion of the volume, and particular care appears also to have been taken to have made the
plates

plates responsible. The Cinque Ports occupy a great deal of the tourist's care and attention ; and what he says of the Godwin Sands seems to us at least as satisfactory as any thing which has been written on the subject. As it takes up no great space, we shall insert it.

“ Perhaps a natural solution may be as credible ; we may ascribe it to the vast inundation which A. D. 1100 overflowed part of Holland, so that the water being carried from this part of the sea rendered it so shallow, that places which might have been safely passed over before now became full of dangerous shoals. Such was the case here : the Godwine sands were two sub-marine hills, in ancient times unnoticed by reason of the depth. After this drainage their heads at the ebb tides appeared above water, and became most dangerous to mariners : yet they have their utility—ships anchor or moor beneath their shelter, and the little they receive from the North and South Forelands, and find protection from the winds, unless in very extraordinary tempests ; such was the fatal one of November, 1703. It began five hundred leagues from the English coast, and hurried the homeward-bound ships, which happened to be in the Atlantic, with amazing impetuosity up the channel, and as it were swept the ocean, and filled every port : no ship that did not go direct before the wind could live. It passed over England, France, Germany, Sweden, Finland, Russia, and part of Tartary, and spent itself amidst the islands of ice in the Frozen Sea. I refer to a most ample relation of its dire effects by sea and land, given in the City Remembrancer, vol. ii. from p. 43 to 187 : its height was in the night of November the 26th, but it lasted with incredible fury fourteen days. That dreadful night was uncommonly dark, and made more hideous in many places by the quick coruscations of lightning and the singular glare of meteors and imaginary symptoms of earthquakes, while the rolling of the thunder and the howling of the winds formed the terrific *dissonance*. It is said that in various parts not fewer than eight thousand persons perished. Rear-Admiral Beaumont, in the *Mary*, a fourth rate, together with the *Northumberland*, *Stirling-Castle*, and *Restoration*, three third rates, and one fifth, were beaten to pieces against the sands, and near twelve hundred gallant sailors lost to their country in the midst of a most important war.

“ The Godwine Sands consist of two parts, divided in the middle by four narrow channels, about two fathoms deep ; the middle called the Swath, navigable by boats, and that only in fine weather. The Sands extend ten miles along the coast north and south, verging towards the east, and from three and a half to six miles distant from the main land. They have over them at all times so little water as not to be any where passable, unless by very small vessels ; but at the ebb are in many parts dry. This frequently occasions a lingering death to the unhappy people who are wrecked on them at low water : they often pass with horrible prospect the intermediate space between their getting on the Sands and the return of the tide. It sometimes happens that in case they are seen from land they are relieved, if there is a possibility for a boat to be put off ; for, to do justice to the people of Deal, they are always ready to hazard their own lives to save those of their

their fellow-creatures : as to the effects scattered on the Sand, they have at all times been deemed fair prizes." P. 168.

Deal Castle and Walmer Castle are represented in very elegant plates, which also may be said, with equal truth, of Dover Castle, on which subject Mr. Pennant displays, with great effect, his knowledge of the history and antiquities of his country. This volume concludes with the description of Dover Cliff, and Shakespeare's sublime lines on the subject.

At the commencement of the second volume we find the author still at Dover, but preparing to proceed to Folkestone, which place, very memorable in our history, he minutely describes. This place, among other things, for which it merits, and has obtained celebrity, gave birth to the great Harvey, to whom we owe the discovery of the circulation of the blood.

From Folkestone we are conducted to Sandgate Fort, to Hythe, Lyme Castle, and Romney Marsh. Hence we are led to Dungeness, New and Old Romney ; after which, we enter the county of Sussex. The first place which is here noticed is the town of Rye, where we meet with the following whimsical anecdote.

" We soon reached *Rye*, a small town seated on a clayey eminence between the discharge of the Rother into its port, the *Portus Novus* of Ptolemy. The harbour is said by Camden to have been formed, or rather restored, some time in the sixteenth century, by the violence of a most extraordinary tempest, and still farther improved by another. He speaks of it as being, in his time, the usual passage to Normandy. It is one of the Cinque Ports, flourished greatly, and soon after the Conquest contributed its quota of nine ships. The castle, or, as it is called, Ypres tower, is a strong square pile, with a round tower at each corner. It was founded by William de Ypre, a famous warrior, created Earl of Kent in the reign of King Stephen : tired of the world, he betook himself to a monastic life in the year 1162, and died in the abbey of Laon in Flanders.

" Edward III. encompassed Rye with walls : some of the gates are yet standing ; but all are very ruinous. In the land-gate is a handsome gothic arch, and on each side guarded by a round tower : beneath the castle is a battery of eighteen guns.

" The church has nothing remarkable : here was only one religious house, that of the Augustines, at or before the time of Edward III. The chapel is still standing, distinguished by its gothic windows with neat tracery. A person, who with great civility shewed me the town, asked me, Had I heard of Margery Gascogne ? On my answering in the negative, he told me a strange relation of a young woman of that name, who, he said, had been three years with child, that she felt annual throes, and that the springing of the child was evidently felt by any who had the curiosity to place their hands on the umbilical region : mine, I own, was excited ; I was brought to a poor house in the church-yard, where I found a young woman at her father's house in

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bed ;

bed; she looked wretchedly. As I did not doubt her capacity of muscular motion, so as to imitate infantine leaping, I did not make the experiment. Her situation is resolved by the town into a judgment of Heaven, which, for perjury in swearing the child on an innocent person, thus visited her by this heavy penalty!" P. 21.

The town of Winchelsea next occurs, which is described at considerable length. It possesses various fragments of antiquity, which well deserve notice; and, in the reigns of Richard II. and the Sixth Henry, was of no mean importance. The next place which most attracted the tourist's notice is Hastings, whence, after the Conquest, was the common passage to Normandy. Beauport, Crowhurst, and Battel Abbey follow in succession. Of this last place a good engraving is annexed; and it well deserves this distinction, as being a spot near which a great victory put an end to the Saxon line, and gave the crown of England to a foreigner. This famous battle is so neatly and forcibly described by Mr. Pennant, that we cannot forbear inserting the account.

"We arrived at Battel Abbey with awful reflections on the decisive victory which put an end to the Saxon reign, and transferred the crown of England to a new and foreign race. William, after his landing at Pevensey, made every effort to induce Harold to resign what he called an usurped crown. The English monarch received his message in London, where he was waiting for the forces raising by his nobility. The Norman envoys treated him with insolence, which he returned in a manner suited to his high spirit. When the rivals had reached the field, William made a second attempt by means of a monk; but on terms so advantageous to himself, that Harold determined to put his crown to the decision of the sword. The English army passed the night in jollity, song, and carousal; the Norman, in prayer and preparations for the fight. When morning appeared, Harold ranged his troops, according to the Saxon fashion, in form of an impenetrable wedge, and placed himself in the centre, on foot, beneath his standard, to shew that he meant to share with them the fortune of the day. The Duke divided his forces into three bodies: the Normans began the battle by a discharge of a cloud of arrows into the air, which fell with great execution upon the English phalanx, by reason that the men were so closely ranged: they were at first put in some disorder; but, quickly recovering themselves, the fight was continued with great animosity on both sides. The Normans, armed with axes, maces and clubs, intermixed with the archers, in vain attempted to make an impression on the English wedge; and, as a prelude to the fight, animated each other by caroling the songs of the deeds of the great Rolando, the hero of French romance. The battle raged from seven in the morning till night. Near the closing of the day, William perceived the impossibility of breaking the compact mass of his enemy: he had recourse to stratagem. He ordered his forces to make a fighting retreat, as if on the point of giving way to the superior valour of the English. This succeeded: Harold was deceived; and, thinking

to take advantage of a retiring foe, deranged his invincible system by the pursuit of the fictitious flight of the subtle Norman. William seized the critical moment, and caused his well-disciplined troops to close their ranks and press on the disordered English. Harold, enraged at the unexpected event, performed prodigies of valour to restore the battle: an arrow pierced his eye and reached his brain, and he fell dead on the field; his army, disheartened by the fatal blow, gave way on all sides, and left to the Conqueror victory and the crown of England. Gorth and Leofwine, the valiant brothers of Harold, fell with him; as did the flower of the English nobility. The number of common men has not been justly ascertained; but the slaughter must have been very considerable, for six thousand Normans was the price of the victory. The remainder of the English were saved by the darkness of the night, and the good conduct of Morkard and Edwin, who conducted the retreat. The Conqueror, with great generosity, sent the bodies of Harold and his two brothers to Gith, their unfortunate mother; nor would he accept a ransom.

"The field of battle was then called Hethelande, near a village of the name of Epiton. It was fought on the 14th of October, 1066, on St. Calixtus's Day, and the birth-day of Harold. Superstition could not fail having something to do with so great an event; a *sanguis lac*, as the French call it, a *bloody fountain*, sprung up after every gentle shower, crying to the Lord for vengeance for so much Christian blood shed on the spot.

"To expiate the slaughter of the day, for the repose of the souls of the slain, and in gratitude to Heaven for the victory, the Conqueror founded, in the following year, the Abbey of Battel, and dedicated it to St. Martin. Here he intended to place one hundred and forty Norman monks, for the full discharge of those pious services; but he was prevented by death from executing the whole of his design. He had endowed it with lands equal to the support of such a number; and had bestowed on it the privileges of a sanctuary, and a multitude of others usual in those days. He peopled it with religious from the Benedictine monastery of Marmontier* in Normandy, and appointed one of them, Robert Blankard, first abbot. He being drowned in his passage, was succeeded by Gaubertus, who was living in 1088.--- William honoured the church with his presence, probably at its consecration, and offered at the altar his sword, and the robe he wore at his coronation." P. 36.

The description of the Abbey, its revenues, antiquities, with the famous *roll*, occupies several pages, till we are brought to Athburnham. The venerable pile of Hurstmonceaux, the most ancient brick-work, as *Mr. P. says, of any in the world*, is mentioned with great praise; and the melancholy tale of its owner, the young Lord Dacre, related with proper sympathy. Pevensey, a considerable place in Saxon times, where William the Conqueror first landed, affords a favourable occasion for the display of Mr. Pennant's antiquarian knowledge. Westham, and East Bourne, with an affecting anecdote of Mr.

* Certainly Marmoutier. *Rev.*

Henry Lushington, succeed. Near East Bourne was the *Andes rida* of the Romans.

At p. 54, we are agreeably detained by a narrative of the famous battle off Beachy Head, between the fleets of England and Holland. From the Seven Cliffs, adjoining to Beachy Head, we descend to East Dean, and then proceed to Seaford, a town once of much consequence. The wells on these downs deserve particular notice, and are minutely described. Newhaven then is the only place of note till we come to Brighthelmstone, which is so well known, and has been so often described, that we shall only detain the reader to say, that he will here find a beautiful representation of the Prince of Wales's Pavilion, with an account of every thing, ancient and modern, for which the town is remarkable. The natural history of Brighthelmstone, and its vicinity, is new and interesting, and occupies many pages. From Brighthelmstone, Mr. Pennant conducts us to New Shoreham, and thence to the Old Town of that name, and through several villages of less note, to Arundel. Here, as may reasonably be supposed, we are detained for some time. A most pleasing view of the Castle occurs in this part of the work, and the lovers of antiquity will find much to interest and entertain them. After passing by Selfey Isle, we arrive at Chichester, which, with its noble cathedral, its monuments, bishop's palace, antiquities, and curiosities, are agreeably described. We cannot omit the ludicrous anecdote at p. 116.

“ A few miles from Fishbourn, I left, at no great distance, to the south, Bofeham, or Bosenham, a village with a church and spire-steeple. The church is said to be a spacious and venerable Gothic pile, built by William Warlewast, bishop of Exeter, about the year 1119. This prelate was chaplain to the conqueror, and his two sons, William and Henry. The last had granted the place to him and his successors. Warlewast established in the choir of the parish church secular canons or prebendaries. It was esteemed a royal free chapel, and exempt from the jurisdiction of the Bishop of Chichester. There had been in very early times a religious retreat in Bofeham; for, in 681, one Dicul, a Scotch monk, had a cell here, in which he and five or six brethren served the Lord in great poverty.

“ The noted Earl Godwin obtained the place from Stigand archbishop of Canterbury (who, in Godwin's time, made it his residence) by a singular piece of deceit. He waited on the archbishop with a large train of nobility, and accosted him, with great seeming civility, in these words, *Da mihi Bofeam*; by which the prelate understood the *Basium* or *Osculum Pacis*. This he readily granted, and Godwin and his people fell at his feet, and made numbers of acknowledgments for so liberal a gift, declaring that he said *Bofeam*. And thus, by a jingle of words, Stigand lost this valuable possession, which the Earl instantly seized for his own use.”

We now enter Hampshire, and proceed to Portsmouth, our way being pleasantly beguiled by many curious anecdotes. Le-

land's account of Portsmouth is introduced, and next the author's own description. This, however, with all that the subject involves, is sufficiently notorious; but many curious anecdotes and incidents will here be found; and, among others, that which we shall make our last extract.

“ Henry VIII. may be called the founder of the English Navy: he began with building the great ships the Regent and the Sovereign. The first was lost in an engagement off Brest, in 1512: that gallant gentleman, Sir Thomas Knevet, grappled with the Cordelier, in which the French admiral had hoisted his flag; both took fire, and blew up with their commanders and sixteen hundred brave seamen: both fleets retired instantly, terrified by the dreadful scene, without offering to continue the engagement. Henry, to repair the loss, built the great Henry Grace de Dieu, of far greater bulk than the Regent. This ship is twice exhibited to us in painting. The first is in a great picture I had an opportunity of seeing in one of the lower apartments in Windsor Castle. It represents the king setting sail from Dover for Calais, for the celebrated interview betwixt him and Francis I. between Guîdres and Ardres, in 1520, called *Le Champ de drap d'or*. Henry had caught the vain magnificence of Richard II. the sails and pendants of his ship were of cloth of gold, damasked; all his suits of ships and men were equally splendid, for the chief nobility of the realm attended. I must refer the reader to the minute description given by that accurate antiquarian, John Topham, esq. I shall only add, that the land scenery is also represented, of Dover and the harbour; its forts, Arch-cliff, and the Black Bulwark; and, finally, the distant view of France, and the city of Calais. The second is one of the celebrated pictures at Cowdray. [While I write, I am shocked with the news, that the house itself, and the whole of that invaluable collection, is now no more, having, on September 24, 1793, been consumed by fire.] In the first picture, as Mr. Walpole observes, his ships were as sumptuous as Cleopatra's galley on the Cydnus. In this they were, as the time required, fitted with all the necessaries of war. His great friends, Francis and Henry, had forgot their warm embraces on *Le Champ de drap d'or*. They quarrelled, and went to war: Francis sent a vast fleet, under D'Annabaut, Admiral of France, who came off Bembridge-point in the Isle of Wight, and from thence stretched along the shore to St. Helen's, on July 18, 1544. The English fleet, under Viscount Lisle in the Great Harry, anchored off Spithead, to cover the entrance into Portsmouth; not only to defend it, but, if possible, to engage the French to embarrass themselves by following him into the narrow paths amidst the sand-banks. The French galleys often came to insult our great ships to provoke them to come out, but to no purpose. A cannonade was continued on both sides during two days; and the French pretend that they sunk the Mary Rose, a ship second in size to the Henry Grace de Dieu: certain it is that she was sunk, and her commander, Sir George Carew, and near six hundred men, were drowned. But this accident was owing to some awkward manœuvre. She was overladen with guns, some were unbreeched, and her port-holes left open; so, by an unfortunate heeling,

heeling, she filled with water, and went to the bottom. The French, finding they could make no impression on our ships, after plundering the Isle of Wight, returned to their own coasts. Henry, on the first noise of the invasion, came in person, and appears in the piece on horseback, and behind him his great favourite and lieutenant the Duke of Suffolk, and Sir Anthony Brown master of the horse. They are riding out of Portsmouth, and entering Southsea Castle (a fortress of Henry's own raising) in their way to the camp, which lay beyond.

"The great ships of war had four masts; they had port-holes for the cannon, which is said to have been at this time a novelty; for, before, the few they had lay upon the deck, on the prow, or on the poop.

"In this reign our navy was first put on a systematic establishment. Henry first erected a Navy-office; the Trinity-house was founded by Sir Thomas Spert, Comptroller of the Navy, and commander of the Henry Grace de Dieu. This monarch ranged his ships into different classes, and had a regular inventory of the various stores. A very curious and particular detail of this subject is given by Mr. Topham in vol. vi. p. 179, of the *Archæologia*, the perusal of which will very amply supply my deficiencies.

"By the enumeration of the navy of Edward VI. it appears, that in his time Portsmouth was almost our only station, and our sole dock and yard. The total number of ships, galleys, pinnaces, and row-barges, were 53; tons, 6255; men, (soldiers, 1885—mariners, 5136—gunners, 759,) 7780: excepting two at Deptford-strand, and the Henry Grace de Dieu, which lay at Woolwich; all the rest lay here. I will conclude with saying, that famous ship was of the burden of one thousand tons; was manned with three hundred and forty-nine soldiers, three hundred and one mariners, and fifty gunners; and had nineteen brass pieces, and one hundred and three iron pieces. A print of her in full glory is given of her in the *Archæologia*, vi. tab. 22, which conveys a full idea of the great ships of war in that infancy of our navy." P. 139.

The conclusion of the work is employed in the description of the Isle of Wight, and is distinguished by the same accuracy of research, the same acuteness of remark, and the same agreeable variety of anecdote and historical information.

We are taught to expect a continuation of these volumes to the Land's End, with the assistance of a gentleman who accompanied Mr. Pennant in this Tour, who co-operated in his researches, and who was well acquainted with his opinions and intentions. It is also announced, in the first volume, that the editor proposes to submit to the public inspection Mr. Pennant's Tour from Downing to Alston Moor, both of which publications we shall expect with as much satisfaction as we dismiss the present. A very good map is prefixed to each volume of the route pursued by the author, which we always think an essential addition to every publication of this kind.

ART. IV. *Herman and Dorothea, a Poem, from the German of Göethe. By Thomas Holcroft. 12mo. 10s. 6d. Longman and Rees. 1801.*

FEW persons are now ignorant of the name and character of Göethe, or are uninformed that he is infected with those principles, of which we have consistently and constantly avowed our abhorrence, and which his writings have circulated to the serious and important injury of social order. We are, nevertheless, not reluctant to acknowledge his claims to great abilities; and, in the present instance, readily confess that he has produced a simple and interesting story, which many will read with delight; particularly those who prefer the unvarnished incidents of humble and domestic life to the more elevated and gaudy scenes, where the imagination is constantly on the rack to produce characters and circumstances far above the reach of human manners, and existing only in the rapturous visions of poetic fancy.

The tale is the most unadorned that can be imagined: a plain domestic couple, in no other station of life than the master and mistress of an inn, have an only son, whom they wish to marry. He appears averse to this, and indeed not extraordinarily qualified for the general duties of society; but love, as in the tale of Cymon and Iphigenia, produces the latent seeds of every manly and every amiable virtue. The confusion and distresses of war compel some fugitives to pass through his village. Among these is Dorothea, who is distinguished by those endearing qualities of mind, and charms of person, which "youthful poets fancy when they love." Herman sees her, and immediately is captivated; and nine books, which are distinguished by the respective appellations of the nine Muses, are employed in describing the progress of Herman's passion to its ultimate and happy termination.

The reader will perceive, that here is no great opportunity for the exercise of a vigorous fancy; but if he will be satisfied with a plain unvarnished tale of humble and simple life, he will be sure to find a considerable portion of amusement.

The first book represents the father and mother of the hero sitting in social chat at their door, making their observations on the passage of the fugitives through their village, to assist whom with charitable benefactions of wine, linen, clothes, &c. all the youth of both sexes, and their son among the rest, had left their homes. Let the reader in this place understand, once for all, that when we introduce short specimens of the work, it is

is from no approbation of the translation, for nothing more execrable can well be conceived, but merely to exhibit something of the plan of the original work.

The second book opens with a description of Herman and Dorothea, and their first interview.

“ Soon Herman entered, strong of stature, fair
Of form, and, threw'd the Pastor, in remark,
Noting the mien and 'haviour of the youth,
With smiles, and friendly words, and voice, exclaim'd :
How, Herman, art thou chang'd ! How full of life
Thy look ; no gloom of heart is thine ! The glow
Of virtue beams upon thy countenance !
Why aye ! to Misery thou hast given relief :
From Mis'ry hast received ten thousand blessings !
Serene and grave, yet ardent, he replied :
If good or ill I've done I scarcely know ;
But acting from the heart, the tongue will speak
The truth. You, mother, were too slow, or I
Was too impatient, while you chose and pack'd,
Perhaps with too much care, the welcome gifts
Of raiment, fit ; and wine, and food, refreshing :
For, as I left the town, our burghers all
Came streaming back. The fugitives were far
Away. I speeded toward the village, where
I heard they were to halt, and rest to night.
Driving along the causeway newly made,
A waggon came in view ; heavy, and drawn
By oxen from the further Rhine, tall, strong
Of limb, and large, yet to a maid obedient ;
Who govern'd them with skill that might become
A man, tho' she was feminine and fair.
Her step was firm, for she approach'd to speak,
Yet graceful : modest was her look, her accent sweet.—

It was not always thus, she said ; nor have
We been accusom'd to lament, and ask
For alms : which oft reluctantly are given ;
But, taught by strange necessities, I plead.
Behold that straw ; look on the lovely wife
Of one who yesterday was far from want :
Oblig'd to fly, tho' seiz'd with labour pains,
Her bed no better, I her only guide,
These pains just pass'd, for life she struggling lies ;
The new-born infant naked in her arms.
Slow are our cattle ; urgent are her wants ;
The village distant, and our friends, perhaps,
Still further fled. Sir, if you have a sense
Of human woes, and social ties, as sure
Your gentle looks denote ; and if you can
Procure such clothing and restoratives

As may preserve the mother and the child,
Our blessings and our heart-felt thanks are your's.—
She ended, and the wife, piteous and wan,
Look'd wistfully for aid. 'Tis strange! said I,
Pre-knowledge must exist of human wants;
For human safety, sent by gracious heaven;
This had my mother! See what she bestows.
And flew the knots! And forth the linen came,
And morning-gown! Poor wanderers! did the sight
Rejoice you? 'Twas miraculous!—How is't
That in affliction only we can see
The hand of God, leading the good to good,
And ministr'ing, by man himself, to man?

'Twas thus, with grateful heart, the maiden spoke,
Life-giving was the wine: life-saving were
The robes. We now shall reach the village, cried
The maid: our friends will aid me to discharge
The tender trust, that lies so near my heart.
And, oh! the thanks she gave me; as again
She drove her oxen on! I paus'd awhile;
My thoughts in strong debate, or if 'twere best
The charities my parents sent should be
By me or her do'd out? A maid of such
Amenity, so tender, and so sage!
I had most speed, but she would better know
The truth, and nature, of her people's wants.
She must, she will, my heart replied! And soon
My package I transferr'd; intreating her
To clothe the naked, and to feed the hungry;
Well pleas'd, I added, gentle maid, this trust
Devolves on one whom it so well befits.
And not a mean one is it, answered she;
Nor lightly shall it pass my hands: outstretching
Them, and from mine received the flasks of wine,
Fresh beer, bread, brown but strengthening, and the full
Contents of my full chest. Then she arrang'd
With tender caution at the patient's feet,
And onward went: and thoughtful I return'd." P. 21.

The succeeding books, as was before remarked, relate the operation and progress of love in the young man's mind. He obeys the impulse of his heart, and the suggestions of parental admonition, and departs to bring home his mistress, in his determination as his bride; in her imagination as a servant to his father and mother. This is the best portion of the work, for the dialogues between father and mother, the pastor, and the *pharmist*, as the translator affects to call the apothecary, are often very insipid, and very tedious.

"The traveller, that views with steadfast eye
The setting sun, dazzled and lost in wonder,

Can no way turn to forest, rock, or lake,
 Or mountain brow, but still, tho' gone, 'tis there;
 And still its glories tremble to and fro:
 Thus Dorothea's mild and heavenly form
 Beam'd and swam in Herman's path. Long he dream'd:
 But wak'd, at length; and slowly bent his way
 'The village ward. Or dreams he still, or is
 Th' approaching vision real? It is herself!
 She comes, a jug in either hand, to lave
 'The living waters of the spring. How beats
 His heart! How it reviv'd! Nor less was she
 Amaz'd.—

Again I find thee, lovely maid,
 Active in gentle office of humanity.
 And why com'st thou so far; while others with
 'The village waters are content? 'Tis true,
 Thy friend is sick, and pure this fountain's stream.—

Thus Herman spoke: benignly she replied:
 Well is my labour, Sir, repaid, since I'm
 Allow'd again to thank the man who sav'd us.
 Welcome the giver; welcome was the gift.
 Come and behold the good you've done; accept
 'The gratulations you so well deserve!
 By horses, oxen, men, by linen wash'd,
 And boys that bathe, by wants improvident,
 For this hour anxious, heedless of the next,
 'The village brook, and ev'ry source, is troubled:
 'Therefore I sought this clear and healthful spring.

The steps they both descended; down they sat,
 Upon the wall: but sat the maid not long:
 She stoop'd to lave, and Herman stoop'd to aid,
 And, by the firmament reflected, play'd
 Their forms within the waters; trembling yet
 Approaching; to smile too timid, yet seem'd
 As though they much desir'd to meet and kiss.
 Oh! of this soul-creating fountain let
 Me drink, the youth exclaim'd. And gave the maid:
 And deep the draught: it was the draft of Love!

Silent they sat, each leaning on a jug:
 Eloquent silence! not to be endur'd
 By apprehensive virgin sensibility,
 And Dorothea spoke.—

Why came you here,
 So soon, so distant, and alone, and how?

Downcast was Herman's eye, but then so soft
 Her voice, embolden'd he look'd up and saw,
 Oh Gods! a face how guileless and how sweet!
 Yet nought of love he there could read; but clear
 Intelligence, demanding sound discourse;
 'Therefore of love he had no power to speak—
 He thus began:

Take not offence, kind maid;

To meet thee once again I came. I live
 With tender parents, loving and belov'd,
 An only son. Our house is large, their cares
 Are great; the house affairs my mother takes,
 And these, too burthen some, I wish were eas'd :
 I wish she had a zealous friend, whose hand
 Not only, but whose heart, would act with her's ;
 And not a menial but a daughter's part :
 For menials, thoughtless, selfish, prone to waste,
 Have oft but little sense of right and wrong.
 It was not strange when first this morning I
 Beheld you, so adorn'd, a form so fair,
 The skilful arm, the mind so fortified,
 The heart so teeming with benevolence,
 That I should speak of what I saw and felt :
 Or that the hopes should kindle in our hearts
 To gain a sister—daughter—friend—perhaps—
 Pardon my faltering tongue—would I had words!

And wherefore not, mildly the maid replied.
 I read your end, for which I'm thankful, not
 Offended : plainly therefore speak, for I'm
 Prepar'd to meet the fortune of the day.
 You wish a servant in your father's house ;
 And think me not unfit, and not too proud.
 Sudden the proposal ; and short shall be
 My answer. Servitude is honour, not
 Disgrace, when falling fortunes make it needful :
 And fall'n are mine, and therefore must I serve.
 The mother and the child require my aid
 No more : her friends and daughters all surround
 Her now, and hope they soon shall home return.
 For me, in the dark forrows of the day
 I but discover days more sorrowful,
 More dark, for broken are the social bonds,
 Only I fear to be renew'd by Misery's
 Increase. A vagrant woman is the scorn
 Of men : the shelter of your father's house,
 And mother's care, I willingly accept.
 Come, then, receive me from my friends ; whose last
 Embrace and parting blessing I would take.

He heard, with joy ; and doubted should he speak,
 Or should he still conceal his ardent love ?
 For on her finger he discern'd a ring :

Dreadful symbol ! and mute he therefore stood.*—

She thus : blam'd is the maid, who loiters by
 The fountain's side ; tho' lovely is the place.

And in the limpid mirror once again
 They look'd ; and sweet forebodings thrill'd their veins.
 In either hand a jug she took, and went.

* There is a line for you, reader ! Rev.

Anxious the burthen Herman ask'd to bear;
 But she replied, the master must not serve
 The servant. Serious is your look; severe
 You think my fate; but such are woman's duties.
 We learn to govern having learn'd to serve.
 And serve the sister must, and come and go,
 And wait on brother, parent, guest, and friend,
 With ready hand and cheerful heart; no road
 Too rough, no hour too late, no work too coarse:
 Herself forgot, for others must she live.
 Become a wife, her labours multiply:
 Sickly herself, the sick she must console
 On feeble couch, the feeble babe must feed;
 And watch by day, and wake and weep by night;
 No limits have her toils, no end her cares:
 Not twenty men could them support; nor should
 They: but, they should acknowledge woman's worth."

P. 124.

She accompanies him home; and her perplexity, at imagining herself a servant, where she is expected as a bride, is very well represented. They are finally united, and all parties are satisfied and happy.

What we have said above applies merely to the original work, for we have not often met with any thing more fantastical, or more foolish, than the translation, considered as a poetical performance. Our readers will remember what we heretofore observed concerning a certain tragedy called *Antonio*. Mr. Holcroft is exactly of the same school, and entitled to the benefit of the rules there laid down for poets of the description of Mr. Godwin. But what is still more ludicrous, the translator pretends to alter his prototype in various places, in conformity to *our* manners and poetical feeling. Poetical feeling! can a man be said to have poetical feeling, who is capable of producing the trash of this volume, in which no trace of the constituent beauties, graces, or qualities, of true poetry, can possibly be discovered? Yet, like others of his sect, he talks with a gravity and decision as if he alone were the Aristarchus qualified to pronounce on what constitutes poetic excellence.

The reader will have ample opportunity of judging of the poetical merit of the translator, from the specimens introduced; we will add a few lines, taken without much choice, to confirm more fully the truth of what we have said.

So discoursed the host of the Gold Lion.
 The mode is changed to frocks, and boots, and pantaloons,
 Of the countless combinations of things.
 Frantic with horror, bellowed as he clank'd his chains,
 The single man flies, light of body, and of mind.

And

And dearly was her love return'd, and dutiful.

— careful of the well-
Bred horse, to see him dress'd and serv'd, was one
Of Herman's voluntary tasks.

He feels a joy at every trifle he
Retrieves.—Great the rubbish, little the gold.

Not twenty men could them support, nor should
They : but they should acknowledge woman's worth.

(above-cited.)

The precious metals melt, lost are their sainted forms.

What's ours for us, and ours we will maintain.

If these and a multitude of similar lines do not prove a total want of poetic taste and feeling, we give the matter up, and confess ourselves incapable of deciding on the question. The volume is elegantly printed, and some trifling engravings are added, which furnish the pretence for demanding half-a-guinea for a publication of two hundred pages. There are some notes, also, explanatory of local customs ; of which, the only one at all curious is an extract from the Nord Litteraire, describing the marriages of the peasants of Silesia.

ART. V. *A Layman's Account of his Faith and Practice, as a Member of the Episcopal Church in Scotland : published with the Approbation of the Bishops of that Church. To which are added, some Forms of Prayer from the most approved Manuals, for assisting the Devotion of private Christians on various Occasions. With a Letter from the Reverend Charles Daubeny to a Scotch Nobleman, on the Subject of Ecclesiastical Unity.* 8vo. 181 pp. Edinburgh printed, by John Mair, for all the Bookfellers. 1801.

THIS small volume was sent to us from Edinburgh, and we have read it with much pleasure. We should have entertained, however, something more than a doubt of its being the production of a layman, were it not published with the approbation of the Protestant Bishops in Scotland, who, we are convinced, would not give their countenance to a pious fraud. The author, whoever he may be, writes so like a young clergyman, zealous in the cause of conversion to the government and discipline of his own church, that, but for the patronage under which the work is published, added to some inaccuracies in language, and in fact, we should with confidence have given it to a clerical author.

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It has, to use the words of Aristotle, a beginning, a middle, and an end; but the beginning is *the constitution of the church*; the middle is *the constitution of the church*; the end is *the constitution of the church*; and nothing is deemed valuable, whether in faith or in practice, which does not tend to preserve that constitution in its apostolical purity. This is such a view of Christianity, as we should not look for from the pen of a *layman*; or indeed from any pen, but that of a man heated with ecclesiastical controversy, in which few laymen of the present age are disposed to engage.

The constitution of the church, we consider as highly important, and we have the same notions of that constitution with this *layman*; but we do not think that the faith was delivered to the Saints, or the duties of Christianity prescribed to them, for the sake of *the church*; but that *the church was established to preserve the purity of the faith, and to enforce the practice of the Christian duties*. The church and the faith are both from God, but the former is subordinate to the latter. This appears to us so obvious, that we cannot conceive the contrary opinion to be embraced by any person, but a *young man* entangled in the labyrinths of controversy. Yet, that the author of the work before us is a *layman*, we are convinced, not only by the reasons already assigned, but by the following mistakes, which could not easily have fallen from the pen of a clergyman tolerably educated.

In pp. 10 and 11, the layman says that the members of the Church of Rome “confess, with us, that the *Scriptures* are *infallible, and a sure guide to direct us in the way of salvation*; but we can never believe that the *Pope is so*, or any council or assembly, however general, *of men not inspired by the Holy Ghost*.” But every clergyman, of every communion, knows that every member of the Church of Rome considers the Scriptures as a sure guide to salvation only, *as they are interpreted by the church*; that very few of those members consider the *Pope* as infallible; and that they hold general councils to be infallible, only because they *believe all such councils to be inspired by the Holy Ghost*.

In p. 11, the layman says, that “to call on *Saints or Angels* for help, or employ them as mediators with God, we say, is gross and unwarrantable superstition.” But a well-educated clergyman would have said, that to call upon Saints and Angels, is to attribute to them ubiquity, one of the attributes of God, and is therefore idolatry. Could we suppose that they hear us, there would be no more superstition in calling upon St. Peter or St. Paul to intercede for us, than in requesting the prayers of our parish minister; and we have always considered

the heresy of the Arians as confuted by their own practice, when they address prayers and praises to Jesus Christ.

In p. 96, we meet with so erroneous an account of the origin of the reformed Episcopal Church of Scotland, as could not possibly, we conceive, have come from the pen of a clergyman.

“When our church,” says this layman, “was rescued from the oppressive influence of papal power, and exerted the improved strength of her piety and learning, in working a happy reformation from the errors and corruptions which she had imbibed from her long connection with the sect of Romish superstition, she took care to distinguish between what was truly primitive, and what might justly be denominated popish.”

It is universally known that, in Scotland, the Pope's supremacy was thrown off, not by learning, which distinguished between what was primitive and what was popish, but by a turbulent crew of armed fanatics, who thought that they could not recede far enough from the Church of Rome. This sentence therefore cannot have been penned by a clergyman, nor indeed by any man at all acquainted with the history of the Reformation. The Scotch Episcopal Church was rescued, not “from the oppressive influence of papal power,” but from the popular influence of presbyterian fanaticism; and so rescued, not by the exertion of her own piety and learning, but by the authority and address of our first James, after he obtained possession of the throne of Elizabeth; who had indeed delivered the Church of England from the influence of papal power.

We have made these remarks, not with the view of detracting from the merits of this publication, which are very considerable; but to show that, notwithstanding the clerical appearance which it sometimes puts on, it is, in all probability, what it professes to be, the work of a layman. That the Bishops in Scotland suffered it to go abroad into the world with all its inaccuracies, in point of fact, was therefore judicious; for, had they corrected it, the public would have given it to some of them, and not to “a *private* Christian, who hath withheld his name for the same reasons which induced the author of *The whole Duty of Man*, to conceal himself from the eye of the public.”

It is observed by this author, as it has been by others;

“that works on the subject of religion, when judiciously composed by pious laymen of sound and good principles, are more generally sought after, and leave a greater impression on the minds of readers, than those which come from persons more directly engaged in the service of religion, and who are thought to be peculiarly interested in its defence.”

If this observation be well founded, the book before us is calculated to do much good; for the principles which the author labours to establish, are certainly sound, his reasoning is cogent without subtlety, and his piety serious without moroseness. Should it be thought, that the constitution of the church is too frequently brought into view, as an object of the very *first* importance, we beg leave to reply, that it is certainly an object of *great* importance, to which the prevalence of lay-preaching shows that too little attention is generally paid. To serious Methodists of every denomination, we therefore beg leave earnestly to recommend this small performance, from which they may derive much useful instruction, not only concerning the church, and the authority of her ministers, but also concerning every article of faith and practice necessary to the salvation of a Christian.

This will be apparent to the reader, from the following Table of Contents:

“ Layman's account of his faith and practice—Latitudinarian principles censured—Unity of the church of Christ—Of the episcopal church of Scotland—Hierarchy of the church proved from Scripture—Necessity of regular ordination in [of] the ministers of the church—Danger of schism—The Bible contains a complete system of revealed truth—A holy life and conversation inculcated—Necessity of our attendance on the public worship of the church—Behaviour of a Christian in the house of prayer, and description of the service of the church—Festivals, &c. of the church—Of the holy Eucharist—Necessity of inquiring for the old paths, and adhering to them—Of baptism—Of confirmation—Open profession of our faith inculcated—The duty of supporting our clergy—A Christian's duty as a good subject, as a good citizen, as a husband, as a parent, towards his relations, towards his neighbours, towards all mankind—On placing all our trust in the good providence of God—Contentment recommended in every station—On the improvement of our time—On the necessity of religious knowledge—Usefulness of other branches of learning—On our behaviour in company—Prejudices against Christianity—Danger of listening to the novelties of modern sectaries—Exhortation to steadfastness in our religious principle—Forms of prayer for assisting the devotions of private Christians—Letter from Mr. Daubeney, &c.”

As a specimen of this author's style and reasoning, we subjoin his account of Episcopacy in Scotland, from which some of our readers will derive information, at once interesting and new.

“ For the information of those who are not much accustomed to hear of a regular church without a legal establishment, it may be proper to mention, that, by the Episcopal Church of Scotland, which has long subsisted in that situation, I understand that body of Christians, who are united, in all matters of ecclesiastical concern, under the regular

lar successors of those Scotch Bishops, who, in consequence of the Revolution in 1688, were deprived of their temporal honours and privileges, but still continued, as in duty bound, to exercise their spiritual powers, for the benefit of that part of the Church of Christ which had been committed to their charge.—During the long night of trial, to which this pure depressed part of Christ's church has, for a whole century, been subjected, we need not wonder that the legal restraints, and civil disqualifications, to which its members were exposed, induced many of them to forsake its communion, especially those who, by holding public appointments under Government, could not, as they ought, either consistently or safely, attend the sacred ministrations of *non-juring* clergy. This circumstance gave rise to the political expedient of introducing into Scotland Episcopal Clergy, ordained by Bishops either of England or Ireland, and thereby legally qualified to officiate in chapels licensed for that purpose. But human policy is not always the best guide in matters of religious concern; and however such clergy might affect to call themselves Episcopal, they were certainly deficient in the most essential article that could entitle them to such an application; by acting not only without the authority of any Bishop, but in a state of separation from the very Bishops who could give them such spiritual authority. It is well known that the Bishops who ordained them, whether of England or of Ireland, never pretended, nor will pretend, to any sort of Episcopal authority or jurisdiction in Scotland. All of them, who have been applied to on the subject, have positively disclaimed any such pretension; and some of them, I have been told, have given it as their express opinion, that the English clergy in Scotland, ought to be in communion with the Scotch Bishops, when there is now no political objection to it, and when nothing would be required of them, but what was [is] necessary to maintain the order and unity of a Christian church."

It is indeed a very singular phænomenon in the history of the Church, that, in Scotland, there are two distinct bodies of Episcopalians, who hold the same profession of faith; make use of the same liturgy; pay allegiance to the same sovereign; and acknowledge the obligation of the same duties, civil and religious; and yet keep aloof from each others communion! A Romish priest, ordained in Spain, pays, in this country, canonical obedience to the Catholic Bishop of the district in which he resides; a Scotch Presbyterian minister, when in the north of Ireland, officiates in communion with the classes or presbytery, within the bounds of which his chapel happens to be situated; in the primitive church no strange Presbyter was permitted to discharge the duties of his function, unless he brought from the Bishop of the diocese which he had left, dimissory letters addressed to the Bishop of the diocese in which he meant to fix his residence; but in Scotland, it seems, there are many clergymen, who, having received episcopal orders in England

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or Ireland, officiate in contempt of the Bishop of the diocese, because episcopacy in Scotland is not established by law! Such conduct is, indeed, as Mr. Daubeny says, "*unique* in its kind, and unprecedented in the church." It is not only what in ecclesiastical language is called *schism*; but it is a direct violation of that law, obedience to which was to be the characteristic of our Saviour's disciples*.

ART. VI. *The History of Helvetia; containing the Rise and Progress of the federative Republics, to the Middle of the 15th Century. By Francis Hare Naylor, Esq. Two Volumes.* 16s. Mawman. 1801.

IT is not always a pleasing undertaking to compare the merits of two publications on the same subject; especially when new efforts produce no proportionable improvements. Such, however, is the task imposed upon us in the present instance. Mr. Naylor tells us, in his Preface, that, during the progress of his work, he obtained information that Mr. Planta, in common with himself, was employed on a history of the Helvetic Confederacy. But finding, on the publication of Mr. P.'s work, that there was a material difference in their manner of viewing things, and considering objects, he saw no reason to abandon his plan, observing, at the same time, that it rests with the public to determine how far he may have acted with prudence. We would not, in our comparison of the two historians, attempt to depreciate the talents and knowledge which Mr. Naylor has certainly displayed; but if, on comparison, they should appear to disadvantage, must it not be owned that Mr. N. himself indirectly challenged the enquiry? It is to be observed, that the history in question comprises only the most brilliant parts, or, what Mr. N. calls, the golden age of the confederacy, and goes not further than the middle of the 15th century, the epocha when the famous Grey league was instituted; after which period, internal disputes began to divide the union, that had hitherto subsisted between the cantons, and to prepare the way for the dissolution of what had been the work of so many glorious struggles, and hard-fought battles. Mr. Planta's, on the other hand, is continued through the Bur-

* John xiii, 35.

gundian and Italian wars, to the late terrible subversion of the Swiss government by the arms of the French Republic.

It is evident, nor indeed could it be otherwise, that the two historians have drawn their information from the same sources. We do not therefore see, how that material difference, of which Mr. N. speaks, can exist between them. In truth it does not exist. The most important events, that took place during the progress of the Swiss Confederacy, are, with few exceptions, related in the same manner, and, on some occasions, we have remarked, that nearly the same expressions are employed. We do not by any means infer from this, that Mr. N. has copied from Mr. P.'s publication; we would only show that, as they have both translated from the same writers, it is almost an unavoidable consequence that their view of things and objects, as derived from the same authority, cannot be materially different.

The earlier annals of Helvetia, like those of all other countries, are obscure and inconsistent. Cæsar is the first historian of antiquity, who gives us any authentic documents on this head; and, in his account of the Helvetians, we may trace, as Mr. N. rightly observes,

“ the same enthusiasm for liberty, the same detestation for arbitrary power, and the same patriotic attachment for their country, which at a later period burst forth, with such glorious energy, in successful resistance to the despotism of Austria; and gave rise to that happy system of government, the destruction of which forms one of the blackest features in the monstrous catalogue of modern crimes.”

We shall not pause to make many remarks on the commencement of the work before us. The early passages are, in great measure, translated from Cæsar, and are too generally known to require discussion. It will perhaps, however, be material to state, that the first inhabitants of the Helvetic states, according to Mr. Planta, and on the authority of Tacitus, were the Celts, one of the wandering hordes of a people of hunters and shepherds, known under the denomination of Gauls, who, armed with bows and arrows, and accompanied with numerous flocks and herds, came from the remote regions of the east, and occupied the continent of Europe. The above-mentioned tribe forsook, for some unknown reason, the plains of Gaul and the banks of the Lower Rhine, and settled, in considerable numbers, in the country along the Aar, to the Lake of Geneva, and the lower valleys of the Alps. Mr. Naylor's account is somewhat different; he observes that, before the time of Cæsar, the Helvetians had little intercourse with their more enlightened neighbours; but that they lived in the closest union with the Gauls, “ *with whom they are sometimes confounded.*”

confounded." Both authors however agree that, at the commencement of the sixth century, the northern or German part of Switzerland* was possessed by the Alemanni and Franks; the Pays de Vaud, or Roman part, by the Burgundians; and Rhætia, by the Ostrogoths; and, that from these people were descended the confederates of the Helvetic cantons. Having certified the origin and earlier events of the Swiss nation, Mr. N. in the second chapter, takes a view, in some respects digressive, of the manners of the seventh, eighth, and ninth centuries, and of the Salic and Ripuarian codes. The concluding passage of this chapter shall however be quoted, as seeming to fix the epoch when the rough and ferocious manners of the Helvetians began to be softened, and to give place to the milder arts of cultivation and agriculture.

"The general tranquillity that prevailed during the reign of Charlemagne, and which continued in *Schweizerland* for a considerable time after his death, had proved extremely favourable to the progress of agriculture, and had contributed to introduce a less ferocious system into the habits and manners of society. We are informed, that about this period the vine began to be planted on the southern and western sides of the most sheltered hills; the cultivation of it gradually spread in proportion as the bleak forests of Germany fell beneath the axe of industry, and its impenetrable morasses yielded up their unhealthy soil to the indefatigable peasant. The mansions of the nobility too, assumed a more commodious aspect, nor was defence any longer the sole object, which their lordly owners had in view; while the adjacent lands presented an appearance of comfort and security, far more congenial to the feelings of humanity, than war with all its proudest accompaniments. Villages arose in almost every vale. The smile of content, visible upon the brow of the Helvetic peasant, distinguished him from his more northern neighbours, and plainly indicated that he was already in possession of privileges, which placed him far above the degraded state of perfect slavery."

In the chapters immediately following we are compelled to remark, that Mr. Naylor does not give us so copious and satisfactory an account of the cities that formed the subsequent confederacy, as we meet in Mr. Planta's work. We especially regret that he has not taken more particular notice of the origin and rise of the Schwitz; a people that, however inconsiderable in the first instance, by their subsequent spirit and exertions, gave name and independence to all Helvetia. Indeed this is not the only place where the present author appears too concise in his narration, and not to have made so good use as he might of the materials he possessed.

* We follow, as on former occasions, Mr. Planta's mode of spelling this name.

After having travelled with Mr. N. to use his own expressions, "through the dreary and desolate waste" of the preceding ages, we come at length to an epoch, where the prospect begins to brighten; where he has no longer to present his reader with "a disgusting catalogue of crimes and weaknesses, or the melancholy picture of the follies and vices of his fellow-creatures; but a variety of actions that do honour to human nature." This epoch (the thirteenth century) was distinguished by the birth of Rodolphus, or Rudolph of Hapsburg, who,

"from his prowess and generosity, rose from the rank of a simple Count, not only to the head of the Germanic body, but to be the founder of a family, which, in the space of three centuries, bid fair to realize the most chimerical plans of universal monarchy."

The portrait that Mr. Naylor gives of Rudolph, who was the founder of the house of Austria, is striking, and, on a comparison with other authors, appears to be drawn with truth and justice. But our present limits, and the wish we have to advance more speedily into the events that are more immediately connected with the confederacy, will not suffer us to give it full place. We cannot, however, refrain from noticing the conclusion of it. After an enumeration of his more splendid qualifications, Mr. N. observes,

"he would visit the meanest mechanic in his humble cottage, partake with cheerfulness of his coarsest fare, inform himself of the state of his contracted finances, and enter into the minutest inquiries about his trade, while by the unassuming humility of his behaviour, he put the *poor fellow* perfectly at his ease."

We cite this passage, not only as reminding us of a similar condescension on the part of the sovereign of our country; but that we may remark to Mr. N. that the term "*poor fellow*," has too much of the familiar style of conversation, to be compatible with the dignity of history. It was on the death of Rudolph, and under the apprehension of what might ensue, that the inhabitants of Uri, Schwitz, and Unterwalden, assembled to renew their ancient bond, swearing to assist each other, with fortune and life, against all aggressors. This, according to Mr. Planta, is the oldest document of the Swiss confederacy, and dates from the beginning of August, 1291.

It will be seen in the following pages of Mr. Naylor's book, that the ambitious and despotic temper of Albert, who succeeded Rudolph on the imperial throne, rendered this union of the forest cantons, as they are called, but too necessary. But a short time had elapsed, before the wanton tyranny of Gessler and Landenberg, his governors in Switzerland, drew repeated remon-

remonstrances from the part of the inhabitants. But the scornful manner in which the suppliants were treated, induced them at length to throw aside all submission, convinced "that no redress could be expected, but from the energy of their own exertions." Here, Mr. N. very justly observes,

"that the resistance of the Swiss did not originate in any refined theories of equalizing philosophy, nor arise from the factious turbulence of democracy; but that it was the last effort of despair, in a people worn out by suffering, and exasperated by wanton insolence."

We are now arrived at the memorable period, when the first stone of the Helvetic confederacy was laid. It was on the 17th* of November, 1307, that Stauffacher, Walter Furst, and Arnold of Melchtal, attended each by ten confidential friends, met in the celebrated field of Rutli, near the confines of Schwitz and Uri. These men, who had been personally aggrieved by the despotic bailiffs, swore to redress their sufferings, or perish in the undertaking. But before their plan was completely arranged, an unexpected incident, which Mr. Naylor relates in the following manner, had nearly proved the ruin of themselves and their country.

"William Tell, a name justly celebrated in the annals of Helvetia, had married the daughter of Walter Furst; and upon that account, as well as from his enthusiastic attachment to the cause of liberty, had been a member of the holy bond.

"Happening one day to pass through Altorf, the sight of the hatt inflamed his indignation to such a pitch, that he not only refused obedience to the fantastic mandate, but treated the magisterial ensign with the contempt it merited. Gessler was no sooner informed of what had passed, than he commanded the bold plebeian to be dragged before him, and giving way to the suggestions of unbridled fury, decreed, that, as a punishment for his audacity, he should, at the approaching festival, either pierce with an arrow an apple, placed upon the head of his son, a boy of five or six years old, or should suffer immediate death. So strange, so inhuman a sentence, was little calculated either to soothe the minds of the discontented populace, or to calm the resentment of the offended patriot. For some moments he hesitated. But secure in his own unerring arm, after a little reflection, he accepted the trial. To this too, he was probably still further prompted by the consideration, that a scene of such wanton cruelty must operate upon the feelings of the spectator, in a manner, conformable to his secret views.

* Mr. Planta says the night of the 10th of November.

† Which Gessler had erected on a pole in the market-place, with an injunction to all passengers to pay the same respect to it as to his own person.

“ On the appointed day, Gessler appeared in the market-place at Alostorf, seated in his chair of state, and encircled by his body-guard. His countenance bespoke the insolence of triumph. With a savage smile he ordered the culprit to be brought. Tell came forward with a resolute step. The attentive crowd, who had been attracted from the remotest vallies by the novelty of the spectacle, trembled as he past. He took his post. The boy was stationed, by the governor's direction, at a distance, which appeared to him the most unfavourable to the archer's skill. Tell grasped his bow. Mute attention prevailed. Every heart beat but his own. He drew the string. The arrow flew. The apple fell. Repeated peals announced the joy of the spectators, and rebounded through the adjacent rocks. The hero ran to his darling child. He caught him in his arms. He clasped him to his doating bosom. He gave way to the effusions of nature. Till unable any longer to suppress the violence of his emotions, he turned in exulting triumph to the affrighted governor, and, producing another arrow, exclaimed, “ *Had my boy fallen, this, tyrant! was reserved for thee!*” At once a prey to disappointment, rage, and shame, Gessler commanded his soldiers again to seize the bold delinquent. The populace interposed in vain. In vain they resisted the guard. After a short conflict, Tell fell once more into the hands of his enemy; who, in order to secure him against any attempts, which might be made for his rescue, commanded him to be conveyed to Kufnach, a fortress on the opposite side of the lake. Fearing, however, that the unmerited rigour of his fate might excite a sentiment of compassion in the bosoms of those, on whom he had imposed the execution of this harsh decree, the governor resolved to accompany him in person, and embarked, with his attendants, in the same boat. But scarcely were they out of reach of the shore, when the clouds, which had been gathering round the lofty summit of the St. Gothard, and to which Gessler, blinded by excessive passion, had paid little attention, burst with impending danger. The violence of the storm precluded all possibility of returning. The tempest howled. The waves ran high. The surrounding rocks, which rise almost perpendicularly from the level of the water, rendered all attempts to land impracticable. The watermen sunk under the labor of the oar, and unable any longer to contend against the fury of the winds, commended themselves to Providence for protection. In this tremendous crisis, some one of the passengers, recollecting that Tell had the reputation of being the ablest pilot of any who frequented the lake, suggested to the governor as the only expedient that was left, to prevail upon him to take charge of the vessel, and to exert his skill for their mutual salvation. Gessler caught with eagerness at the proposal. The prisoner was unbound, and placed at the helm. For some time he struggled manfully against the storm; took advantage of his local knowledge to weather its fury; till, by degrees, he approached the bank, at a spot, where the receding mountains leave a small promontory, for man to save himself from the fury of the waves. The courage of the passengers revived. They already thought themselves secure, as Tell approached the shore. When having conducted the bark to the spot he wished, he boldly plunged into the flood. With one hand he seized the rock; with the other he pushed

pushed back the vessel, and left the affrighted tyrant, with his dismayed companions, in a situation little short of despair. The tempest, however, at length abated. With difficulty they gained the shore. But the governor was not yet in safety. Tell met him on the road, a little beyond Brunnen, and in an instant an arrow laid him dead at his feet. The monster perished, and Tell became the idol of his country."

It is here worthy of notice, that Mr. Naylor gives the popular story of William Tell's splitting the apple on his son's head as an historical fact, and not as a legendary tradition. He confesses that he is aware of its authenticity having been called in question, but affirms, at the same time, that he sees no reasonable motive why it should be so. The ground upon which he rests this assertion is, that the story was recorded in painting, in the market-place at Altorf; which proves, at least, that it had obtained credit on the spot, where the event is supposed to have happened. In spite of the circumstantial manner in which Mr. N. relates the tale, we do not think this to be sufficient authority for the validity of the account. Independently that the painting might be the offspring of national vanity, might it not too have been an affair of policy? We know that, in all countries, those exploits that carry any thing of the heroic and miraculous, are more calculated to rouse the feelings of the uninformed, than all that can be recorded and authenticated in the page of history. Upon these grounds the picture might have been placed in the market-place at Altorf, in order to keep alive that enthusiastic spirit of liberty, for which the Swiss, and particularly the forest cantons, were so eminently distinguished. In honest truth, we do not think ourselves more bound to believe this miraculous circumstance, from a painting at Altorf, than the exploits of St. George of England, on the strength of innumerable prints, or that the good St. Denis walked a considerable distance, after decapitation, with his head under his arm, because we have frequently seen him so portrayed in France. Mr. Planta, following the example of Muller, totally omits this anecdote, and very properly observes, that Graffer, a Swiss writer, has pointed out some resemblance between various incidents in Tell's history and those of Taxo, a Scandinavian, whose feats are recorded by Saxo Grammaticus. We think it more than probable that both histories are fabulous; for it is almost a moral impossibility that the same thing, so extraordinary in itself, could happen in the two countries.

Mr. Naylor's account of the progress of the plan, arranged by Stauffacher and his confederates, will be perused with pleasure. It is given in an interesting manner, and is perhaps the
more

more agreeable, from its being interspersed with some romantic circumstances to which it gave birth, previously to its final success. From this period, the occurrences that Mr. N. has to relate become, in almost every page, more deserving of the attention of the reader. We, however, must pass rapidly over them. After the assassination of Albert, which followed the death of Gessler, the historian brings us to the period when the forest cantons established their independence by the memorable victory of Morgarten. Mr. Naylor differs from Mr. Planta as to the date at which this battle was fought. The former, no doubt from the authority of Tschudi, whom he quotes on the occasion, makes it the 6th of November, 1314, while Mr. Planta, on the other hand, tells us that it took place on the 15th of October, 1315. We shall not pretend to decide between these authorities; nor is it perhaps material. At all events, it is sufficient for us to have noticed the circumstance. The historians, however, resemble each other in the principal details of the action, and its consequences. From this period to the year 1343, at which date the first volume of this work concludes, we have an account of the revolution of Zurich, under Rudolph de Brunn, and his subsequent dastardly conduct at Tavyl. For a more particular account of these and other events, we must refer the reader to the work itself. For the present, we shall take our leave of this author with the following extract, as forming the conclusion of his first volume.

“ From this period (1343) the confederacy assumed a more regular and imposing aspect; as it now comprehended eight cantons, which ranked in the following order: Zurich, Berne, Lucerne, Uri, Schwitz, Unterwalden, Zug, and Glaris. This union has since been distinguished by the appellation of the Old Bond. During the space of 130 years it remained entire, without any accession or diminution: and, even after the junction of the five additional cantons, the original members continued still to enjoy many appropriate and valuable privileges, by which they were distinguished from their new allies.

“ This indeed forms a most important epocha in the annals of Helvetia. It arrests our notice, it excites our wonder, it attracts our sympathy. Nor can we look back to the nocturnal assembly in the field of Rutli without tracing in visible characters the design of a protecting providence, who, amid the calamities and convulsions with which despotism and ambition had long desolated the earth, benignly willed that, in the Alpine vallies, there should exist a privileged spot, where the flame of liberty should burn with unextinguished lustre, and where, by contemplating the blessings of a free government, mankind might hereafter acquire a just estimate of their rights, and learn from their example the proper means to defend them.”

(To be concluded in our next.)

ART. VII. *Mural Nights.—Elements of Civil Knowledge.*
By Henry Redhead Yorke, Esq. Vol. 1. 352 pp. 9s.
 Clement. 1801.

THE very important, and often controverted, subject of education has employed, as it justly claimed, the talents of eminent writers in the most enlightened ages; and the labours of Milton, Locke, and the fanciful but eloquent Rousseau (not to mention authors of inferior note) would seem at first to have anticipated every scheme, and exhausted every argument, on this topic, interesting as it is to mankind. Mr. Yorke, however, brings to the discussion an ingenious and inquisitive mind, a memory well-stored with knowledge, and a zeal in the pursuit of his object, which though, in our opinion, it sometimes leads him to visionary speculations, certainly gives animation to his sentiments, and excites a strong interest in the perusal of his work.

The object of this writer, as of most of his predecessors on the same subject, is not merely to point out some defects in the present mode of education, and suggest the remedies, but to show its radical errors; and to effect, if possible, a total change of system. The revolutionary spirit which, in politics, the author has not only himself abandoned, but successfully combated when maintained by others, seems still, on some topics, to retain a portion of its influence. In giving, therefore, a brief analysis of this work (for our limits will not admit of a full examination of it) this able, and, we believe, well-meaning writer, must not be surprised if we question some of his positions, and adhere in many respects to the mode of education which experience has sanctioned, in preference to that which is chiefly founded on ingenious speculation. The system recommended by Mr. Yorke is occasionally illustrated by the example of a youth, whom he calls Eugenius, supposed to have been educated according to it. We cannot help wishing this method had been more uniformly adhered to; as it would more clearly have illustrated the doctrines which the author inculcates, and possibly have enabled his readers more easily to judge of their tendency. The ground-work, if we rightly understand it, of his system is, that education “should begin where,” as he tells us, “it usually closes:” for that, instead of exercising chiefly the memory of the pupil, we should teach him, in the very outset, to comprehend fully every thing he learns; such, for instance, as the philosophy of grammar; nay, we are told, he must be taught the powers and capacities of his

his own mind as soon as he begins to exercise them. This doctrine appears to us very questionable. Neither do we entirely approve of teaching a pupil, in his earliest years, "to unite to the duties of a citizen the *proud independence and dignified character of man.*" Whatever effect this kind of education might have had on Eugenius, who, if the character be not fictitious, might possibly have been of a temper remarkably diffident and gentle, the youths of this age in general have surely quite enough of *proud independence*, and are by no means wanting in a sense of their own *dignity*. To the following sentiments, however, on the foundations of morality, we give our cordial assent, and extract them as a specimen of this part of the work.

"The general rules of morality are formed by a constant observation of the fitness and propriety of actions in other men. What is fit to be done, and what excites universal applause, not only calls forth our own approbation, but warms us into a spirit of imitation. What ought to be avoided, we discover in the general sentiment of detestation which attends the perpetration of crime. The propriety of the former, and the deformity of the latter, quickly excite our emulation or abhorrence. We soon establish a general rule for the regulation of our conduct, which receives a full confirmation from the opinion of the rest of mankind. It is thus that the general rules of morality are formed. They are ultimately founded upon experience of what, in particular instances, our moral faculties, our natural sense of merit and propriety, approve or disapprove of. We do not originally approve or condemn particular actions; because, upon examination, they appear to be agreeable or inconsistent with a certain general rule. The general rule, on the contrary, is formed by finding, from experience, that all actions of a certain kind, or circumstanced in a certain manner, are approved or disapproved of. To the man who first saw an inhuman murder, committed from avarice, envy, or unjust resentment, and upon one too who loved and trusted the murderer, who beheld the last agonies of the dying person, who heard him, with his expiring breath, complain more of the perfidy and ingratitude of his false friend, than of the violence which had been done to him, there could be no occasion, in order to conceive how horrible such an action was, that he should reflect that one of the most sacred rules of conduct was what prohibited the taking away the life of an innocent person, that this was a plain violation of that rule, and consequently a very blameable action. His detestation of this crime, it is evident would arise instantaneously and antecedent to his having formed to himself any such general rule. The general rule, on the contrary, which he might afterwards form, would be founded upon the detestation which he felt necessarily arise in his own breast, at the thought of this, and every other particular action of the same kind. When we read in history or romance the account of actions either of generosity or of baseness, the admiration which we conceive for the one, and the contempt which we feel for the other, neither of them arise from reflecting, that there are certain general rules which declare all

all actions of the one kind admirable, and all actions of the other contemptible. Those general rules, on the contrary, are all formed from the experience we have had of the effects which actions of different kinds naturally produce upon us. An amiable action, a respectable action, an horrid action, are all of them actions which naturally excite for the person who performs them, the love, the respect, or the horror of the spectator. The general rules which determine what actions are, and what are not, the objects of each of those sentiments, can be formed no other way than by observing what actions actually and in fact excite them. The regard to those general rules of conduct is what is properly called a sense of duty, a principle of the greatest consequence in human life, and the only principle by which the bulk of mankind are capable of directing their actions. Without this sacred regard to general rules, there is no man whose conduct can be much depended upon. It is this which constitutes the most essential difference between a man of principle and honor and a worthless fellow. The one adheres on all occasions steadily and resolutely to his maxims, and preserves through the whole of his life one even tenor of conduct. The other acts variously and accidentally, as humour, inclination, or interest chance to be uppermost. So much has been said on the importance of these rules of conduct, in order to shew that, on the most scrupulous and attentive observance of them, depends the very existence and happiness of human society, which would crumble into nothing if mankind were not generally impressed with a reverence for them." P. 3.

In the necessity of showing virtuous examples to children, and rigidly practising what we advise, we entirely concur with the author. We also disapprove of unnecessary severity; but severity may occasionally be unavoidable, especially in schools. The *tirade* (to use for once a French expression) against the "lords and rulers of mankind," was needless in this place, and favours too strongly of those revolutionary principles which Mr. Y. has, much to his honour, abjured. A few other passages in this preliminary chapter are, though possibly not so intended by the author, liable in some degree to the same observation; and, upon the whole, it is too prolix, and not sufficiently applicable to the main design of the work.

In the succeeding chapter, the best mode of education, in the author's opinion, is pointed out. He very properly lays down, that the hours should not be suffered to glide away in a frivolous attention to "elegant *nothings*," but devoted to those studies alone which are useful. "Every occupation," he says, "should be estimated according to its future utility." If the utility here spoken of mean not only immediate and direct, but also indirect and consequential utility, the remark has our full assent; otherwise, we would observe, that some studies (particularly that of the ancient classics) though they may not, at the first view, appear so immediately useful as many others, yet by polishing the taste, and adorning the mind, tend powerfully

powerfully to form that accomplished character, which the education of youths in all the higher ranks of life should be calculated to produce.

The *magnus Apollo* with this author is the Earl of Chesterfield; and his celebrated Letters were the book which the supposed pupil, Eugenius, "*always had before him.*" Though we shall no doubt incur, in Mr. Y.'s opinion, the imputation of a "cold and pedantic spirit," which alone he declares has excited censure against "these Letters," we must confess they do not appear to us deserving of such indiscriminate praise. That they display great ability no man of taste will deny, or that they contain many shrewd and excellent remarks on education; yet, when we consider that the object of the writer was not to treat of education in general, but to form the mind and manners of a particular person, and to an especial purpose, that (on this account) many trifling points are insisted upon with an almost ludicrous earnestness, that manners are, apparently at least, preferred to morals, and where morals are at all inculcated, the morality is of the slightest and most pliant texture, we may surely, without hesitation, pronounce the work better calculated to furnish hints to the tutor, than to be put, without caution or discrimination, into the hands of the pupil. We agree, however, in most of the observations which follow, on the propriety of uniting the ornamental with the useful parts of learning.

It is now time to exhibit, as fully as our limits will permit, the mode in which the author proposes to begin the education of youth; and we cannot better represent it than in his own words.

"As, then, it is not an undertaking too arduous for a single individual, to accompany human society through all its progressions from rudeness to refinement; and as all our complex ideas are formed from those materials of knowledge with which we are furnished by the inlets of nature, and by those arbitrary combinations of things, which result from our commerce in life; we ought, in the elementary studies of youth, to begin, where man first began in society. Hence, the earliest species of instruction must relate to self-knowledge, or the just comprehension of the nature and the faculties of the mind. After this has been obtained, we should proceed to describe the progress of mind, in the invention of arts and sciences; and excite in the pupil new ideas, proportionate to the advancement of society in its different stages of improvement. The study of arts and sciences then arises in the natural order of things, and becomes familiar to the understanding, when the original of both is properly referred to the wants and meliorated condition of man. To make them easily comprehended, we must exhibit to the mind in what manner the state of the world rendered their introduction indispensably necessary to its happiness. By following

following this plan of study, the powers of intellect will be found to unfold themselves with ease and rapidity, and instruction being no longer inverted, every acquisition that is made in science will lead to and facilitate the attainment of some other acquisition, in that regular order which nature intended for the political and moral progress of nations as well as individuals." P. 61.

The author then proceeds to answer the objection, that "children are not capable of attending to such studies;" but we do not think the objection is quite fairly stated. It is not, we conceive, that they should be "postponed to any particular age," or that "there is a particular instant of time in which that reason, which a child did not possess before, rushes upon him of a sudden." No such doctrine, that we recollect, has been maintained by any intelligent writer. But, although reason be not a sudden and instantaneous acquisition, although we cannot fix the exact period at which the youthful mind will be able, not only to reason justly, but (which is much more difficult) to trace the progress of its own operations, yet we may safely assert, that to acquire, to any considerable degree, the use of the reasoning powers, belongs to a later period than that at which imagination and memory display themselves; and, though we have no objection to occasional experiments on the extent of those powers, we cannot think that a great portion of time would be well employed in such a manner, till observation shall have enlarged the capacity, and furnished the materials which the reasoning faculty may use. We admit, however, that many of the author's remarks may be usefully attended to, whenever it shall be found expedient that the study of these sciences should commence.

To the objections this writer so strongly urges against the early cultivation of memory, we think we could oppose reasoning drawn from the best of all sources, experience; but the discussion would lead us too far. It shall be the remainder of our task, to state merely so much of this work as seems essentially connected with the author's plan. The observations therefore upon history and grammar (which appear in many respects just; and in some parts perhaps questionable) cannot in this place be discussed; but we can by no means accede to the strong assertion, that "the application of a child to a dead language before he is acquainted (grammatically and critically we presume) with his own, is a lamentable waste of time, and highly detrimental to the improvement of his mind." The usual practice may be supported by better arguments than this writer perhaps conceives. To some other objections made to the present mode of education (such, for instance, as that "the study of Latin and Greek is considered as the only introduction

to every profession) we might answer, that the author's zeal, or his want of knowledge of the world, has led him to build an argument on a misconception, or at best a gross exaggeration, of the fact; and that not even a soldier or a merchant (much less a lawyer, a physician, a statesman, or a divine) has, on reflection, ever found reason to regret the acquisitions he had made at a public seminary, or to consider the time he had passed there as thrown away. The object of verse exercises at public schools is entirely mistaken by this writer. It is not to make a poet of every boy; but to form and cultivate his taste; which experience has shown is never so perfect as when it has been exercised in imitating the best models of classic composition. Other objections to the mode of education pursued at our public schools, might receive equally satisfactory answers. In point of fact, the boys who greatly excel those of their own classes, *are* almost always removed to higher; and though the salary of the master for each scholar may be deemed trifling, his emoluments, on the whole, furnish an ample remuneration.

As substitutes for our present schools, the following "Plan of a Public Elementary School," is proposed by this writer. He would have in every town a public school, divided into two large rooms, one to be called the lower, and the other the upper academy. Over each academy there is to be one head master, whose office is to consist of lectures and examinations. After stating the number of assistants that seems to be necessary, and the qualifications they and the master should possess, he describes the mode in which their lectures should be conducted, namely, by selecting a well-written book on the science to be taught, making the learner read a chapter daily, paraphrasing or explaining it to him, and acquainting himself with his daily progress. This process is described at large with great perspicuity, and nearly resembles the mode pursued by the best tutors at our universities; nay, it is in part pursued (so far as the nature of classical studies and the number of scholars will admit) by the tutors at our principal schools; and the only material question seems to be, whether or not those sciences, which at present form the basis of an academical education, should be taught at a much earlier period, and introduced at schools previously, as seems to be meant, to the study of the classics?

The particular business of the *under academy* is next pointed out. Children are to be admitted there when they can read with tolerable facility; and here several judicious remarks on elocution are introduced. Reading, and the general principles of grammar, are alone to employ the first division of the first

class. Reasons are given why the English Grammar should be preferred, and some directions, which we think in general judicious, are given as to the choice of books. We do not however conceive, that a correct ear and taste for composition can be obtained at so very early an age; and the great pains recommended in teaching it, and making all the nice distinctions of style, might be reserved to a later period. The same observation applies still more strongly to the lectures proposed on the origin and formation of language. These are abstruse inquiries, curious indeed, but unnecessary (as we conceive) and perplexing to a child. We approve much more of the author's suggestion, "that the best models of beautiful writing should be set before him (we may add, long and carefully read) previous to his being brought to judge of them by any determinate rules."

The author next proceeds to direct how the principles of grammar should be instilled into the mind of the pupils. It ought to begin, he says, by *demonstration*; an example of which (as applied to a substantive and its adjectives) is given at length. To us it appears, that the shorter and usual explanation, namely, that a noun substantive is the name of a person or thing, and an adjective the name of some quality belonging to it, is less perplexing, and equally satisfactory. This, however, must be left to the experience of the tutor. Mr. Yorke recommends, that the same method should be pursued in unfolding the generation of ideas, and the operations of the mind. As a specimen of what he means to propose, he treats here, *Of the several Sorts of Ideas—Of Attention—Of Comparison—Of Judgment—Of Reflection—Of Imagination—Of Reasoning—Of the Will—Of the Faculty of Thinking—And, Of the Habits*. As all this scheme applies to "the first division of the first class," we cannot help thinking the study here recommended much too abstruse, and far from being practicable at so early a period.

Writing and geography form the next object of the author's consideration; and we admit that less attention is, perhaps, paid at some of our public schools to these branches of education, than their importance demands. To facilitate the study of geography, he proposes a large globular alto-relief, in the shape of a parallelogram, in every under academy. The remaining directions for this branch of knowledge differ not much, as we conceive, from the mode now in pretty general practice.

To the second division of this first class, he recommends, "in addition to a renewed attention to their former pursuits," that "they should commence the fundamental operations
of

of arithmetic; and he explains, what he terms, "the principal phænomena of that ingenious art." The last division should, he thinks, "besides their other studies, devote themselves to the further prosecution of grammar, and the attentive perusal of Goguet's work, on the *Origin of Laws, Arts, and Sciences*," which he recommends as a masterly production. In the expositions of its contents, he advises the tutor to make use of Ferguson's Essay on Civil Society, Dunbar's Essay on the same subject, Lord Kaimes's Sketches of Man, and Millar on the Distinction of Ranks in Society.

English poetry is the study next proposed; and the books of poetry and criticism recommended are, upon the whole, well calculated for the purpose of forming the taste.

The third division is to be then instructed "in a more succinct detail of the various nations which have figured on the great theatre of the world," previous to which (the author suggests) some account of the Pagan mythology should be given to them; and he proposes several books adapted to that purpose. Some just and ingenious reflections are added on geometry, the remaining study of this division.

The second class is to commence with the study of the French language. Trigonometry, astronomy, and algebra, are also suggested for this class, and Bonnycastle's introductions to both the latter sciences particularly recommended. The second division of this class is to read the French poets, beginning (as he expressly says) with the *Lutrin* of Boileau; a poem, however ingenious, in our opinion the least proper for a beginner, and perhaps the least interesting to an English reader, of any in that writer's works. The technical method of logic is now to be taught, the rational principles having been already explained in the course of the grammatical pursuits, and in the exposition of the generation of our ideas. The boys of the last division of this (second) class, are to confine their studies to the reading of the French poets, ethics, and a more enlarged system of ancient history. Here some excellent though well-known books are enumerated, particularly (on the subject of ethics) Paley, Burlamaqui, and Vattel. In the third class (to which the author now proceeds) the first division is chiefly to be employed in the study of natural philosophy, in pursuing the thread of modern history, and in a diligent application to the history of our own country. Preparatory to this study, the history of France, and the best treatises on the feudal law should, the author thinks, be perused. To crown the elementary studies of the pupils, he recommends a rigid examination from Voltaire's Universal History; a work which, inge-

nious and entertaining as it is, he panegyricizes in terms which we think too warm and indiscriminate, apparently adopting all its exaggerations, and all its cant about "kings and priests;" who, with all their faults, have not perpetrated half the cruelties and massacres in centuries, that have been committed by the modern revolutionists in the course of a few years. Mr. Yorke, however, strongly rejects "exterminating remedies," deeming that every requisite improvement in government and morals, may be effected by "an enlightened system of national education."

A few more general but spirited observations conclude this volume; on which it would be premature to form any decisive opinion, till a perusal of the remaining volume (which if it be published has not yet reached us) shall have enabled us to see the whole design and system of the author. But the remarks we have occasionally made will show that, on several points, we are not disposed to accede to his opinions, however speciously and ably enforced. At what period the study of the ancient classics is to commence, he has not yet informed us; but it seems clear that their copyists, the moderns, are to have the first attention. In our opinion the great originals, as *such*, and as affording specimens of the most simple and correct mode of composition, should be first diligently studied. As to the mode of education proposed, it is, in general, specious, but in several respects impracticable (we are convinced) in large seminaries. In some private schools similar methods, we believe, have been (and indeed what method has not been?) adopted. Yet we have not heard that the pupils of those schools have proved more learned scholars, more renowned generals, more able statesmen, or more accomplished gentlemen, than the sons of Winton, Westminster, or Eton.

ART. VIII. *A Developement* of remarkable Events, calculated to restore the Christian Religion to its original Purity, and to repel the Objections of Unbelievers. By John Jones. Two Volumes. 8vo. 18s. Johnson. 1801.*

IN the Preface to this work, the author (applying to himself a passage from *Spencer de legibus Hebræorum*) lays claim to the praise of industry in very confident terms. "My industry will secure me, I think, from the censure of any man." He professes besides, in terms adopted from the same writer, to be "not conscious of having on any occasion forced scripture

* This is a barbarous word; but, being here more attentive to doctrines than words, we take it as we find it, *Rev.*

to yield an unwilling support to his opinion; nor upon obscure topics of having indulged an unbridled liberty of conjecture, but used a freedom tempered with mature deliberation."—"To superior genius, and deep penetration, the author lays no claim." We gladly avail ourselves of the opportunity, whenever it is afforded us, of thus stating the author's own account of himself and his work; but we cannot omit in this instance to express our regret, that, according to the too general custom of those who dissent from the majority of their fellow creatures, the public is not treated in this Preface with the respect we think always due to it.

"The author can feel no disappointment on seeing his labors in this field neglected, and even discountenanced by the *majority of mankind*: on the contrary, he is convinced that the ignorance of some, the bigotry of others, the fashionable levity and scepticism of the times, the interest felt by many persons of influence to preserve a *corrupt* and *established* system of religion, &c. will inevitably confine his performance to a very narrow circle."

As the learned author deals in paraphrases, he must surely see to how obvious a construction these expressions are liable. What are they but to say, that if it should turn out that I should be found to stand almost alone in my opinions, or that my work should lie unnoticed and unapproved, let those who do read me be assured on my own word, that none can so neglect or dissent from me, but either through ignorance or bigotry; through impertinence or levity; through some base or sordid interest inimical to truth? We lament that the learned author should, in the very outset, have suffered himself to be betrayed into expressions so opposite in appearance to candour, good sense, and sound prudence.

That Mr. Jones, in the volume before us, advances opinions to which we cannot in any degree assent, we freely declare, and with the more freedom, and the less scruple, because in an Advertisement, at the end of the work, two additional volumes are announced; and the author informs us besides, that he is in the meanwhile likely to be engaged "in the instruction of youth." This is always a public concern, and we shall never hesitate freely to express our sentiments, when those who have the care of the rising generation, upon subjects of any importance, avow opinions which to us appear dangerous. Not that we would wish to depreciate unnecessarily the literary acquirements of the author, or by any means to dispute his competency, as a general scholar, to be a teacher of youth, we only think it necessary to declare our suspicions, that had the author's "industry" (or rather diligence) in the researches he has engaged in, been such as the great importance of the subject demanded, and as he takes credit for, he would not have ventured

to have spoken so decidedly upon many very serious points, nor to have treated others sometimes so superficially, and sometimes so extravagantly. The Preface is short, and we have stated almost the whole of it. We learn from the Advertisement before alluded to, that as the volumes before us are occupied in a consideration of the four Gospels, and the Acts of the Apostles, the two succeeding will be devoted to the Epistles. In this Advertisement, we are also reminded of the difficulties under which an author must labour, who "does not possess time and property at his command:" difficulties, for which allowances ought always to be made, and of which we would not be thought unmindful, though we may be obliged to withhold that tribute of praise which we would gladly pay to any truly diligent and dispassionate investigator of such questions as are here discussed.

The principal object of the author certainly is, to get rid of the miraculous conception and birth of our blessed Saviour, as recorded by the Evangelists, St. Matthew and St. Luke. He does not however attempt to do this by any regular replies to the arguments of those learned men who have on former occasions maintained the authenticity of these accounts, but treating them at once as interpolations not to be defended, he chiefly confines himself to the proof of their corrupt origin. The reader will probably accompany us with some surprise while we proceed to state, as succinctly as we can, what this author conceives to have been the progress of this error. Its first foundation, he discovers in the history given us by Josephus, of the Roman lady, Paulina, who is said to have yielded up her charms to a Roman knight under the assumed character of the Egyptian deity, Anubis. We shall not disgust the reader by extracting the parallel which, we are sorry to say, the author has not hesitated to draw out at length. The comparison intended will be but too obvious. But if the reader is surprised at this pretended discovery, he will not be less so when we relate to him the steps which, according to the author's account, led to it. It seems that the famous passage in Josephus relating to our Saviour may safely be considered as authentic, and so far from being liable to the objection so often urged against it, of being introduced abruptly, is, when *rightly* understood, regularly connected with the context. For, with the account that precedes it, of Pilate's abuse of the sacred money, and the tumult that ensued among the Jews, it stands connected upon the principle of association, as referring to another occasion of disturbance in the same city, recorded by St. Matthew, when "Pilate, seeing he could prevail nothing, but that rather a *tumult* was made, took water, and washed his hands before the multitude."

With

With the history immediately following it, of Paulina, it stands connected, because Josephus was in fact a believer! a Christian!

“ Jealous of the honour of his Master, who, seeing (we cite the author’s own words, vol. i. p. 286) that a doctrine, maintaining the supernatural birth of Jesus, was gaining ground in Italy, Greece, and Egypt, and inculcated by its votaries, as a branch of the Gospel taught by our Lord and his Apostles: to check this false and preposterous opinion, and to cut up by the roots the calumnies which unbelievers borrowed from it and its base authors, to asperse the original founders of Christianity, he points out the place where it first originated, relates the very incident which gave it birth, and holds up the man that fabricated it to public indignation. Behold then, Christian! (the author proceeds) an important discovery presented to thee by the immortal author of the Jewish Antiquities, viz. that the supposed miraculous birth of Jesus Christ is a fabrication of the priests of Isis at Rome, copied from the adultery of a woman devoted to the vilest of the Heathen deities*!”

This is really very shocking, but it is no exaggeration of ours: they are the author’s own words, set off in the original with capital letters, notes of admiration, and other accompanying marks of confidence and triumph.

The learned will see, that there are more discoveries than one disclosed in this extract. They will be surprised no doubt to find that Josephus was a Christian, and not merely so but an apologist of Christianity: “an illustrious friend” of our holy religion, as the author in one place styles him (see vol. i. 30+). But this is not all. Philo Judæus was so also. Nay, Plutarch, Julian, Porphyry, and Seneca. Who would have expected to meet with the following account of the former?

“ Philo, supposed at this day to have been a Jew, but in reality the first and greatest advocate (the twelve Apostles excepted) for the Christian system that ever shone upon the face of the globe.” P. 223.

Or the following of Seneca, the philosopher?

“ Indeed from all these circumstances put together, we may safely infer that Seneca died, in a certain sense, a martyr to the Christian faith†” P. 189.

From

* Above twenty pages of the first volume are taken up in endeavouring to prove, that the Hippias of Juvenal, and Martial’s Fabulla, were representations of Paulina.

† There is still another discovery which Mr. Jones has made, in regard to the silence of the Fathers previous to Eusebius, concerning the

From the extract given above it will be seen, that the evangelical accounts of the miraculous conception are referred, by this author, to a very disgraceful incident which took place at Rome. The question remains, whence they were immediately transferred to the places where they are now found. The author supposes them to have been copied from the two spurious Gospels of the *infancy of our Saviour*, and of the *birth of Mary*, the former of which he pronounces to be the composition of some Gnostic heretics, who were expelled from Rome in the time of Tiberius.

It is, we believe, very generally allowed, that the spurious Gospels of the earliest ages, those especially to which the Evangelist Luke is supposed to allude in the beginning of his Gospel, (and Mr. Jones is for referring both these apocryphal Gospels, "in their primary state," to that age) were by no means looked upon as altogether despicable. Very much that was absurd and extravagant they probably all contained, but yet blended with more or less of truth. Supposing, therefore, that the relation of the miraculous conception and birth of our blessed Lord is to be found in any fragments now extant, it certainly does not follow that such a coincidence should affect the authenticity of any passages to be found in the books received as canonical. Let us, however, proceed through the course and progress of this assumed imposture: it took us some time to unravel, but we hope at last to be able to represent it without any injustice to the author's intentions. The celebrated story in Plutarch, relative to the vision that appeared to some Egyptian mariners in their passage to Rome, announcing the death of Pan, is pronounced to have been a fraud conducted by the pilot of the ship (a convert to Christianity) in order to persuade his companions that Jesus was a dæmon or god: no other, indeed, than Osiris, from whose history it seems the plan was directly adopted. The deception succeeded so far, that they passed on to Rome, were examined by Tiberius, and persuaded him also of the fact: managing the matter so well, as to instigate some of his courtiers to advise him to propose to the Senate the deification of Christ. In the representation made to Tiberius, our Saviour is supposed to have been described as one of those good dæmons which the ancients were accustomed to distinguish by the name of *Xpnsot*, hence

the disputed passage in Josephus. He thinks this arose from "their being in a confederacy to uphold the miraculous conception, which Josephus, in the history of Paulina, meant, for the honour of Jesus, to expose."

the mistake of the Romans as to the real denomination of the followers of Christ. This dæmoniackal nature of our Lord is supposed to have been adopted by the Egyptian and Jewish converts at Rome, blended with other Gnostic errors, and transported by them, on their expulsion by Tiberius, to Greece and Egypt. Among these banished converts were the authors of the two spurious Gospels alluded to, and they being acquainted with, and possibly concerned in, the incident related of Paulina, worked that up into the tale of the miraculous birth, and thence it was copied and interpolated into the canonical Gospels of St. Matthew and St. Luke. Such is the most presumptuous and absurd system of this author, as concisely as we could state it. It is drawn out by him into distinct propositions (too many, and too long, to be transcribed here) and each proposition discussed at length. Great endeavours are made, especially in the second volume, to prove that our Saviour and his Apostles had constantly the errors of the Gnostics in view in all their discourses and parables, and that, in direct opposition to *their* dæmonizing principles, they never omitted strongly to inculcate the mere humanity of Christ. On this subject, we can only say, that we think *the contrary* could scarcely be made more evident than by the forced interpretations, and strange allegories, to which Mr. Jones is obliged to have recourse to maintain his most extravagant positions.

In the course of the work, the author is led by his subject to touch upon many points, upon which the learned of the different parties prevailing among us have long been at issue. It would be impossible for us to do more than to give the heads of these arguments, with perhaps a few observations here and there, where any thing has particularly struck us. The author, more than once, leads us to the subject of the Greek articles, trying the deity of our Saviour again (according to the remark of Bishop Pearson) by $\delta, \eta, \tau\omega$ *. He claims to be the first among critics (vol. ii. 35) who has been able to point out the proper force of the article, as used by the sacred writers before the word *Ανθρώπου*, which he thinks is done “to mark an opposition between God and man,” so that $\delta \text{ υἱὸς τοῦ } \text{Ανθρώπου}$ implies that our Saviour “had the nature and constitution of a man.” But by whom is this denied? And might not as much

* The admirable use made by Mr. Granville Sharp of the Greek definitive article, to augment considerably the number of passages which positively assert our Saviour's Godhead, ought not to be forgotten. See Brit. Crit. vol. xv. p. 79. No attempt has been made to refute his positions. None, at least, that we have met with.

be said to prove his divinity from the article of faith proposed to us by St. John, and pressed upon us by the author himself in another place, ταῦτα δὲ γέγραπται, ἵνα πείσῃσιντε, ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ*. In illustration of his new criticism, the author has by accident adduced a passage to show the use of the article, Mark vii. 7, where there happens to be no article in the original; neither in the correspondent passage in St. Matthew's Gospel, ch. xv. 9.

The true æra of our Saviour's birth is another subject of argument (vol. i. 365) and the variations in the genealogies of Matthew and Luke (vol. i. 394). These are clearly introduced for the sole purpose of throwing difficulties in the way of the orthodox believer; no method of reconciling St. Luke and Josephus in the one case, or the two Evangelists in the other, being so much as hinted at, though so many have been proposed by the learned. Instead of this, the former is exaggerated, and the other made a mockery of, by a long quotation from the Age of Reason, which, though it is produced as the argument of an Infidel, is too indecent, we think, to be revived on any occasion.

Our Saviour's appellation of Jesus of Nazareth engages much of Mr. Jones's attention. In this discussion an unwarrantable liberty is taken, as we think, of pronouncing all the suggestions thrown out by the multitudes, of his being "of Nazareth," and "the Son of the Carpenter," to be unequivocal and decisive proofs of his not being born at Bethlehem, and of his being the real, not the reputed, Son of Joseph.

The author asserts, that the original Gospel of St. Matthew must have been written in Hebrew, and that the Gospel received by the Ebionites therefore, *without the genealogy*, was the true one. He enters into the question concerning the identity of the Ebionites and Nazarenes, which he does not scruple to say "Dr. Priestley has clearly proved." Upon the different uses

* We cannot clearly understand the sense in which Mr. J. as an Unitarian, would press upon us these evangelical articles of Faith, vol. ii. p. 452. He acknowledges (a circumstance not common with his party) that the exclamation of Thomas, on handling our Lord's body, was "expressive of the *superior or divine nature*, which, at the moment, he supposed him to *possess*;" but, says he, this was a bending towards Gnosticism in Thomas; he thought Jesus inhabited by a dæmon! To correct this error, the Evangelist John subjoins the true articles of Faith, required of a Christian, showing, says Mr. J. "that Jesus was not a supernatural being, a dæmon, æon, or God, but the Son of God"—and yet Mr. Jones is constantly insisting upon it, that Jesus must have been *mere man*, because he was the *Son of Man*, the ὁ υἱὸς τοῦ Ανθρώπου.

and applications of the term *Ables*, Mr. Jones has also treated rather at large. He admits that, in Acts xx. 32, "the *personification* of the *Ables* is bold and striking; *animation* and *activity* being ascribed to it, as well as to God himself." Vol. ii. 165. We cannot help thinking that, in many other parts of this discussion, Mr. J. would be thought to argue (certainly against his own intentions) much more on the Trinitarian than on the Unitarian side of the question.

We would here willingly take our leave of Mr. Jones, having, as briefly as we could, given a general account of the contents of the volume before us; but, since he stands in the situation of an instructor of youth, and as some very strong instances have occurred to us, of his power of misleading his pupils, either through want of care, or some unfortunate prejudice, we shall consider it as a duty we owe the public to point them out. When we have reason to object to the things taught, surely it may be allowed us to be particular as to the accuracy and impartiality of the teacher. We shall select only such instances as we think most conspicuous, and they shall be such as a school-boy may judge of, though perhaps it would be too much to expect that a school-boy should detect them.

We shall, in arranging these *errata*, have a view to the author's express professions as to the merit of his exertions in the cause of truth. It will therefore be remembered that Mr. Jones lays claim, in his Preface, to the praise of "industry," positively and confidently; and to the negative praise, if we may so call it, of never having either "forced the scriptures, or indulged a freedom not tempered with deliberation."

Shall we then (may we be permitted to ask) be bound to give the praise of industry, in theological and philological researches, to the author of the following remark on the title *Πρωτότοκος*, bestowed on our Saviour by St. Matthew? "Jesus is styled the FIRST-BORN of Mary, who MUST therefore have had children born AFTER him. The ONLY child of a mother has never yet been called her FIRST-BORN." Vol. i. p. 340. Is no man to question Mr. Jones's industry, when he could advance such a proposition, either as a new discovery, or an indisputable point? Had he no means of learning that St. Jerom (Omnium Theologorum, doctissimus, facundissimus et princeps, as Erasmus styles him) had determined that "Primogenitus est non tantum post quem et alii, sed ante quem nullus?" Or, if a higher authority is wanting, "Definivit sermo Dei quid sit primogenitum. Omne quod aperit vulvam*?"

* Hieron. adv. Helvid,

Could he find no reference (at least) in his study to St. Basil? who also asserts ὁ πρῶτος διακόνων μῆτερον πρεσβύτερος ὀνομάζεται. *Homil. de Nativ. Dom.* But indeed Mr. Jones is not so negligent a reader. If he is a careless theologian, he is a correct philologist. On another occasion (vol. i. 404) he is able to inform us, that "the term πρῶτος is not always used in an arithmetical sense, to denote priority of *number*, as when it is opposed to *second, third, &c.* but often to signify pre-eminence in point of rank or dignity." At p. 133. vol. ii. on still another occasion, Mr. Jones observes, "Had he employed πρῶτος instead of ἀρχὴ, his meaning would then have been ambiguous; as the *former* is often applied to signify superiority in rank, as well as priority in respect of time." Perhaps indeed we went too far in judging Mr. Jones to be more incompetent as a theologian than as a philologist, to distinguish the force of the word πρῶτος; for, at p. 174. vol. ii. he observes that the Apostles style our Lord the *first-born* from the dead, as being the *only one*, who as yet enjoys that life, &c. but this last instance indeed is not so decisive: we are persuaded, however, that, with a little more circumspection, Mr. Jones would not have let such a passage pass, as that on which we have been commenting.

Is Mr. Jones's industry in theological researches to be commended for the following objections to the appearance of the star, Matt. ii. 2, 9?

"I shall here only express my regret and astonishment, that a fiction, which the plainest observations demonstrate to be *an impudent and absurd falsehood*, should have been incorporated with the pure and simple religion of Jesus, and thereby expose it to the contempt and derision of thinking men. A star, which philosophy teaches to be incomparably greater than our world, and to be immensely more distant than the sun, came, and stood above the top of the house where Jesus was born! Whilst a fiction, wild and barefaced as this, is made by fraud and ignorance the foundation of Christianity, can we wonder at the prevalence of infidelity?"

Are we to suppose Mr. J. so little read in theology as not to know that some of the ablest commentators have concluded this vision to have been, not one of those remote bodies of the heavenly region to which he alludes, but a luminous meteor floating in the lower atmosphere? We say some of the ablest commentators, because Mr. Wakefield (whom Mr. J. professes to follow, not implicitly, or always, but for the most part) admits this interpretation, if we are not greatly mistaken. Nor can such commentators, be they who they may, incur any suspicion in this instance of putting any force on the language of scripture, since Homer himself is allowed by very able critics to have used the word ἄστηρ in no higher sense. (Il. iv.)

Does

Does Mr. Jones only "indulge a freedom tempered with due deliberation," when, in order to get rid of the prophecy of Isaiah relating to the miraculous conception, he dwells upon the ambiguity of the Latin word *virgo*, and insists upon it that "the Jews," (generally put, and without any qualification) "always maintained that the correspondent Hebrew word signified in this place not a virgin, but a young woman," whereas no fact is better established, nor capable of immediate proof, than that the word was rendered *παρθένος* by the LXX *Jews* 300 years before Christ, and *νεάνις*, on the contrary, only by Aquila, Symmachus, and Theodotion, three apostates from Christianity? Was it with due deliberation that Mr. Jones, after this omission, betrayed his own cause so much, as to insist upon it in terms of unbecoming severity against the believers in this miracle (vol. ii. 87) that had St. Paul any idea of the miraculous conception when he wrote to the Galatians, had he ever meant to infer that Jesus was conceived "without the instrumentality of a man," instead of *γεννώμενον ἐκ γυναικὸς*, Gal. iv. 4, he *must* have put *γεννώμενον ἐκ παρθενῆς*?

Does not Mr. Jones put *some* force upon scripture when he insists upon it, that not only the Magi must have been to the westward of Jerusalem when they saw the star *ἐν τῇ ἀνατολῇ*, but that in fact this points directly to *Rome* as the source of this incident, which he had before asserted to be a fabrication of the priests of Isis in that metropolis?

Does Mr. Jones put no force upon Scripture when he insists upon it, that the commencement of St. Mark's Gospel is a decisive and explicit contradiction to the *fabricated tale* of the miraculous birth? Did it never strike Mr. J. that in this place *ἀρχὴ τῆς εὐαγγελίας* must rather refer to the predication of the Gospel, than to the mere annunciation of Christ's advent; rather to the *κηρύγμα* and ministry of the Baptist, the *βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν*, than to the first "good news" of the Messiah? For it is upon this Mr. J. depends for the support of his hypothesis. If John the Baptist brought the first "*good tidings*," the story of the Magi must be false. We should scarcely have expected such a play upon words in so grave an argument. Did the commission given to the disciples recorded by the same Evangelist, "*κηρύσσειν τὸ εὐαγγέλιον πάσῃ τῇ κτίσει*," chap. xvi. 15, extend only to the mere annunciation of the "good news" of our Saviour's being on the earth? Perhaps Mr. Jones was led to indulge in this remark, by way of disputing the title assumed by the apocryphal writer of the Prot-evangelion attributed to St. James, in which the miraculous conception is chiefly insisted upon; but as far as this title refers to the first "good tidings" of the Messiah, there have been very

very learned critics, of whom, to mention the first that occurs, the celebrated Glassius (we remember) is one, who has carried back the true *Prot-evangelion* to the promise made to Eve, in a treatise expressly so entitled.

We apprehend Mr. Jones is not to be commended, either for his industry or deliberation, in putting the construction he does upon ἡ αὐτῆς πληρωθῆναι, vol. i, 336. The deceivers, he says, were aware that the reader might put the question, what end is answered by this strange event? In order to obviate it, they quote from Isaiah a prediction, which, as is well-known, refers to Hezekiah; and that they might meet the question in its full extent, they plunge themselves into an abyss of absurdity. "All this," say they, "was done, that it might be fulfilled." And to the same purpose speaks St. Mark in regard to the ἀρχὴ τοῦ εὐαγγελίου, which Mr. J. so much insists upon. But laying aside the exaggerated assertion, "that the prediction of Isaiah is well known to refer to Hezekiah;" and the difficulty the LXX interpreters have thrown in the way of that interpretation, by rendering the Hebrew מלך by the Greek βασιλεύς, we do not see how Mr. Jones's remarks would serve to set aside the fact. To admit the utmost that he requires, that it is only "what the most intelligent advocates of *this wild tale* are brought to confess, a mere accommodation of the prophecy," it is in the very spirit of all other comparisons made by the sacred writers, between the ancient prophecies and the events by which they were fulfilled. It is not so bungling a contrivance therefore, at all events, as Mr. J. would insinuate. Mr. Wakefield, to whom we think Mr. J. particularly alludes, as one of "the most intelligent advocates of *this wild tale*," gives a rendering of ἡ αὐτῆς πληρωθῆναι, which would still better have suited the impostors (if such they were) than even the interpretation of which Mr. J. would make so much. Mr. W. translates it, "so that it was fulfilled." which, whatever becomes of the prophecy, establishes the fact. We have still before us three passages to notice, which, considering the learning displayed in this work, we are not at liberty to refer to any want of talents in Mr. Jones, to have interpreted the Greek more correctly. We cannot however help looking upon them as oversights, scarcely pardonable in a work of this nature. At pp. 490, 491, vol. i, after citing a passage from Epiphanius, relative to the Nazarene Christians in Egypt, he observes that,

"in this passage, two things are worthy of notice: 1. The Nazarene Christians in Egypt *knew* that Jesus was not only *educated* at Nazareth, but *born* at that place. They therefore *rejected* the story, which represents him as having received his birth at Bethlehem.

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2. Because our Lord was *born* and educated at Nazareth, they assumed the names of Nazarenes. They therefore distinguished themselves by this appellation, in opposition to those that referred his *nativity* to the town of *Bethlehem*; that is, they intended, by the very name which they adopted, as the followers of Jesus, to discourage the story of his miraculous birth."

We should probably have taken the pains to turn to this testimony of Epiphanius, against our Saviour's being born at Bethlehem, had not Mr. Jones himself candidly given us Epiphanius's own words in a note. They are as follow: *Γινώσκεις δὲ αὐτὸν, Ναζαρέτ ἐν γαστρὶ ἐγκυμονηθέντα, καὶ ἐν οἴκῳ Ἰωσήφ ἀνατραφέντα, καὶ διὰ τοῦτο ἐν τῷ εὐαγγελίῳ Ἰησοῦν τὸν Ναζωραῖον καλεῖσθαι—τοῦτο τὸ ὄνομα ἐπιτιθεάσιν αὐτοῖς.* Now here we certainly have the education of our Lord at Nazareth in terms; but we must beg to demur about the birth. We should apprehend, *ἐν γαστρὶ ἐγκυμονηθέντα* only expressed that he was conceived at Nazareth; and though it is not common to record the place of such an event in the history of ordinary persons, yet, if we turn to St. Luke's narrative of our Lord's birth, we shall find it preceded by an account of his being conceived at Nazareth; see ch. i, 26, 27, ch. ii, 4, according with the words (rightly rendered) of Epiphanius. But, says Mr. Jones, this account of Luke's is an interpolation. Turn then to Mr. Jones himself; on the very page opposite to the conclusions he has drawn above, he himself thus translates the words of Epiphanius: "and as they knew he was *conceived* at Nazareth, and brought up in the house of Joseph." This, therefore, was such an oversight as Mr. Jones ought to thank us for pointing out, and to correct in consequence.

The next passage that occurs is in vol. i, 96—99, in which we have much the same fault to find with Mr. Jones's *management* of a citation from Photius. Photius's words are these, (speaking of the author of the book, *περὶ τῆς τοῦ παντὸς αἰτίας*, referred by some (and Mr. Jones among the rest, who draws in Photius whether he will or no) to Josephus. "Διεξείσι καὶ περὶ τῆς κοσμογονίας κεφαλαιωδῶς· περὶ μὲν τοῦ χριστοῦ, τοῦ ἀληθινῆ Θεῶ ἡμῶν, ὡς ἔγγραφα θεολογεῖ, κληῖσιν τε αὐτὴν ἀναφθεγομένης, καὶ τὴν ἐκ πατρὸς ἀφραδὸν γένεσιν ἀμεμπτῶς ἀναγράφων." Mr. Jones's translation is,

"Of the creation of the world he gives but a summary account; but concerning Christ, who is truly our God, he speaks in terms very conformable to our theology: he gives him that very name, and unexceptionably describes his incomprehensible descent from the Father."

Without quarrelling with this translation, nor even objecting, as we might do, to the evasive rendering of *ἀφραδὸν γένεσιν*, we should scarcely have thought Mr. J. after this, could have asserted, that the errors of this unknown author consisted in not believing

believing the miraculous birth. We should have thought the expression, *ὡς ἐγγίσι θεολογεῖ*, had rather referred to points not mentioned*, than to those so conspicuously brought forward. Nevertheless, Mr. J. tells us,

“ that it appears from the words of Photius, that the author, who ever he may have been, was some Jewish convert, who did not believe the divinity or the supernatural birth of Jesus. Concerning Christ, who is truly God, he theologises very near us—that is, very near those of the *orthodox* faith. The writer then was not *quite orthodox*.” P. 99.

What, not when he “ *unexceptionably* described the ἀφραδὸν εἶνεσιν ἐκ Πατρὸς”? We should rather think otherwise; that, upon this particular point, he wrote ἀμεμπῶς, *orthodoxly*.

We have only now to rescue the Trinitarians from a heavy charge thrown out against them, in consequence of a passage the author has occasion to cite from Macarius. The latter, going perhaps a little too far in his interpretation of the disputed passage of Josephus, writes thus: μαρτυρεῖ (Ἰωσήπος) τὸν Χριστὸν, τὸν ἀληθινὸν Θεὸν γεγενῆσθαι, ἐνανθρωπησάμην τε, καὶ σταυρωθῆναι, καὶ τριτῇ ἡμέρᾳ ἐγερθῆναι.” Upon which, Mr. J. has the following remark:

“ So industrious, indeed, have the advocates of the Trinity ever been in its defence, that they have found proof for the divinity in the sufferings of Christ, and inferred the perfections of God from the infirmities of human nature.”

It is plain here is a total oversight of one word in the Greek of Macarius; ἐνανθρωπησάμην, would, we think, settle the whole point; as it in a great degree includes the miraculous conception and birth. Mr. J. perhaps was not aware of its true force; he was God before the assumption of the manhood, in which manhood he suffered.

We now take our leave of Mr. Jones. We shall be happy if these animadversions induce him to be more circumspect in his future publications. He has not misled *us*, and we wish him not to mislead others. But perhaps all, especially young persons, may not peruse his writings with the same necessary reserve as we have done. We cannot however conclude, without lamenting this strange perversion of a mind, appa-

* It should be observed that, in Mr. J.'s translation, he puts a full period after “ Theology;” where, according to the Greek, he should only put a comma: and instead of beginning another sentence, it should connect thus, “ giving him that very name, &c.”

rently-formed for better things ; the presumption, that takes a crude and hasty imagination for discovery ; and the audacity (too well suited to the complexion of the times) which stigmatizes with imposture, that which has been proved authentic to the satisfaction of the wisest men ; and withholds not the grossest epithets from passages and texts, which all the Christian world regards with reverence. The audacity of these assertions and expressions will stagger some, but their indecency will revolt many more ; and the same remaining to the author, will be that of having dared to write and print, what few would have admitted for a moment, even in thought.

ART. IX. *The Asiatic Annual Register ; or, a View of the History of Hindustan, and of the Politics, Commerce, and Literature, of Asia, for the Years 1799 and 1800.* 8vo. 12s. each. Debrett.

SO anxious and general an interest is now taken in the affairs of that vast company, unequalled before, for importance, in the annals of the commercial world, under whose direction our eastern possessions are partly placed, that an annual abstract of their own proceedings at home, and that of their governors and courts abroad, has become a matter of equal moment and request, among all classes of men attached to the welfare and prosperity of their country. Of the *imperium in imperio*, possessed by that company, the maxims of government and commercial regulations, perpetually varying, as they must, according to the extent of territory, and the new channels which trade is constantly exploring in that distant quarter, require to be regularly and publicly detailed in a work, professedly conducted on the plan of the present ; principally relating to mercantile concerns, but not wholly neglectful of more elevated considerations, the history, politics, and literature of that Asia, with which Britain has now become so intimately connected. In a collection so useful as this, circumstances not sufficiently important for the notice of the general historian, official documents, and temporary effusions of polite literature, that might otherwise be wholly lost in the whirl of events, and in the gulf of time, are properly deposited, and can at any time be easily referred to by the man of business, and those occupied in the lighter studies, which are calculated to employ the leisure of the luxurious Asiatic. The truth of the preceding observations is fully demonstrated, by the ample catalogue of
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very respectable subscribers who have stood forth as the decided patrons of the present undertaking, and to many of whom it is doubtless indebted for something more than mere pecuniary assistance.

The first volume very properly commences with such a general view of the ANCIENT HISTORY OF INDIA, and the unalterable customs, character, and religion of the Indians, as may be introductory to the varied details in the subsequent pages relative to their provincial history in modern times; at least to what regards the internal affairs of those vast provinces of the empire, now subject to the controul of the English. It is, in our opinion, a tolerably just, though necessarily very concise, abridgment of a most extensive subject, and will fully answer the purpose intended. This is followed by the CHRONICLE of events of national importance, or peculiar private interest, that have more immediate relation to India. The third division of the volume consists of STATE-PAPERS, comprehending treaties with the native princes, public memorials, and correspondence between the different settlements in India, and the Board of Controul and Directors, as well as minutes of public debates in Parliament, and at the East-India House. The fourth and following heads are devoted to literary details in biography; voyages and travels, that illustrate the history of India, and Indian navigation; poetic effusions, principally consisting of translations from Persic and Arabic writers; and, finally, of reviews of annual publications that have an aspect towards India, and Asiatic events.

In this wide *field* of various production, it cannot be supposed but that some weeds have mingled with many flowers of much beauty and fragrance. But we have at present neither leisure to select the beautiful, nor expose the noxious. It is an infant work, and, as it approaches maturer years, will probably improve in excellence and vigour, especially if the editors adhere in their miscellaneous literary division, as closely as possible, to *original* subjects (for some here are not *original*) and those that peculiarly relate to ASIA. Devoted as we are to the interests of science, and the cause of religion and morals, our attention has been principally engaged by the noble plan, exhibited in p. 104 of the second volume, adopted by Marquis Wellesley, for the glorious purpose of extending the knowledge of Indian literature, history, and jurisprudence, widely throughout our eastern settlements, and particularly in Bengal, the parent settlement; in founding at Calcutta, upon a bold, liberal, and comprehensive plan, a college, of which the following are the outlines. After enumerating, in the *first* resolution, the recent and vast acquisition of territory and revenue to the
India

India Company, by the conquest of the Mysore kingdom; and after pointing out the absolute necessity of our young, and sometimes beardless statesmen, settled in the various districts of interior India, as judges and residents, becoming more intimately acquainted than they have hitherto been with Mohammedan, Hindu, and English jurisprudence, and the native languages, spoken in all their variety of dialect, on that great continent, this laudable document enacts :

“ II. A College is hereby founded at Fort William in Bengal, for the better instruction of the junior civil servants of the Company, in such branches of literature, science, and knowledge, as may be deemed necessary to qualify them for the discharge of the duties of the different offices constituted for the administration of the government of the British possessions in the East Indies.

“ III. A suitable building shall be erected for the College, containing apartments for the superior officers, for the students, for a library, and for such other purposes as may be found necessary.

“ IV. The Governor-General shall be the Patron and Visitor of the College.

“ V. The Members of the Supreme Council, and the Judges of the Sudder Dewanny Adawlut, and of the Nizam Adawlut, shall be the Governors of the College.

“ VI. The Governor-General in Council shall be Trustee for the management of the Funds of the College; and shall regularly submit his proceedings, in that capacity, to the Hon. the Court of Directors.

“ VII. The Comptrolling Committee of Treasury shall be Treasurers of the College.

“ VIII. The Accountant-General, and the Civil Auditor, shall be respectively Accountant, and Auditor of Accounts, of the College.

“ IX. The Advocate-General, and the Hon. Company's standing Council, shall be the Law Officers of the College.

“ X. The immediate government of the College shall be vested in a Provost and Vice-Provost, and such other officers as the Patron and Visitor shall think proper to appoint, with such salaries as he shall deem expedient. The Provost, Vice-Provost, and all other Officers of the College, shall be removable at the discretion of the Patron and Visitor.

“ XI. The Provost shall always be a clergyman of the Church of England, as established by law.

“ XII. Every proceeding and act of the Patron and Visitor shall be submitted to the Hon. the Court of Directors, and shall be subjected to their pleasure.

“ XIII. The primary duties of the Provost shall be to receive the junior civil servants on their first arrival at Fort William; to superintend and regulate their general morals and conduct; to assist them with his advice and admonition; and to instruct and confirm them in the principles of the Christian religion, according to the doctrine, discipline, and rites of the Church of England, as established by law.

“ XIV. The Patron and Visitor shall establish such Professorships with such endowments as shall be thought proper.

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“ XV. Pro-

“ XV. Professorships shall be established as soon as may be practicable, and regular Courses of Lectures commenced in the following branches of literature, science, and knowledge :

Arabic,	} Languages.
Persian,	
Sanscrœet,	
Hindustanee,	
Bengal,	
Telinga,	
Mahratta,	
Tamula,	
Canara,	
Mahommedan Law.	

Hindu Law.

Ethics, Civil Jurisprudence, and the Law of Nations.

English Law.

The Regulations and Law enacted by the Governor-General in Council, or by the Governors in Council at Fort St. George and Bombay respectively, for the Civil Government of the British territories in India.

Political Economy, and particularly the Commercial Institutions and Interests of the East-India Company.

Geography and Mathematics.

Modern Languages of Europe.

Greek, Latin, and English Classics.

General History, ancient and modern.

The History and Antiquities of Hindûstan and the Deccan.

Natural History.

Botany, Chemistry, and Astronomy.

“ XVI. The Patron and Visitor may authorize the same Professor to read lectures in more than one of the enumerated branches of study, and may at any time unite or separate any of the said professorships, or may found additional professorships in such other branches of study as may appear necessary.

“ XVII. The Provost and Vice-Provost, after having remained in the government of the College for the complete period of seven years, and any Professor, after having read lectures in the College for the complete period of seven years, or of twenty-eight terms, and after having respectively received, under the hand and seal of the Patron and Visitor, a testimonial of good conduct during that period of time, shall be entitled to an annual pension for life, to be paid either in Europe or in India, according to the option of the party. The pension shall in no case be less than one third of the annual salary received by such Provost or Vice-Provost respectively during his continuance in the government of the College, or by any such Professor during the period of his regular lectures. The pension may in any case be increased at the discretion of the Patron or the Visitor.

“ XVIII. All the civil servants of the Company who may be hereafter appointed on the establishment of the Presidency of Bengal, shall be attached to the College for the first three years after their arrival in Bengal; and during that period of time the prescribed studies in the College shall constitute their sole public duty.

“ XIX. All the civil servants now on the establishment of the Presidency of Bengal, whose residence in Bengal shall not have exceeded the term of three years, shall be immediately attached to the College for the term of three years from the date of this regulation.

“ XX. Any of the junior civil servants of the Company in India, whether belonging to the establishment of this Presidency, or to that of Fort St. George, or of Bombay, may be admitted to the benefits of the institution, by order of the Governor-General in Council, for such term, and under such regulations, as may be deemed advisable.

“ XXI. Any of the junior military servants of the Company in India, whether belonging to the establishment of this Presidency, or to that of Fort St. George or of Bombay, may be admitted to the benefits of the institution, by order of the Governor-General in Council, for such term, and under such regulations, as may be deemed advisable.

“ XXII. In the College at Fort William, four terms shall be observed in each year; the duration of each term shall be two months. Four vacations shall also be established in each year; the duration of each vacation shall be one month.

“ XXIII. Two public examinations shall be holden annually, and prizes and honorary rewards shall be publicly distributed by the Provost, in the presence of the Patron and Governors, to such students as shall appear to merit them.

“ XXIV. Degrees shall be established, and shall be rendered requisite qualifications for certain offices in the civil governments of Bengal, Fort St. George, and Bombay; and promotion in the civil service shall be the necessary result of merit publicly approved, according to the discipline and institutions of the College.

“ XXV. Statutes shall be framed by the Provost of the College, under the superintendence of the Governors of the College, respecting the internal regulation, discipline and government of the College; but no statute shall be enforced until it shall have been sanctioned by the Patron and Visitor. The statutes so sanctioned shall be printed according to a form to be prescribed by the Patron and Visitor.

“ XXVI. The Patron and Visitor shall be empowered, at all times, of his sole and exclusive authority, to amend or abrogate any existing statute, or to enact any new statute for the regulation, discipline, and government of the College.

“ XXVII. A regular statement of all salaries, appointments, or removals of the officers of the College, shall be submitted by the Patron and Visitor of the College, at the expiration of each term, to the Governor-General in Council, and by the Governor-General in Council to the Hon. the Court of Directors; printed copies of all statutes enacted by the Patron and Visitor, shall also be submitted to the Governor-General in Council, and to the Hon. the Court of Directors, at the same period of time, and in the same manner.” P. 106.

To an institution so honourable to the founder, and to the British nation; an institution that promises blessings so considerable, not only to the present, but to distant generations, and not only to Asia, but to all the nations of the civilized world, we decidedly and heartily wish the merited suc-

cess. We have indeed heard, that from the vast expences that must infallibly attend such an establishment, objections have been started; but they will perhaps eventually be over-ruled, by the spirit and praise-worthy ambition of the great body of gentlemen connected with India, whose interest in that region cannot be more truly promoted, nor placed on a firmer basis, than by carrying to maturity so politic, so liberal, and so magnificent a project.

ART. X. *A Letter to Dr. Percival on the Prevention of Infectious Fever, and an Address to the College of Physicians at Philadelphia, on the Prevention of the American Pestilence.*
By John Haygarth, M. D. F. R. S. 8vo. 188 pp. 5s.
Cadell and Davies. 1801.

DR. HAYGARTH has been employed many years in an inquiry into the nature of the contagious or infectious matter of fever; also, under what circumstances, and to what distance, fever becomes infectious or communicable. From such observations as he was enabled to make, he was early impressed with an idea, that the matter of fever is capable of being diffused, and intimately mixed, or, as he thinks; dissolved, in the atmosphere; and, when so diffused, is rendered totally innoxious, and incapable of producing its specific effects on the human constitution. Hence he inferred, that infectious fever can be only communicable from one subject or person to another, at some certain and defined distances; consequently, that it must be practicable, and even easy, to devise regulations, by following which, the propagation of any infectious fever, through a whole town or district, may be prevented, and the fever confined to the place where it originated, or to such houses as should be prepared for the reception of infected persons. The distance at which the variolous miasmata are infectious, in mild cases, and in the open air, was ascertained by the author not to exceed half a yard; that is, supposing a person, capable of receiving the infection of the small-pox, was to meet and converse with a patient under a mild species of the disease, if he kept at any distance, exceeding half a yard, from the patient, he would not be infected. But where a number of small-pox patients are collected together, in a small room, or in a room not well aired and ventilated, the whole of the air in the room will become infected, and any person, who had not previously had the small-pox, going into a room so circumstanced, might take the infection, though

though he should not approach within half a yard from the bodies of any of the diseased persons.

In the year 1784, the author published the result of his observations on this subject, accompanied with a code of regulations; by attending to which, the dissemination of the small-pox might be prevented: and, in the year 1793, having further digested and improved his regulations, he published a Sketch of a Plan to exterminate the casual Small-pox. Pursuing a similar train of observations on the typhous, jail or hospital fever, the author finds it to be less infectious than the small-pox; and scarcely communicable but by actual contact with patients affected with the disease, or by leaning over them, and so receiving their breath or effluvia, except where a number of such patients are confined together, in which case the whole air of the room will be contaminated, as in the small-pox. The author finds that the infection of typhous fever lies longer dormant, or in a latent state, in the constitution, after being received, than the infection of the small-pox, which usually manifests itself within the space of twenty-one days; but the infection of typhous has been known to remain inactive for forty or more days. He next enquires into our susceptibility to receive infectious fever, and finds that not more than one person in twenty-three, or, as he thinks, in thirty-three, escapes, who has been fully exposed to the contagion. We shall conclude our account of this ingenious and useful work by inserting part of a letter, written by the author to Dr. Waterhouse, of Cambridge-town, New England, as containing a brief history of the advantages that have accrued, particularly to Chester and Manchester, from adopting his regulations.

“I have discovered,” he says, “that mankind may be preserved from the contagion which produces typhous fever. I find, 1st, that this poison infects 22 out of 23 persons exposed to it for nights and days in a close, dirty, small room; 2d, that, in a clean, airy, and spacious chamber, few or none are infected. These facts prove incontestably to what a narrow sphere the typhous contagion is limited; and, 3d, that the poison remains generally from ten days to six weeks, or longer, from the time of exposure till the commencement of the fever, in a *latent* state. Upon these principles I proposed to receive all the poor citizens of Chester, ill of infectious fevers, into separate wards of that Infirmary. The proposal was approved, and has been executed for fifteen years. During this period, the “Rules of Prevention,” which follow, have effectually answered their intention, so that not a single patient in other parts of the house was ever *suspected* to be infected with the fever.” App. p. 108.

“I. Fresh water and coals are to be brought up to the Fever Wards every morning; and other necessities on ringing a bell.

“II. No fever patients, nor their nurses, are suffered to go into other parts of the house. No other patient is allowed to visit the
Fever

Fever Wards; nor any stranger, unless accompanied by the apothecary or his assistant.

“ III. Every patient, on admission, is to change his infectious for clean linen; the face and hands are to be washed clean with warm water, and the lower extremities fomented.

“ IV. All discharges from the patients are to be taken out of the ward as soon as possible.

“ V. The floors of the wards are to be washed very clean twice a week, and near the beds every day.

“ VI. All foul linen is to be immediately thrown into cold water, and carefully washed twice out of clean water, in the adjoining room.

“ VII. Blankets, and other bed and body clothes, are to be exposed to the open and fresh air for some hours, before they are used by another patient.

“ VIII. All the bed clothes of the Fever Wards are to be marked *Fever Ward*, and all the knives, forks, pots, cups, and other utensils, are to be of a peculiar colour, lest they be inadvertently taken among other patients.

“ IX. Several windows in the Fever Wards are to be kept constantly open in the day, except the weather be very cold or wet; and some of them should not be shut in the night, if the patients be numerous, and the weather moderate.

“ X. No patient can be suffered to wear, nor any acquaintance to take away, any linen unwashed, nor other clothes, till they have been long exposed to the fresh air.” P. 105.

In the meanwhile, the apartments or houses, from which the patients had been removed, were cleansed, scraped, white-washed, and well ventilated, that the fomites of the disease might be entirely eradicated.

Of the efficacy of these regulations, the author speaks with perfect confidence.

“ Among the middle and higher ranks of society in Chester and its neighbourhood,” he says, “ during a period of 31 years, I scarcely recollect a single instance of the typhous fever being communicated to a second person, not even during the epidemics of 1783 and 1786, which excited a general alarm in that city. Fresh air and cleanliness were the only means I employed to prevent infection.” P. 38.

We insert the following, as containing matter of general concern, but particularly deserving the attention of persons superintending large schools.

“ In April, 1779, Master Plumbe, the son of a gentleman of fortune near Liverpool, was attacked in a dangerous degree with a scarlet fever and sore throat, in the house of his school-master, the Rev. Mr. Vanbrugh, at Chester. There were at this time thirty-seven young gentlemen, boarders in the family, most of whom, it is highly probable, were disposed to receive this dangerous contagion. My patient's chamber was situated in the middle of the house, at the landing of the first pair of stairs: all the scholars went close past his door several times

times a day. At this season, Winchester and several other large schools in England, sent home and dispersed their scholars, on account of this distemper, which had alarmingly spread among them. Whether this measure, with all its inconveniences, was not advisable, became a serious question. The numerous facts which I had then collected to prove that the variolous infection, though probably the most virulent we are acquainted with in this climate, exerted its baneful influence but to a small distance only from the poison, encouraged me to hope that the contagion of a scarlet fever was incapable of producing more extensive mischief. The *Rules of Prevention* were placed on the door of the patient's chamber, and rigid attention to their faithful observance was required. The event fully justified my hopes. Though all the thirty-seven scholars remained in the same house and family during the whole disease, yet not one of them was infected.

"I do not recollect any observations recorded by authors to determine what proportion of mankind are liable to the attack of the scarlet fever. In October, 1778, out of forty young ladies at a boarding-school in Chester, all but four had the distemper, twelve very severely, and two most dangerously. This comparative statement of facts shews, beyond all reasonable doubt, to what a little distance from the poison the infectious miasms extend, and that the *Rules of Prevention* are, in this respect, fully adequate to the purpose." P. 80.

We will now return to the author's letter to Dr. Waterhouse.

"A fatal and infectious fever," he says, "had long prevailed at Manchester and its neighbourhood. In 1796, the Chester plan of taking poor people ill of infectious fevers out of their own houses, and receiving them into separate wards adjoining to the Infirmary, was adopted. The success of this measure has been most wonderful; the number of fever patients, in a certain district of the town, for two years and eight months, which preceded this establishment, was one thousand two hundred and fifty-six; something more than the average of four hundred a year. The fevers in the same district, from July, 1796 (a period commencing two months after the establishment of the *House of Recovery*) to July, 1797 (being twelve months) were only twenty-six; of these, in the last four months (from March to July, 1797) there was only one fever patient. In the year 1796, there was a decrease of near four hundred in the bills of mortality at Manchester, comparing the two years which preceded and succeeded this institution. The charge of the overseers for coffins was diminished nearly one third in the latter period.

"I cannot entertain a single doubt that exactly the same measures would speedily and effectually exterminate the pestilence which has so dreadfully afflicted America: as far as we may trust to the analogy of the variolous and typhous contagions. But *you ought not to depend upon analogy*, when you have such an opportunity as the late melancholy progress of this mortal distemper must have presented, to obtain the actual observation of facts. By means of your medical pupils dispersed in various parts of America, you may collect the most interesting intelligence, in like manner as was accomplished by the late celebrated

brated Dr. Alexander Monro, in Scotland, relative to inoculation of the small-pox. You are so intimately acquainted with the mode of investigating the nature of the variolous contagion, successfully employed in the "Inquiry and sketch," that you will immediately discern the importance of the following questions, which I request the favour of you to disseminate through America; and to solicit explicit answers to each of them.

"1st. *What proportion of persons fully exposed to the pestilence are infected? Cases to determine this question ought to be circumstantially related. Do mothers, wives, nurses, sisters, or daughters, who have most intimately attended their relations, sometimes, and how often, escape infection?*

"2d. *To what distance from the poison is air rendered infectious? Upon this point will obviously depend the practicability of preventing and exterminating the distemper. Collect all the well-authenticated facts in your power, where one or a few in a family were attacked, and the remainder preserved. What numbers walk through the streets, where infection exists, but remain unaffected by it? How many persons in the houses adjoining, or opposite to those which contain the pestilence, escape infection? To remove all doubts, let it be noted, from some meteorological register, in what direction the wind has blown during the epidemic. Let names and dates be accurately stated. A minute detail of circumstances affords most satisfactory conclusions.*

"3d. *How long does the poison remain latent in the body; that is, what period elapses between exposure to contagion, and the commencement of the fever? On the determination of this point, the rules of quarantine ought to be formed,*

"4th. *Can it be ascertained at what time and in what manner the poison was brought to Philadelphia, New-York, &c. and the small towns in the neighbourhood of these cities? This intelligence would be of the greatest advantage to prevent future calamities, but which will be very difficult to obtain; as the authors of such dreadful mischief will be sedulous to conceal the transactions which have produced it."* P. 181.

We have inserted these questions, as containing a complete model of the means by which similar enquiries may be conducted, in this or any other country; and such as, we doubt not, the author pursued in obtaining the valuable information here communicated.

ART. XI. *Britannia: a national Epic Poem, in Twenty Books. To which is prefixed, a Critical Dissertation on Epic Machinery. By John Ogilvie, D.D. F.R.S. Edin. 4to. 623 pp. 1l. 1s. Chalmers and Co. Aberdeen; Cadell and Davies, &c. London. 1801.*

ALREADY are we called on to announce another Epic Poem. Compositions of this high nature, as well as revolutions and great changes in government, were formerly like

like the returns of comets, rare and somewhat awful : but it would seem as though, hereafter, it was to become the stated business of journalists of one description to apprize the world of new constitutions and forms of government, and ours to announce Epic Poems, with almost as much regularity and constancy as monthly agricultural reports. The large work now before us is, in every point of view, a much more respectable production than that which last fell under our consideration : but, as it is no part of our plan to institute a comparison, for ascertaining the exact quantum of merit contained in each of these rival publications, we will go on, as we have begun, and content ourselves with giving a brief analysis of *Britannia*, as we did of its predecessors ; together with a few specimens, which shall be selected, at least, with impartiality.

Dr. Ogilvie is by no means a new candidate for poetic fame. So long ago as the year 1753, was published at Edinburgh his Poem on "the Day of Judgement," a composition much and justly admired, for vigour of conception and harmony of versification. This was written in couplet rhyme. His next distinguished production was a Poem in three books, and in blank verse, entitled "Providence". This appeared in 1764, and, with several smaller compositions, was republished by Pearch in 1771, in two neat volumes, octavo. A Poem, called *Rona*, from the name of one of the Hebrides, appeared in 1777. With these previous, and far from inconsiderable, claims to the title of poet, Dr. Ogilvie for many years, as he informs us, entertained the design of engaging in a work of some length, when he should not be otherwise occupied ; and the result is now before us.

This Poem is addressed to Earl Spencer, in an eulogium at once elegant and highly appropriate, to a nobleman, of whom it is saying little to declare, that he does credit to the high name he bears ; and who having been, very deservedly, a popular minister, will surely retain the public regard now that he has retired from his high station. To this Dedication is subjoined a Dissertation on Epic Machinery ; which is the more interesting, as a late Epic writer has not hesitated to question the essentiality (if we may coin such a word) and importance of any machinery to an Epic Poem ; and has gone so far, notwithstanding Milton's great and sublime poem, as even to deny that it is compatible with Christian principles : while the poet before us, writing nearly at the same moment of time, not only a Christian, as his other writings abundantly prove*, but a divine, contends

* Besides the Christian subjects of his Poems, he has published Sermons, an Essay on the Causes of Infidelity, &c.

no less strenuously, that machinery is essential to the *epopæa*. Without taking upon us to declare absolutely for the one or the other, we cannot help confessing, that we have so long been in the habit of contemplating machinery with Epic Poetry, that it would appear to us as stripped of one of its most striking characteristics, were the Epic Muse hereafter to relinquish this accustomed species of ornament. This Dissertation, consisting of fifty-two closely printed quarto pages, is divided into two Parts. In the first, the author appears, alternately, in the character of a philosopher and a critic, and treats chiefly of the nature and use of machinery in Epic narrative, and of the causes that induced the ancients to adopt it. The second Part contains answers to the objections of Lord Kaimes and Mr. Hayley. We should be here guilty of great injustice to the ingenious and liberal-minded author, were we not to observe and acknowledge, that, while he successively examines and refutes the objections of his opponents, he still treats them with all possible delicacy; and whenever he has occasion to speak, either of himself, or his works, it is always with that unassuming modesty, which is the inseparable attendant of genuine worth, and true merit.

Whatever may have been the case in ages long since past, when poetry in general, as well as the Epic, was still in its infancy, we believe it is now admired chiefly for the fine field it furnishes for the display of poetic talent. Aware of this, as it would seem, the author of *Britannia* has so contrived and conducted his plan, and so diversified the incidents of its story, as to give full scope to his imagination, in the display of all the varieties of poetical excellence, in the highest department of original composition.

Britain, at the time when Brutus lands, is supposed, according to the narrative of Geoffry of Monmouth, to be peopled, partly by the Aborigines of the country, and partly by giants. Brutus brings along with him a numerous army; among whom, the principal leaders are his three sons, Locrinus, Camber, and Albanus. His preceding adventures are detailed in the second, third, and fourth Books, by Azrael, the dæmon, who had been commissioned by Satan to frustrate his attempt. Gerontes is the king of the giants. His principal counsellors are Romerus and Vortiger; of whom, the former is the hero of his party. Androgeus, another of the giants, is civilized; and having become the protector of the natives, followed them in their retirement to the mountains of Wales. In the fifth Book, the war commences, with an unsuccessful attempt of a party of the giants, commanded by Vortiger, upon a detachment of the army of Brutus; which, under Albanus and Eugenius, was
sent

sent out to reconnoitre the country. In the sixth Book, in the course of which the principal characters of the Poem are developed, a general engagement takes place. At one time Brutus superintends the war, without directly engaging in it; and at others, he is opposed to various leaders among the natives. The giants are defeated; but return to the field with a large reinforcement, under Androgeus. At last, Locrinus is, by a stratagem, decoyed into the forest; the consequence of which is, that the army of Brutus, in his absence, is signally defeated. During the silence of night, Androgeus, who is secretly the friend of Brutus, obtains a truce for four days, for the purpose, as was alledged, of interring the dead. In that interval he proposes to treat with Brutus concerning peace; or the terms on which he could co-operate with the Trojan leader in prosecuting the war. This truce is broken by Vortiger, the great counsellor of his party; who, at the same time, by a stratagem, exasperates Androgeus against Brutus, and the army which he commands. A villain named Camber is, by the advice of Vortiger, sent during the night to the camp of the Albians, armed with a sword; with which he is commissioned to make as great slaughter as possible, and to leave the weapon in the body of the last man whom he should murder. The object of this device was, to fasten the imputation of this foul crime on Brutus. The stratagem succeeds; the murderer escapes; the sword is left in the body of an Albion leader: it is produced in a general meeting of the princes, who are all thus aroused to rage against Brutus; to whom a messenger, bearing the sword so left, is sent, charging him with the base murder, and denouncing vengeance. The infamous charge Brutus repels with such dignity and disdain, that the herald himself is staggered; but at length all doubt as to the point is removed, by Camber's recognizing the sword which had belonged to his young friend Philantis, who had been slain by Leontia, the daughter of Gerontes. It was, we are aware, far too common among the great men of antiquity, to disfigure, stab, and expose to scorn and ignominy the bodies of vanquished and slain enemies: instances of barbarity, from the imputation of which, it would not be easy wholly to exempt the heroes of the *Iliad* or the *Æneid*. But to stab and disfigure a slain compatriot, for the sole purpose of throwing the suspicion of so foul a deed on a gallant and humane foe, is a refinement of cruelty in the arts of war, much more credible when applied to modern, than it would be if applied to very ancient times.

We cannot help suspending our analysis for a moment, to mention here a real incident which occurred in the war with
America;

America ; of which this fiction so strongly reminds us, that we almost persuade ourselves the author must have had it in his eye. In an affair between the two armies in the Jerseys, the American general, Mercer, a Scotsman, who, till the breaking out of that calamitous war, had been a reputable practising physician at Fredericksburg in Virginia, was defeated, and obliged to surrender himself a prisoner. But, not being sufficiently informed of the etiquette proper to be attended to on such an occasion, he met the party to which he meant to surrender himself riding, as he supposed, like a general, with his sword in his hand, drawn and raised. A British soldier, regarding this as a declaration of an intention to resist, gave him those wounds, of which soon after he died. That it was precisely in this manner he came by his death, he himself, in his last moments, related to one of his most particular friends ; who, in his turn, communicated it to the person from whom we have the anecdote. Yet, after his death, this General's body was removed to Philadelphia, though not before it had been gashed and mangled by several unsightly and horrid wounds. In this state it was for several days exposed to the public, for no purpose whatever, but that of exasperating the multitude against the British soldiers, who were basely and infamously charged with having thus cruelly insulted a vanquished enemy.

In the Poem, the business respecting the supposed murder is suspended by the return of Locrinus, whose adventures are the subject of two Books ; he is accompanied by a band of strangers. In the morning the battle is renewed, when, notwithstanding his late indignation against one whom he had wished to favour and oblige, from his knowledge of his former associates, Androgeus hesitates. The messenger returns, and confirms the suspicions of Androgeus, though the murderer still remains unknown. Meanwhile Locrinus carries all before him on the right, overcoming even the steady courage of Romerus. In his course he wounds Camber, the author of the midnight slaughter ; whose life is spared, on his promising to make an important discovery. Gerontes, seeing the ruin in which the discovery must necessarily involve both himself and his followers, rushes forward in order to prevent his being carried away. In making this attempt he is met and slain by Locrinus. The giants now fly on all sides : and now the scene shifts from the plain to the bank of the river ; where, confiding in the valour of Romerus, they take refuge in their fortrefs. Once more Satan makes a great and last effort in their behalf, by mounting on the elements, as the prince of the power of the air. With his defeat and expulsion, that which is to be
considered

considered as the machinery of the Poem, concludes. In the succeeding narrative, the fortress is taken; the giants are finally overthrown; and their formidable leader, Romerus, falls in the field amidst the ruin of his party.

This is the outline of the History of Britannia; and it must be owned, that the old, favourite, national fable of the descent of Brutus, is worked up into as least as probable, and as interesting, a narrative, as the similar descent of Æneas into Italy. But, to this general view of the incidents of the Poem, it is proper to subjoin, that the author has, with much discernment and propriety, discriminated not only the characters of the principal actors in the work, but the different shades of the same predominant quality in each: an instance of careful and nice attention, which he must often have found not easy to support. The heroism of his commanders is accompanied with dignity, which disdains the mean subterfuges of art: that of Camber is marked by temerity; of Adrastus, by circumspection; of Brutus (the counterpart of Æneas) by a rational, steady, unvarying perseverance; of Albinus, by an ardour and impetuosity, which, however determined, are still under the controul of good sense, and always blended with other amiable qualities.

It is almost peculiar to Britannia to have been formed entirely on the model of antiquity; and to the established laws of the epopœa it is always strictly consonant.

“It is a tale,” says the author, “not unsupported by evidence, and drawn “from the bosom of the remotest antiquity.” It is a great action, as it respects the conquest and first settlement of a powerful kingdom: it is involved in obscurity, and *therefore* admits the *sublime* and the *marvellous*, of whose importance in the epopœa, the reader, I presume, is by this time convinced: it is *one*, as the series of events, by which the ultimate purpose is obtained, brings it gradually forwards by an uninterrupted progression: finally, the action is rendered interesting by the various occurrences of which the narrative admits an intermixture; dignified, by examples of ancient heroism; moral, by an exhibition of primitive manners at an early period of society; and instructive, by virtuous patterns of imitation, and observations of general utility, that may be said to grow naturally out of the events.” Dissert. p. 40.

As a Poem, it is to be characterized by the sublime, the wonderful, and the pathetic, according to the Aristotelian rules; of which the author has been seldom unmindful. In the course of the work, the reader will naturally expect to find all the charms of rich and splendid imagination, of which this highest species of poetry is susceptible; and of marvellous exhibition. He will meet with such abundant displays in the second, third, and fourth

fourth books, as to render the selection of particular passages difficult: and the following passages are, in our judgment, marked by sublimity in a very striking degree.

In the seventh Book, the daemon Moloch meets the guardian of the island in the form of a mortal warrior.

“ — the hell-born demon yet appear'd
In mortal shape, and near Androgeus stood
A form stupendous, breathing horrid war,
And striking terror with amaze, in all!
Black were his arms, yet cast a living glare
Around. His shield, impenetrable orb,
O'ershad'd half the nations as he moved,
Bloating [qu. blotting?] the flaming noon! Dim o'er his helm
Nodded the sable plumage! Fiery rays
Shot from his eyes, and flitting o'er his sword
The blue gleam trembled, as from sulphurous ore.
Such seem'd the stern divinity, and held
The war suspended!” P. 255.

The combat of the two ethereal beings is thus described.

“ As when two clouds, with elemental flame*
Impregn'd, on heaven's aerial concave mix
In sight portentous; and the solemn peal,
Slow-rolling o'er the void, proclaims the war
By dreadful intervals! while all beneath
Shakes at each blast; and mortals deem the Lord
Of Nature rising in his wrath:—such seem'd
To these the conflict!—short, though dire. The fiend,
Wheel'd down the whirlwind loose, with flagging wing
Flew devious. Earth receiv'd him, and conceal'd,
Nor long the power superiour deign'd to search
What cavern held her toe, nor stay'd to boast
Her easy conquest. To the scene of fight
Again she turn'd her course; and all intent
To work th' Eternal's high behests, restored
O'er heaven's illumin'd arch the Golden Day.” P. 257.

In Book XV. p. 449, the impetuous course of Androgeus, the noise of conflict, and the terror of the host of Brutus driven before him, are exhibited to the reader's imagination, by the following great and original illustration.

“ As o'er Dambéa's mountains, when the clouds
Of heaven, in rushing cataracts descend
On Ethiopian vales; when Guba hears
The roar, and Nile's proud genius stands aghast,
Lest some impending fragment, down the rocks

* This, however, is evidently taken from Milton. Par. Lost, ii. 714. Of

Of Arywagua, hurl'd precipitate
An height immense, should choak the springs that swell
His infant current in its route :—such noise
Announc'd thy course, Androgeus, o'er the field
With slaughter heap'd ; while even the Guardian Power
Of Albion, trembling as he moved, implored,
To save her favour'd sons, the Mind Supreme."

The passage, descriptive of the approaching death of Romer, is at once pathetic and sublime.

" As stands a column of thy mould'ring pile,
Tadmor, or great Persepolis, sublime
In ruin'd grandeur, once the pillar'd height
On whose broad base a regal mansion tower'd
By sculpture blazon'd, and with burnish'd gold
Matching the sun's effulgence ; now inclined
O'er the rude fragments of surrounding domes
Fall'n from their place, and by some feeble prop
Upheld, and tottering in the blast ;—such now
Appear'd the great Romer, from his height
Declined, yet looking awe ; while on a race
Earth's meaner offspring, his imperial eye
Sunk down." P. 621.

Though there be, in our estimation, an objectionable expression or two in this passage (of which "yet looking awe" appears to be one) it undoubtedly is, upon the whole, both pathetic and sublime : and of Epic pathos there are two kinds, which should always be distinguished. The one we would call the great and dignified, such as might be looked for in the last scenes of an hero, who falls defending the cause of his country. Thus, as the sun appears largest just when it is about to set, so the character of Romer is peculiarly great and interesting, in the moments preceding his dissolution. The address of the author is, in this, judicious ; and may be regarded as a poetical illustration of his own remarks (see Dissertation, p. 13, et sequ.) on the sublime of character. The image of the buffalo (b. xx, p. 613, l. 23, &c.) which introduces the last events of the Poem, is so strictly appropriate, and applied with so much poetic energy to the situation, figure, and prowess of Romer, that we own ourselves not able, at this moment, to point out, in English poetry, any thing superior in its kind.

" As when the mighty buffalo, secure
In wastes, the haunts of lions, that extend
Beyond the rude Batavian's wide domain,
To Afric's inland regions ; in the depth
Of spreading umbrage, hears the voice of man,
Dire tyrant, breaking on his deep repose ;
Slow, from the thicket where he slept at ease,

He.

He rears his forked head, by nature arm'd
 For fight, and moving from the shade, appears.
 Life-quelling shape! While yet he glares around,
 When balls, and darts, and goring pikes, assail
 At once his frame, and from wide wounds, he feels
 The blood in streams descending; when he lifts
 His front, and bellowing to the desert, toils
 Amid his foes:—his bulk, his sinewy form,
 His strength, his ire, indignant of repulse,
 Nor but by death to be subdued, were thine,
 Great leader!"

Of the other kind of Epic pathos, which we would call tender and pensive, excited, most generally, by beauty and virtue in distress, the following are striking instances.

" Dark, while Almeria glean'd a scanty meal
 On Nature's common, grew th' etherial vault;
 Loud rose the wind; the deeper shades of night
 Prevail'd, and from their dark and hollow dens,
 Far in the midland waste, the beasts of prey
 Now howling rush'd abroad. Ah, what was then
 Thy fate, fair wanderer! Staggering, breathless, pale,
 Groping from tree to tree, amid the gloom
 Closed round; and dreading at each step the fangs
 Of ravening wolves, to gore her mangled frame;
 In speechless agony, she sunk supine
 Beneath a plane.—No kind protecting hand
 Was near, to lift her from the dust; no heart
 To melt with pity; no consoling voice
 To whisper hope! Cold, clammy sweat bedew'd
 Her toil-worn limbs: her dizzy eye-balls closed,
 She swoon'd in death-like rest. Thus fares the wretch
 Who, on the upland labouring, when the North,
 Scatters his straggling locks of silver hair;
 What Time his old bald head, in drifting heaps
 Of snow deep-buried, dreams of care no more." P. 358.

The feelings of a father are strongly marked in the following lines, put into the mouth of Romerius, when leaning over the bleeding body of his dying son:

" ——— Alone Romerius stood,
 Now first dismay'd; and stamping on the soil,
 As desperate in his rage:—Thou God! he cried,
 Who promised victory; dost thou betray
 Thy sons, and mock us with delusive hope?
 O! hear a father's voice, whoe'er thou art
 That rulest supreme in heaven! Avenge my cause
 On yonder foes, yet glorying in the deed,
 That strikes this bosom with unwonted pangs;
 Then launch a thunder-bolt, and let me fall,
 But fall, in death revenged.—He said: for, grief

Now

Now pierc'd his mighty heart ; and on his cheek,
His furrow'd cheek, the starting dew betray'd
Thy triumph, Nature !" P. 404.

The following is no unpleasing instance of the pensive. The guardian of the isle wandering, with slow sad step, along the solitary shore.

“ At the hour of eve,
Oft from the fairy woodland, or the shade
Of flexile willows trembling o'er the stream,
Was heard the dying lute's melodious wail
Wooping the pale-eyed goddess, on her car
Awhile to listen.”

To be set, in any manner, in competition with Milton, is a test of merit by which, we suppose, few moderns would choose to be tried : yet as there are passages in the poem before us, in which the author seems studiously to have followed Milton ; and as it implies some merit even to fail in a great attempt, we will now confront some of his descriptions with similar ones in Milton ; which are so far from being plagiarisms that we are not confident even of their being imitations. Speaking of Satan, Milton says,

“ He call'd so loud, that all the hollow deep
Of hell reſounded,” &c. Paradise Lost, b. i. l. 314.

BRITANNIA, b. xx. p. 608. l. 21.

“ He ſaid, and turning, in a voice that ſhook
The pendent orbs of heaven——
——Call'd on his followers.”

MILTON, b. i. l. 225.

“ Then with expanded wings, he ſteers his flight
Aloft, incumbent on the duſky air,
That felt unuſual weight.”

OGILVIE, b. ii. p. 92, l. 25.

“ Spreading on the winds
His broad wings ; in their flight that bore the ſound
Of troubled oceans. Hell, thro' all her deeps
Announc'd her king's approach.”

The LETHE of MILTON, b. ii. l. 581.

“ Far off from theſe, a ſlow and ſilent ſtream,
Lethe, the river of oblivion, rolls
Her wat'ry labyrinth, whereof who drinks,
Forthwith his former ſtate and being forgets ;
Forgets both joy and grief, pleaſure and pain.”

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OGILVIE.

OGILVIE.

“ Far o’er the sulph’rous lakes, that ever bear
 Blue flames arising from the fuell’d foil,
 Beneath, oblivious Lethe slowly rolls
 His tide in silence onwards: on his bank
 Glitters the sitting light, that in the stream
 Shines dim; and mournful glides the sleepy wave,
 Stirr’d by no breath; save, when remote, the wail
 Of spirits, pent within the gulph of fire,
 Comes ling’ring o’er the waste.”

We might have added largely to this selection of passages, which, by exhibiting similar characters in similar circumstances and situations, admit of comparison. But, well aware as the author of *Britannia* in his *Dissertation* appears to be, that in the sublime there is no author, ancient or modern, who can bear to be compared with Milton, it might seem as if we wished to injure the modern bard (which, however, is very far from being the case) were we to push the comparison any further. Our extracts of passages, of which we think favourably, have been so copious, that, though we had marked some feeble lines, and a very few passages which we thought not sufficiently terse and poetical, the more reprehensible because they were so easy to correct, we forbear to transcribe them, from a persuasion that, in case of a second edition, they can hardly escape the author’s own notice and correction. We also leave to his own detection a few Scotticisms, which occurred to us as we went through the poem, but which were so few and immaterial that we neglected to mark them.

The faults of more importance seem to us to have arisen in the exuberance of the poet’s imagination. His poem resembles a fire that is kept in almost constant blaze, by a constant supply of fresh fuel; being rarely suffered to remain long in a state of temperate and moderate heat. Hence it has happened, if we mistake not, that several passages of *Britannia* appear to greater advantage, when viewed apart, than when wrought into the body of the poem, and connected one with another so as to form a whole. In the former case, the object is clearly viewed; in the latter it is less conspicuous, by being seen amidst many similar forms and attractions. This author is indeed often luxuriant, but never barren: and to this cause, likewise, we ascribe the too frequent recurrence of images and illustrations. To the same cause also we may trace another objection, that we have to this poem. Its events are so various, they follow one another so very closely, that, although the reader’s attention be kept awake by the animation of the poet, judging from ourselves, we think most

readers

readers must find some difficulty in comprehending so crowded and complicated a series of incidents. For, forming our estimate of Dr. Ogilvie, from this work alone, we should say that he is rather too ambitious of ornament. Fewer events and less variety would have brought his poem nearer to the test of truth and nature; to which the epic, above every other species of poetry, ought to be strictly conformed.

Upon the whole, however, this national poem, as the author has ventured to call it, is undoubtedly a superior production; and more likely to please future critics than the multitude of modern readers: a circumstance which many will regard as a sure proof of its unquestionable merit. Dr. Ogilvie is a man of a poetical mind, and possesses, moreover, a very competent share of learning; and abundant information on many curious topics, which have enabled him to give to his work a very interesting variety. Surfeited, therefore, as we may be thought to have been with epic productions, it is with equal truth and satisfaction we declare, that we have read *Britannia* with both pleasure and improvement; that we consider the author as having established his poetical fame by it; and that, therefore, we are under no hesitation to recommend it to such of our readers as delight in epic poetry, as highly worthy of their attention.

ART. XII. *Reflections at the Conclusion of the War; being a Sequel to Reflections on the Political and Moral State of Society at the Close of the eighteenth Century.* By John Bowles, Esq. Second Edition. 8vo. 102 pp. 3s. Rivingtons, &c. 1801.

THE writer of this pamphlet is well known to the public, as an author equally able and moral, as one who has happily caught, in no small degree, the “divinæ particulam auræ” of Mr. Burke, and has, like Mr. Burke in his later years, been usefully exerting it for the best service of his country. But he here treads upon ground very tender in itself, and partly new to his feet. The peace has caused a division of sentiment among those who have previously agreed with Mr. Bowles, in being the warm supporters of the war. Several have protested against the peace, as not bringing with it, what they had been led perhaps too hastily to expect, indemnity for the past, and security for the future; whereas, all idea of indemnity, at the end of a war, is proved by perpetual experience, to

be only the fond hope of visionary speculation ; and all expectation of security, can be grounded only on the power, the spirit, or the resources of the nation making peace. Mr. Bowles, however, does not either absolutely vindicate, or wholly condemn the peace. He takes a wiser course : he regards it as necessary, in the state of Europe at large, and in the circumstances of our own islands particularly. But it leaves Europe and ourselves, he thinks, in a situation alarming upon a political view of it, yet more formidable upon a religious consideration.

“ To judge merely from those terms,” says Mr. Bowles, concerning the terms of the preliminary treaty, “ it should appear that Great Britain, after a long and most furious contest, has not only retained whatever she possessed at the commencement of the war, but has acquired in full sovereignty two very valuable settlements, which increase considerably the security of her former possessions, and furnish a great addition to her commercial resources ; that she has thus considerably improved the *status quo*, between herself and her enemies ; while, actuated by a spirit of wise and magnanimous moderation, she returns to those enemies a number of splendid and valuable conquests, the retention of which by her would be calculated to excite a spirit of jealousy and discontent extremely unfavourable to the duration of peace. This, it must be admitted, is a construction which the preliminaries of peace, upon the *face* of them, seem fairly to warrant ; but he must be a short-sighted politician, who is satisfied with so contracted a view of the subject. To account for the failure of *such* a peace to bring with it even a consciousness of common safety, it is necessary to refer to the awful, alarming, and unprecedented state of the European Continent. It will then be found, that experience has brought with it a dreadful confirmation of a truth, that has been often urged to allay that impatience for peace which was too prevalent in this country ; that the general security of Europe is essential to the security of each individual state, and that it would be impossible for Great Britain to enjoy repose and safety, unless the independence of the Continental states, and the balance of power were preserved. By thus viewing the subject upon a great scale, as involving the independence of all states, and the general interests of society, it becomes intelligible to the meanest capacity ; the inquietude, which embitters the return of peace, is easily accounted for ; nay, the contradictory opinions, which honest and even enlightened men express on the occasion, are clearly explained. If Great Britain be regarded as a separate state, independent on her neighbours, and a mere disinterested spectator of what passes on the Continent (a character which she seems to think it in her power to assume), then may she be satisfied with the terms on which she has concluded the war, and consider them as safe and honourable. But, considered as a member of that European community, of which she necessarily forms a part, and with which she must ultimately stand or fall, she has the greatest reason to be alarmed at the situation in which she is left by the peace, notwithstanding the provision

sion which has been made by her in favour of her allies*, and to look forward to the consequence of that measure with the utmost apprehension and dread." P. 6.

This we think a very fair statement of the point in dispute at present, the goodness or badness of the peace; free alike from both those sweeping principles on which the present condemnors of this peace have been for months making out upon paper, the *uti possidetis*, as leaving the continent wholly to itself, and keeping up firm hold of all our conquests, or the *status quo*, as giving up all our conquests to deliver the Continent from the French, and so sacrificing our own interests entirely to theirs. We have secured two important points for ourselves. We have secured our only allies likewise. But we have left the rest of the Continent under the power of France.

"To the same causes which have put it out of the power of the British government," adds Mr. Bowles in another place, "to make this war instrumental to that most desirable event, the restoration of the Gallic throne, must be ascribed the necessity which that government has been under, of concluding a peace upon terms, that leave the whole of Europe exposed to dangers unprecedented in their nature, and incalculable in their extent. In spite of all colouring, it is impossible to deny, that those terms, as specified in the preliminaries, contain a complete surrender of the balance of power; that they confirm to the natural enemy of this country a degree of aggrandizement which, in former times, Englishmen would have considered as a sufficient cause of war; that they amount to an implied revocation of all the treaties which have long constituted the public code of Europe, which were at once the guardians and the expositors of the law of nations, and which have hitherto been considered as the indispensable foundations of every new treaty. To call such a peace by any other appellation than a peace of necessity, is a libel on those who made it. The minister who, without the most absolute necessity, should set his hand to such a peace, would deserve to lose his head. It is not, however, a necessity arising from an inability to prosecute the war, which has operated on this occasion. Thank Heaven! no such necessity existed; for, if it had, we should be destitute of those means of defence which we still enjoy. On the contrary, it is impossible to view the relative situation of Great Britain and France, in respect to their marine, their commerce, their wealth, and their resources; it is impossible to consider the very opposite effects, which in consequence of our naval superiority the war had produced, and must have continued to produce, on the two countries, by securing to one the trade of the world, and by reducing the other to an almost total stagnation of its trade and manufactures; it is impossible to consider all this,"—and "the very high ground on which it [Britain] had been placed by its late matchless achievements, par-

* Naples, Portugal, and the Ottoman empire."

ticularly in the Baltic and in Egypt," without admitting "it had every reason to hope, that it might still have been the instrument of general preservation, and have established its own prosperity and happiness on the broad and solid basis of general security." P. 37.

All this surely is truly spoken. Yet how comes the minister to make a peace so different?

"To explain this seeming contradiction," Mr. Bowles immediately subjoins, "it is necessary to advert to the state of parties, and more especially of the public mind, in this kingdom. It is notorious, that the impatience for peace was so strong, that the cry for it was so loud, as to create a kind of moral impossibility to carry on the war for the sake of the general interests. The nation at large, justly indignant (it must be confessed) at the return which all the Continental powers, except Austria and the Ottoman Porte, had made for its expensive and persevering exertions in their defence, began to think only of itself, and to desire most ardently any peace which might provide for its own honour and essential interests, as distinguished from the rest of the world. Faction too was ever ready to take advantage of this disposition (which had in a great degree been produced by its own artifices) in order to clog with an overwhelming load of odium, every measure which had the smallest tendency to consult the general welfare, and to expose to public execration every minister, who should suffer any continental considerations to impede a termination of the war. Under these circumstances, ministers could not hope for the support which was indispensably necessary to enable them to prosecute the war, supposing its continuance unavoidable; unless they evinced a constant readiness to bring it to a conclusion, as soon as it could be concluded without a sacrifice of the honour or essential interests of this country. Nay, it must be in the recollection of every one, that within a few weeks it was the universal sentiment, that ministers could not venture again to meet parliament without bringing with them proofs, capable of producing conviction, of their having sincerely endeavoured to bring about a pacification. But what proofs could have produced such conviction, short of an offer of *specific* terms of pacification, in case they could procure an opportunity of making such an offer? That being the case, it may be candidly put to every man's feelings, whether if any offer had been made by them, which really consulted the balance of power and the security of Europe, it would not have been made with a certainty of its being rejected? For it is generally supposed, that the scales of war and peace were so nearly *in equilibrio*, that a very small difference would have prevented a pacification. If, therefore, any thing really essential to the general interests had been insisted on by us, it would have been urged with irresistible effect against the servants of the crown, that they had manifested their own insincerity, by making proposals the rejection of which it was impossible not to foresee. The practicability of carrying on the war for the sake of general and complete security, being therefore out of the question, the only object of further hostilities must have been, the retention of a few more

of

of our conquests. And it may well be doubted whether the certainty of attaining that object, even allowing for every apparent chance of still more favourable events, would have been worth the expence and probable risks, inseparable from another campaign; since no colonial possessions could have afforded any effectual counterpoise against the continental aggrandizement of France. Nay, in this point of view, the retention of all the colonies we restore, was a consideration of little moment, for they would have proved but a feather in the scale of general security. The balance of power was, indeed, an object worthy of every exertion we could make, and every burden we could bear. But the current, not merely of popular clamour (that might have been stemmed), but of public opinion, ran so strongly against the pursuit of this object, that ministers could not have called forth the strength and resources of the country, great as they were, if they had attempted to hold out such a course." P. 38.

These reasons carry considerable weight with them. They prove sufficiently the prudence of the terms of peace.

But let us take them in a still higher point of view. Mr. Bowles, in another place, enables us so to take them.

"Is it true," he asks, "as Mr. Fox exultingly asserts, that we have gained none of the objects of the war? Thank Heaven! we have gained objects of inestimable value. Though we have not restored the balance of power; though we have not maintained the independence of Europe; we have completely repelled a most unjust attack, which was made upon us with a view to our utter destruction. We have preserved the British monarchy, the overthrow of which was the immediate object of the enemy in commencing the war. We have maintained the integrity of the British empire, and even enlarged it with two very valuable possessions, which conduce both to its security and prosperity. We have raised, to an unexampled pitch of glory, the reputation of our arms, by sea and land, by the *very last operation* of the war, a circumstance of peculiar importance,—we have wrested from the legions of France, till then deemed invincible, their boasted laurels; and have thus acquired a confidence in our military prowess, and thereby considerably augmented our real strength. We have maintained our national character among numberless difficulties and discouragements, preserved our faith inviolate to our allies, and at the last moment we have provided for the interests of all of them, in the best manner we were able; and for some of those greatly beyond the extent of any claim they had upon us. Finally, we have stemmed the torrent of revolutionary and infidel principles, until their destructive nature has been made manifest to the whole world, by the most dreadful example of carnage and desolation recorded in history; until experience has furnished mankind with the most complete and awful demonstration, that an attempt to exercise the pretended right to change and to choose their governments, tends only to render them the sport of the most horrible anarchy, and of the most unqualified despotism; until revolutionary, impious, and atheistical France, in order

order to obtain a momentary repose under an unqualified despotism, has been compelled to acknowledge, that religion, and indeed a national church, are essential to the peace of society; and until the British constitution, piercing those black and portentous clouds of error and fanaticism, which for a time hung over it, has again shone out in its native splendour, nay with a lustre heightened by the obscurity out of which it has emerged. Such are the objects which we have gained by the war; and, though they may be of no value in the eyes of the Whig Club, yet, in the estimation of the British people, they compensate all the treasures, and they immortalize all the blood, that have been expended in their attainment." P. 53.

They certainly do so in *our* opinion, and in that of the *nation*. Even with regard to the grand object *not* obtained, the balance of power on the Continent, *we* suspect it to have been with ourselves and with our fathers *more* an object, than from its very quality it ought to have been with either; fair and attractive in theory, but in practice too difficult to be settled, too shifting to be preserved unchanged, and too much requiring a combination of powers in *generis* as well as *general* feelings, for either settling or keeping long. But whatever there may be in *this* theory, as opposed to *that*, under the present circumstances we are certain, that to have deprived ourselves of peace, when it could be had with honour and with profit, merely because we could not secure that independence of powers on the Continent, which these powers could not co-operate with us to secure, which while we were securing they would have deserted, perhaps, and even faced us with open hostility in the field, would have been a flight of generosity too daring for sober reason.

We have thus given our readers a full view of this excellent pamphlet, and in the very language too of the respectable author. We have done this by confining ourselves to the single subject of peace. By so acting, indeed, we have been obliged to pass over passages of a moral nature, that would have done still more honour to the head and heart of Mr. Bowles, than any which we have selected from the political. Yet we gave up that advantage for the sake of showing Mr. Bowles's opinion upon the peace in all its political relations. His opinion will doubtless have considerable influence upon the minds of those firm champions of the constitution, who have been animating their countrymen to a vigorous prosecution of the war, and who are now grieving over the sudden termination of it.

If *we* have uniformly rejoiced at the close of a war, the origin of which we have often defended, and the progress of which we long felt to be necessary, it has been (besides the urgency of the case) because we thought all gained that there was

was any probability of gaining. The powers of Europe had deserted us; and to fight for them, when they would no longer fight for themselves, was perfectly chimerical. Our naval power was established, our honour vindicated, our monarchy secured. In these sentiments the perusal of Mr. Bowles's tract has more and more confirmed us, and probably will convince many others. For these reasons then, we thank him for his work, in our own name, and in that of the public.

This second edition is augmented by a strong and able Appendix.

ART. XIII. *A Defence of Public Education, addressed to the most* Reverend the Lord Bishop of Meath, by William Vincent, D. D. In Answer to a Charge annexed to his Lordship's Discourse, preached at St. Paul's on the Anniversary Meeting of the Charity Children, and published by the Society for promoting Christian Knowledge.* 8vo. 46 pp. 1s. Cadell and Davies. 1801.

ATTACHED as we are, not only by early impression and gratitude, but by the strong conviction of our reason, to public education, as conducted in the principal schools of this kingdom, we cannot suffer this important tract, of a man whose life and writings give the utmost force to his arguments, to lie upon our table for a single day without due notice. We hail, with the most cordial satisfaction, a vindication dignified as it is just, impressive even to emotion, upon our feelings, yet reconciling in the completest manner the natural warmth of a man severely injured, with the temper of a Christian, and, in general, even with the delicate forbearance of politeness.

We dismiss with contempt the futile, though common question, "what is it to Dr. Vincent, more than to other masters of public schools?" When a body is attacked, any member of it may begin the defence. To wait for the co-operation of all, would be to wait perhaps for an impossibility. But when numbers are accused, they are more peculiarly aggrieved, whose conscientious and unremitting care it has been to avoid the faults imputed. Such is the situation of Dr. Vincent; and more requires not to be said in vindication of his present effort. The attack was begun two years ago, and, what is most extraordinary, by a gentleman who is himself a living proof of the great advantages of public education,—by Dr. Rennell; in a

* Copied from the title of the Bishop's Sermon; but, we conceive, erroneous there.

Sermon preached on a former anniversary, at St. Paul's. That Sermon we purposely did not review, lest we should interrupt, or afterwards disturb, an accommodation then undertaken by the mutual friends of Dr. Vincent and the preacher. The charge, which was no less than that of a *systematic neglect* of religious instruction in our public schools, has now been repeated by the Bishop of Meath, on a similar occasion, but chiefly, as it seems, on the authority of Dr. Rennell.

Such is the nature of the charge conveyed in these two discourses, and the notes upon them, that we conceive it to be absolutely incumbent upon every master of a public school, either to show, as Dr. Vincent has done, that it is inapplicable to that where he presides, or immediately to begin an avowed reformation of the faulty system. Large seminaries, systematically neglecting Christian instruction, would be a public evil, the continuance of which, when once detected, no pretence could justify. It would be inconsistent with the national wisdom, and we trust with the national piety, that it should be tolerated, even for a day. The affair then is now at issue. Dr. Rennell has made the charge, in plain and unqualified terms; the Bishop of Meath has repeated it, with strong approbation of his predecessor in the same pulpit. With respect to Westminster, Dr. Vincent has come forward in a manly manner, with positive proof that the charge, with respect to that school, is absolutely unfounded. It remains for other persons, in similar situations, to defend themselves as they may, and as we trust they can.

We confess we find it difficult, in opening any page in this tract, not immediately to begin a citation. Yet our allotted space is nearly filled, and we must of necessity be as concise as possible. We will endeavour, by stating the plan of the writer, and producing one or two of the most striking passages, to give as fair a notion as we can of the production. Dr. Vincent disposes the charges made by Dr. R. and adopted by the Bishop, under three heads; which are these:

- I. "That a preference is due to the religious education in Charity Schools, compared with instruction in public seminaries.
- II. "That the *Paganism* taught in public schools is noxious to the cause of Christianity; and,
- III. "That the public schools are guilty of a systematic neglect of all religious instruction."

To each of the points the doctor makes his answer distinctly, unequivocally, and strongly; in a manner amounting to no less than complete refutation. Had we at all reviewed Dr. Rennell's discourse, we could not but have noticed his strange manner of extolling charity schools at the expence of more illustrious seminaries. It is always bad policy to commend one at the expence of another. If religion is lost

at the higher schools, and only to be preserved in those where the poor are taught, the case is very desperate. On this position, Dr. Vincent's remarks are too important to be passed by.

“ But in Public Schools, wherein does this lamentable and notorious *defectiveness* consist? and why is a preference given to the teachers of Charity Schools rather than to the instructors in a higher sphere? Could not a popular audience be sufficiently flattered without levelling all above them? Could not the educators of the lowest be consoled under their laborious duty, without detracting from those whom the public voice, and the discernment of their nominators or electors had appointed to the management of the first seminaries in the kingdom? Are not these men of the same profession as their accuser? And does Dr. Rennell deny faith and ability to every Churchman but himself? —No, not ability but will; *that* shall be answered in its place. But why are men bred to the instruction of youth by an apprenticeship, supposed more willing to execute their trust, than those who have received the most liberal education known in Europe? This is no vain-glorious boast. Foreigners subscribe to it; they allow the palm of general information to English travellers above all others. Where did they acquire it? In English schools, in English universities; and in nineteen instances out of twenty from the English clergy. Why are these foundations to be decried? Why are these men to be degraded by a comparison with those who have never had similar means of acquiring knowledge, or equal advantages in life, manners, and education? But this is not sufficient; the inferior is to be raised above the superior; the children of the poor are to be told, that they have better instruction than those above them; and the teachers of the poor are taught to believe, that their's is the pre-eminence; that they are to atone for the neglect, and compensate for the deficiency of all that are engaged in the education of the higher orders. If the children who heard this discourse understood it, I should imagine, that their respect for the rank above them must be greatly diminished, and their resistance to subordination greatly increased; and if they were capable of drawing a conclusion, the natural consequence ought to be, that as they are wiser and better than their superiors, they ought to govern, and their superiors obey.” P. 16.

But is the fact as supposed? With respect to Westminster the negative is proved. The absurd and dangerous fallacy of calling it a *Pagan Education* at public schools, because Pagan authors are there read, is exposed by Dr. Vincent as it deserves. But in speaking of the use to be made of fine moral passages in such authors, at a Christian school, the noble exemplification given by him is worthy of universal perusal.

“ When we have such authors as these in our hands, if a master does not explain the sentiment of Sophocles by the text of St. Paul, and contrast the *eternal unwritten* law* of the Gentiles, with the *law en-*

* Soph. Antig. 455.

graven on the heart; if he does not compare the language of Cleanthes, Plato, and the Stoic School, with the doctrines of Revelation; if he does not point out how far those doctrines approach the truth, and how infinitely they fall short of THE WORD OF GOD, that master is not of our stock, nor worthy of the place he holds. Upon such opportunities as authors or sentiments like these afford, I remember to this hour, the tone, the manner, the elevated warmth of my own preceptor, the venerable Metropolitan of York; and I feel at this moment, that I owe the firmest principles of my mind, and my first reverence of the Scriptures to his instruction." P. 23.

The latter part of this tract, in answer to the charge of a *systematic neglect* of religion, states the plain fact of the SYSTEMATIC ATTENTION to it in the school over which the author with such dignity presides: and the statement is such as should make the accusers repent of the indiscriminate extent of their charge. Of himself, Dr. V. speaks with the humility of a Christian, but with the firmness of a man undeservedly injured; and his conclusion has in it some circumstances too remarkable to be omitted.

"Our life is not an unhappy one: the attachment of the good, and their success in life compensates for the failure of those who have profited less by our endeavours. FORTY years labour, and FIFTY years experience, entitle me to a retirement of quiet and independence. But if my retirement is to be embittered with the reproach of having done no good, of systematic neglect, of resolute and contemptuous inattention to my duty—I answer, once for all, that "contemptuous neglect," is a term past comprehension; to condemn our duty towards God is not wickedness, but insanity. And "resolute or systematic neglect," I disclaim, as a charge utterly false and groundless; a falsehood I have proved it, if my testimony is worthy of credit; and if my assertion is not sufficient, I am ready to establish it by legal evidence, by oath, or any other ordeal that my accusers may demand. But for the present, I take my leave of them with the sentiment of a Poet and a Pagan,

Ἐὶ δ' ὅϊδ' ἀμαρτάνεσι, μὴ πλείω κακὰ
πάθουσιν, ἢ καὶ δρῶσιν ἐκδίκως ἐμέ." P. 41.

We cannot conclude this article without saying, that the refusal of the Society for promoting Christian Knowledge to circulate Dr. Vincent's promise of a defence, with the Sermons in which the accusations were made, was an injustice highly unworthy of that body. How far they might be justifiable in circulating the accusations at all, as adopted by them, is a question into which we will not enter. We say this with highest general respect and affection for a society, of which Dr. Vincent truly says, that it is estimable above all others, "for doing the most extensive good with the least possible parade." P. 7. But bodies of men may err, as well as individuals, and this appears

pears to be a strong instance of the truth of the assertion. We shall only add our general regret, that no defence can be perfectly effectual against so broad and bold an accusation; and complete as this answer of Dr. Vincent's is, we fear there will be many still who will fortify their unjust prejudices against public schools, by the authority of the writers whom he has, as far as he is concerned, refuted.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Poems, chiefly Sonnets. By the Author of Translations from the Italian of Petrarch, Metastasio, and Zappi.* 8vo. 3s. Rivingtons. 1799.

There is a great deal of true classical taste and poetic feeling in these compositions. The Stanzas on leaving Winchester College, on removing from Oxford to the Inns of Court, and on returning to Oxford, cannot possibly be read without exciting a considerable degree of interest. We exhibit two specimens, which we hope will promote the more earnest attention of the lovers of poetry.

" SONNET XIII.

She saw the struggling sigh my bosom tear,
Nor would she fend me on my way unblest,
And her dear cheek in love and pity dressed,
Told me each pang of absence she would share :
Her coy reserve had yielded to her care,
But that more pow'rful hope that care repress'd ;
Yet still her eyes each rising wish confessed,
And melting soft forbade me to despair ;
And gently op'ning as a look she stole,
They seem'd my silence to reprove, and say,
" Have I not yet enough my heart betray'd ?"
Yet deem'd I right, or only dreams my soul
Of bliss unreal, soon in forrowing lay
Its own too fond presumption to upbraid ?"

" SONNET XIX.

She who unmoved could hear her lover mourn,
When, from his redd'ning eye-balls, the big tear
Of anguish started, and with tremulous fear
Convuls'd his bosom heav'd ; when pale and worn,

And

And half-depriv'd of breath, the wretch forlorn
 Hung suppliant; she who then refus'd to hear,
 Or with the scanty boon of pity cheer,
 Love shall avenge the crime with ten-fold scorn:
 For her each blossom, of her spring the pride,
 Joyless shall wither, and our ev'ry wrong
 Remembrance with its sting severe repay:—
 Yet ah! meanwhile triumphant does she ride,
 And mocks our sorrows:—Why, ah why so long,
 Too slothful boy, the vengeance due delay?"

ART. 15. *The Conjunction of Jupiter and Venus in Leo, on the 29th of September, 1801. A happy Prelude to a propitious Peace. A Poem, Mercury's Apology for the Curate's Blunder, an Impromptu, addressed to the Earl of Yarmouth; and other poetical Pieces. By the Rev. John Black.* 8vo. 23 pp. 1s. Robinsons. 1801.

What concern *Jupiter* or *Venus* had in these Poems, we will not pretend to say; but they decidedly appear to us to have been written *in vitâ Minervâ*. However, though we do not exactly see how this conjunction of planets applies to the Preliminaries of Peace, an Invocation to *Sleep* was certainly a proper exordium for any of these Poems, considering their *quality*; but we think not one of the author's readers will join in the following complaint:

"Sweet, gentle Sleep, why art thou fled?
 Wilt thou no more thy poppies shed?
 No more my aching eye-lids close,
 And lull my cares in soft repose?"

These are among the best lines in the book. We are not fond of quoting, where we cannot give such specimens of a work as will produce a favourable opinion of it.

ART. 16. *Peace, a Poem, inscribed to the Right Honourable Henry Addington. By Thomas Dermody.* 4to. 1s. 6d. Hatchard. 1801.

We paid a tribute of respect to the poetical abilities of this author in our seventeenth volume, p. 79; and the occasion, at least, of the present publication would of itself excite in us a spirit of complacency, without any other incidental recommendation. Mr. Dermody has most undoubtedly a great deal of taste and feeling, and his Poem commences with a degree of animation highly respectable. The composition nevertheless bears too many marks of haste, and some expressions have found their way among some indifferent lines, which a little more reflection would have prevented. Who knows what is meant by "flooding Infidelity"? (p. 12). Or who will approve of the new term "God-abandoned"? Or the rhimes,

Again encouraged by thy halcyon sway,
 Wealth's merchant sons shall crowd the busy quay?

Yet many lines might be quoted, which are very chaste, correct, and harmonious.

ART.

ART. 17. *Alonzo and Cora, with other Original Poems, principally Elegiac. By Elizabeth Scot, a Native of Edinburgh. To which are added, Letters in Verse, by Blacklock and Burns.* 8vo. 168 pp. 10s. 6d. Rivingtons. 1801.

The Preface to this volume informs us, that Elizabeth Scot, the author of these Poems, was the daughter of David Rutherford, Esq. Counsellor at Edinburgh; that she was born there in 1729, was admired for her genius and acquirements, and intimately acquainted with Allan Ramsay, with Blacklock, and with Burns; that the death of a youth, whom she tenderly loved, and had engaged to marry, clouded her mind with sorrow; that, at rather an advanced period of life, she married a Mr. Walter Scot; and, that she died in 1789.

Tenderness of sentiment, and fluency of versification, appear to form the general character of these Poems, rather than fertility of fancy, or a very nice selection of expression. "*Alonzo and Cora*" is much the longest Poem in the collection, but, whether from the subject being since grown trite, or not, we cannot say, did not please us most. Perhaps the mournful Elegy, called "*Solitude and Sadness*," which Dr. Blacklock is said to have praised, is, upon the whole, the most interesting composition in the book. It is too long to be given entire, and a partial extract would not do justice to its merit. We prefer therefore extracting the lines entitled, improperly perhaps, "*The Consolation*," as they convey an adequate idea of the author's style and manner of writing.

" THE CONSOLATION.

Blest is the maid, and truly blest alone,
 Who peaceful lives, unknowing and unknown.
 For her the world displays no winning charms,
 No love of conquest her fair bosom warms;
 Within her breast no warring passion glows;
 No anxious wish disturbs her fix'd repose;
 No faithless lover fills her eyes with tears;
 No haughty rival's fatal charms she fears;
 No love neglected sinks her soul with shame;
 She secret mourns no ill-requited flame.
 Unmindful of her charms, however fair,
 Unknown the pride of beauty or the care;
 Hid from the world, she shuns the public eye
 Like roses, that in deserts bloom and die.
 In peace and ease she spends her happy days,
 And fears no envy, as she courts no praise."

The Poem on the story of Leander and Hero is imitated, we are told in a note, from that which bears the name of Musæus, or rather from Fawkes's translation of that Poem; but it has little resemblance to the supposed original. We were pleased with the ease and good humour of the complimentary Epistle, in the Scotch dialect, to Burns, and the answer of that distinguished poet. Upon the whole, these Poems, though they now and then exhibit a weak line, or an inaccurate expression, and display no great originality of genius, may be read with pleasure by the lovers of tender and harmonious poetry.

ART.

ART. 18. *Idyls: in Two Parts.* By Edward Atkyns Bray. Small 8vo. 133 pp. 4s. 6d. Rivingtons. 1800.

Pastoral poetry, once perhaps the easiest, is now become one of the most difficult paths to poetical distinction and eminence. So changed are all our manners and customs, so apt are we, at least in this country, to estimate the merit even of poetry by the standard of common sense, that Arcadian shepherds and shepherdesses, their crooks and their lambs, their quarrels and their reconciliations, can scarcely be preserved from ridicule by the greatest beauty of language and harmony of versification. Even Pope thought it necessary, in his more advanced age, to apologize for his Pastorals, as a sacrifice of sense to sound. The volume before us consists of what the author calls Arcadian Idyls; the second Part (which is to consist of English Idyls) not being yet published. These little Poems, he informs us, are written in the plan of Gessner's Idyls; but they are far from displaying the richness of imagination, or softness of description, which distinguish that writer. On the whole, however, they are not unpleasing, and, if not entitled to very high praise, may be read by those who are satisfied with tolerably smooth and flowing versification. We would gladly extract the third Idyl, as founded on circumstances more striking than most of the others, but that it is too long for insertion. In the first Idyl, the following apology of a capricious lover for his conduct, whatever we may think of its morality, is not bad poetry.

“ AMYNTAS.

On you I call, Immortals! to attest
How once young Glicera sway'd my subject breast!
Seek you what motives could my heart estrange?
Look round; for Nature's self is prone to change.
Not Heav'n itself each day the same appears;
For now it smiles, and now dissolves in tears.
The sister Seasons, when they quit the sky,
With varied gifts the regal Year supply.
This holds a vase, and pours the fruitful showers,
That from her basket flings the scented flowers;
One clothes the sunny earth with golden grain,
The other, clad in tempests, scours the plain.
Think you 'twas ordered by the voice of Fate,
For man t'enjoy the same unalter'd state?" P. 4.

Mr. Bray published *Junevile Poems* in the year 1799; and appears undoubtedly to be an improving writer.

ART. 19. *The Valley of Llanherne, and other Pieces, in Verse.* By John Fisher, A. B. 12mo. 5s. 6d. Hatchard. 1801.

Llanherne is a village on the north-west coast of Cornwall, and by the plate annexed to this elegant little volume must be a most interesting and beautiful spot. This place, now the residence of some Carmelite Nuns, is celebrated by the author in smooth and agreeable verse; but the

the Poem of most merit and interest in the collection is the Shipwreck, a scene with which the inhabitants of this part of our island are too familiar. The ridiculous Parody of the thirteenth Book of Ovid's *Metamorphosis*, might as well have been omitted; as also might the tale of the Priest and his Neighbour, in which we meet with such absurd phrases as "beery looks," for a man seemingly drunk with beer; "unabandoned drift"—"more decency", &c. &c. There is some merit in the first part of the work; but, to eke it out, the author has inserted some pieces, from which he cannot possibly derive any credit.

ART. 20. *Nautical Odes, or Poetical Sketches, designed to commemorate the Achievements of the British Navy.* 4to. 160 pp. 12s. Williams. 1801.

There is much more of *patriotic* than of *poetical* spirit in these Odes; in which almost all the distinguished naval actions, during the American and the late war (as we trust it may now be termed) are celebrated. When we so much approve a writer's design, we are concerned not to be able to commend his execution of it. But there is scarcely an Ode in this collection that does not abound with ludicrous passages; such as the following in the Ode on Lord Rodney's Victory over Don Juan de Langara.

" 'Tis now a dismal silence all,
As if the foes his fire dislike;
While Rodney's loudly heard to call,
"Why this dull silence? do you strike?"
Shrill from the shrouds a feeble cry
Trembling attempts a faint reply:
"Yes, mercy on our wayward luck!
We poor trounce'd Spaniards long have struck."

Yet this Ode, and that which follows it (on the victory of the 12th of April, 1779*) begin with a spirit that seemed to announce better things. Nor is the Ode on Lord Howe's action of June 1, 1794, wholly deficient in vigour. Yet in general the familiar and (surely without design) the ludicrous prevails, more especially in the Ode on the successes of the flying squadrons under Sir J. Warren, Sir Edward Pellew, &c. &c. performances which would disgrace the bellman. Some moral tales, for the use of seamen, are subjoined: and they certainly would be useful, if seamen could be persuaded to read them.

DRAMATIC.

ART. 21. *Mary Stuart. A Tragedy.* By Frederick Schiller. Translated into English, by J. C. M. Esq. 8vo. 224 pp. 4s. 6d. Escher. 1801.

The history of the unfortunate Mary Queen of Scots is too well known to be repeated here. The outlines of it are, we think, suffi-

ciently preserved in this drama ; which commences immediately after her condemnation, and to the well known circumstances which attended it, adds some of an interesting nature, which, though unwarranted by history, are not so revolting to probability as to inspire disgust. The chief of these additional circumstances is an interview between the two Queens, in which Elizabeth exhibits a studied haughtiness and unfeeling barbarity, even beyond her real character, and Mary displays a spirit and vigour which gentle minds, when roused by great provocation, are often found to possess. Some of her reproaches, however, we cannot approve.

In an ingenious Preface, we are told that the original was performed in Germany with *general* applause, but that particular parts were censured. The only general fault we have observed, namely, the great length of the drama, and indeed of many of the speeches, might be easily obviated. Of particular objections, the most essential, in our opinion, are the character of Mortimer, who, though he appears interesting at first, at last proves little better than a madman, and the administration of the Holy Sacrament on the stage ; which, notwithstanding the apology offered, we deem, and an English audience certainly would deem, wholly indefensible. The characters are, for the most part, as the translator has observed, delineated with skill and judgment ; though, we think Mary's confession of her guilt at con-
 vining at the murder of Darnley, if expedient at all, should not have been made in a mere conversation with her servant, or in the early part of the piece. Upon the whole, however, this Tragedy is, in our opinion, as interesting as most, and less exceptionable than any of the German dramas which have fallen within our notice. The following passage, which expresses the feelings of Mary when, after a strong though false hope of deliverance, she hears the scaffold raising for her execution, will afford a fair and not unfavourable specimen of the Tragedy.

“ *Mel.* O God in Heav'n ! O tell me then, how bore
 The Queen this terrible vicissitude ?

“ *Ken.* [*after a pause, in which she has somewhat collected herself,*]
 Not by degrees can we relinquish life ;
 Quick, sudden, in the twinkling of an eye
 The separation must be made, the change
 From temp'ral to eternal life ;—and God
 Imparted to our mistress at this moment
 His grace, to cast away each earthly hope,
 And firm and full of faith to mount the skies,
 No sign of pallid fear dishonour'd her ;
 No word of mourning, 'till she heard the tidings
 Of Leicester's shameful treach'ry, the sad fate
 Of the deserving youth, who sacrific'd
 Himself for her : the deep, the heartfelt anguish
 Of the old knight, who lost, through her, his last,
 His only hope ; till then she shed no tear,—
 'Twas then her tears began to flow, 'twas not
 Her own, 'twas other's woe which forc'd them from her.

“ *Mel.*

“ *Mel.* Where is she now? Can you not lead me to her?

“ *Ken.* She spent the last remainder of the night
In pray’r, and from her dearest friends she took
Her last farewell in writing:—then she wrote
Her will with her own hand. She now enjoys
A moment of repose, the latest slumber
Refreshes her weak spirits.—” P. 186.

The translation appears to be spirited and harmonious, and though we have not seen the original, we conclude it to be faithful, having been, as is intimated, performed under the inspection of the author; but, to please a British audience, it would be necessary that many parts should be altered, and the whole very much curtailed.

NOVEL.

ART. 22. *Lætitia; or, the Castle without a Spectre.* By Mrs. Hunter, of Norwich. Four Volumes. 12mo. 1l. 1s. Longman and Rees. 1801.

This performance ought rather to have been entitled the three *Lætitias*, for there are no less than circumstantial memoirs of three heroines of that name.

The author possesses considerable merit as a writer, as well as an observer of human life and manners. Her discriminations are just and accurate; and there is a variety in her episodes, which, at the same time that it shows great vigour of imagination, fatigues the attention. The first volume is undoubtedly the best; but the whole is superior to the majority of similar publications.

MEDICINE.

ART. 23. *A Treatise on the Cow-pox, containing the History of Vaccine Inoculation, and an Account of the various Publications which have appeared on that Subject in Great Britain and other Parts of the World.* By John King, Member of the Royal College of Surgeons, London. Part I. 8vo. 496 pp. 8s. J. Johnson, St. Paul’s Church-yard, London. 1801.

We have here a full and comprehensive account of the principal publications that have appeared on the subject of the cow-pox, from its first introduction by Dr. Jenner to the present time; at least so it seems to us, as we do not recollect any work on the subject being omitted; but without doubt the author has further materials, as he only calls this part the first. Throughout, the author or compiler is very liberal, and even diffuse in his comments and elucidations, and we will add, in his censures on those who have ventured to dissent from the general, and we think just, opinion of the value of the discovery. These censures might have been spared, or if thought necessary, should have been conveyed in less offensive language. Personal abuse is not likely to make converts. The objections to the introduction

roduction of the cow-pox, are either founded on reason, and the nature of the thing, or on prejudice and misinformation. If on the former, time, and multiplied experiments with the disease, will establish them; if on prejudice and mistake only, left to the same test, their fallacy will be detected. The business is now fairly before the public, and experiments are making, by inoculating with cow-pox matter, in all parts of the globe. All reasoning, therefore, on the power of the disease in securing the constitution from the small-pox, or of its leaving any stain in the body, rendering it liable to scrofulous or any other disease, appears to be superfluous.

The author is an entire convert to the opinion given by Dr. Jenner, that the disease is originally produced by the matter of the grease taken from a horse's heel. We are astonished to find that this opinion, founded on such equivocal and defective evidence, and so highly improbable in itself, defended with pertinacity; as it certainly does not contribute to remove the principal, and perhaps only prejudice remaining against the general diffusion of the cow-pox. Those persons who think it wrong, perhaps criminal, to insert a particle of a limpid fluid, taken from a pustule on the nipple of a cow, whence proceeds that salubrious draught which forms so large a part of the food of our children, will not be cured of that prejudice by being told, that the pustule was produced by the filthy matter of the grease taken from a horse.

We shall only add, those who are desirous of possessing a full account of all that has been published on the subject of the cow-pox, either in separate pamphlets, in letters and dissertations, in various magazines, medical journals, reviews, &c. will here find them collected together, with abundant commentaries, as we have said before, by the collector, who will not, we trust, be offended at finding we have indulged ourselves in a temperate use of that liberty, of giving our opinion of the errors he has committed, which he has so freely taken with others.

DIVINITY.

ART. 24. *A Discourse delivered at the Visitation of the Right Worshipful Robert Markham, M. A. Archdeacon of York, at Doncaster, June 5, 1801. By John Lowe, M. A. Curate of Wentworth, and Domestic Chaplain to the Right Hon. Earl Fitzwilliam. Published at the Request of many of the Clergy. 8vo. 1s. Mawman. 1801.*

This is a very manly and emphatic address to the hearers, who may be supposed to have been principally clergymen, on the subject of "preaching the word." The various branches of their professional duty are pointed out with much energy and precision; and the preacher endeavours to impress his brethren with the important and solemn conviction, that they are to preach the word *faithfully, earnestly, with plainness and simplicity*, and that the stability of their faith should be evinced by their conduct, as example is the life of precept. This excellent discourse concludes with a suitable exhortation to such part of the audience as were not clergymen.

ART. 25. *Reflections occasioned by the Distresses of the Times, a Sermon, preached in the Parish Church of Leeds, being One of the Lent Lectures there for 1801. By the Rev. James Milner, A. M. 4to. 6d. Rivingtons. 1801.*

This was a very seasonable exhortation at the period when, and the place at which, it was delivered. Fortunately, through the blessing of heaven, the calamities of war and of famine have been removed from us; yet we doubt much, with this pious preacher, whether the vices of the people will be less, under the favours with which we have recently been blessed, than they were in the time of the visitation, which he with so much energy deploras.

ART. 26. *The Unjustifiableness of Cruelty to the Brute Creation, and the Obligations we are under to treat it with Lenity and Compassion. A Sermon. 8vo. 1s. Rivingtons. 1801.*

It is impossible to withhold our commendation from the amiable and benevolent spirit which pervades this discourse. The author has forcibly introduced every argument in his cause which reason can furnish, and which religion enjoins. What is said in the notes, on the subject of slaughtering cattle, merits not only the consideration of every feeling mind, but also the attention of the magistrate; so also do the observations of this writer, on the treatment of asses in the neighbourhood of the collieries.

ART. 27. *A practical Improvement of the Divine Counsel and Conduct, attempted in a Sermon occasioned by the Decease of William Cowper, Esq. preached at Olney, 18 May, 1800. By Samuel Greathead. 8vo. 47 pp. 1s. Williams, Stationers'-Court, &c. 1800.*

We have read with earnest attention these interesting and affecting memorials, of a man most eminently distinguished for abilities, and we cannot but consider the discourse, and the facts it relates, as an awful warning against the errors of Methodism. Cowper, of an anxious and melancholy disposition, after shrinking from public business, and being overwhelmed with a morbid desperation in consequence of that step, fell under the tuition of an eminent methodistical divine. From the progress and nature of his sufferings, it appears almost demonstrably certain, that they arose principally, if not entirely, from this cause. His active imagination, too attentive in some respects to its own movements, exaggerated both his religious comforts and his religious fears; and both were regarded, according to the doctrines he had unfortunately imbibed, as actual intimations from heaven. Of consequence, when his constitutional infirmity inclined him to melancholy, it became a religious melancholy of the blackest and most oppressive kind; and thirty years of an innocent and very pious life were passed under the horrors of habituate desperation. Had he conversed at first with a divine, more able to give him sound instructions in the Gospel, all this misery would most probably have been avoided, and the violent derangement of his mind, which occasionally recurred, would never have happened.

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In justice to Mr. Greathead we must say, that he warns his hearers very strongly against the danger into which the subject of his Sermon fell; that of substituting their own internal feelings for the word of God: but still he shows sufficiently, in various places, that such is the tendency of nature, under the instructions received in their congregations. "As I fear that *similar temptations* may not be uncommon to minds, whose natural melancholy affects their *religious experience*, I think it my duty to be explicit on this subject." P. 43. But the misfortune is, that he still encourages the delusion, by calling the private fancies and mental wanderings of individuals, their *religious experience*. This is the grand source of the evil, and till they are cured of these imaginations, fanatical joy and sorrow will constantly be agitating their minds. At the same time it must be allowed, that Mr. Greathead's discourse is full of sincere and earnest piety, and as well calculated to counteract these evils, as any can be which does not actually avoid the principles of danger.

ART. 28. *A concise View of History and Prophecy, of the great Predictions in the Sacred Writings that have been fulfilled; also of those that are now fulfilling, and that remain to be accomplished. By Francis Dobbs, Esq. Member for the Borough of Charlemont in Ireland. In Letters to his eldest Son. 8vo. 279 pp. 6s. Sael and Co. 1800.*

The design of these Letters is in the highest degree laudable; the execution very far from adequate. From the Deluge, the author passes at once to the reign of Solomon, and then back, as rapidly, to Abraham and Lot. His views of history are too desultory and imperfect to be of real service, and his notions of prophecy cannot be better exemplified than by the following specimen:

"Though no man knoweth the day and hour [of the Lord's coming] an event that has lately taken place induces me strongly to believe it will happen this year, or early in the next: it is the law enacted by the British and Irish Parliaments, for uniting England and Ireland into one kingdom. This appears to me contrary to the great designs of God; for it is making Ireland a part of the image of Daniel which was completed in 408. Now if so, no imperial law will ever have force in Ireland; and as the imperial parliament will meet the first of January, 1801, and in a month or two after may pass a law that would be enforced in the ordinary course of things, *I think that measure will be defeated, by the appearance of the Messiah in Ireland*, of which I shall say more hereafter." P. 146.

Similar to this is the author's opinion delivered in a parliamentary speech, which he introduces as his Preface, and which indeed gives a very characteristic notion of the speaker. It is very lamentable, that well-meaning enthusiasm, should so frequently expose divine prophecy to unmerited contempt, by vainly endeavouring to prophecy, under the guise of interpretation. Such attempts will ever be baffled, as this has been already.

In an Advertisement prefixed, we are told of nine small volumes of universal history published by Mr. Dobbs. These have never come into our hands; and, from the specimen afforded by the present volume, we are not very anxious to view them.

LAW.

ART. 29. *A Practical Treatise, or Compendium of the Law of Marine Insurances.* By John Ilderton Burn, of the Inner Temple. 12mo. 225 pp. 5s. 6d. Boosey, &c. 1801.

Mr. Burn, in a modest Introduction, states, that his design in writing this book was to form "a compendious digest immediately calculated for the use of merchants and their agents," which he considers as "a desideratum in the mercantile world." He acknowledges "that he has resorted to Mr. Park's work as the principal source of his information, and to that division of Mr. Gwillim's Abridgment of Law", we presume Mr. G.'s edition of Bacon's Abridgment, "which treats of that subject." At the same time, Mr. B. remarks, "that he has not servilely followed the plan of either of these authors; but has adopted such an arrangement, as he humbly conceived to be best calculated for conveying a clear view of the subject to those for whom this work was chiefly designed."

There is nothing servile in pursuing what is right, and we see no reason to approve of the author's deviations from Mr. Park's very clear and judicious arrangement. In other respects the book possesses merit. The cases seem accurately abridged, and faithfully inserted. Merchants who can afford the expence of Mr. Park's Treatise will, we conceive, not be content without possessing it. But to those who are unequal to the expence, or have no time for the perusal, we recommend this Compendium as a valuable succedaneum.

ART. 30. *Decisions in the High Court of Admiralty; during the Time of Sir George Hay and of Sir James Marriott, late Judges of that Court.* Vol. I. Michaelmas Term, 1776, to Hilary Term, 1779. 8vo. 322 pp. 9s. Bickersstaff. 1801.

We are happy to recognize another collection of decisions in the Court of Admiralty, published by high authority. We are informed in the Preface, that they were printed at the desire and expence of Government. The motive for publication is stated to be, "the justification of the conduct and character of the British Government upon public and avowed principles, so as to gain that most powerful weight in the machine of human affairs, universal confidence, was the great object; to prevent if possible the ideas of neutral powers, founded on their own arbitrary modes of proceeding, from harrassing the British Ministers personally with complaints, and with demands upon them of doing that which was impossible in a limited government, as it was unreasonable to do; and otherwise, from forming those coalitions, which, long foreseen, have now taken place, so as to render by such coalitions, if possible, the naval power of Great Britain of little consequence; from giving the utmost assistance to a frequently defeated enemy under the pretence of neutrality, and of protected carriers of the weakest belligerent, and from prolonging the war."

If these desirable objects can be accomplished by the force of reason, we entertain a confident hope that they will be effected by the decisions here reported, and by those of Sir James's very able successor. Upon the reports themselves we shall defer all minute remarks until the second volume, which is promised to the public, has made its appearance. They will be better considered when taken together. We are sorry to observe, however, that the present volume is deprived of one half of its utility, through the want of an Index.

The Preface contains many spirited observations, and much extraneous matter. Some of its allusions we could not, and others we do not wish to understand. We were indeed truly sorry to perceive, that it contained a most illiberal attack upon the common law reports, and the proceedings of those courts in which it is practised.

They are stated to be "chiefly the productions of illiterate clerks who misunderstand, and which mark the low characters of the writers, who perpetuate much bad reasoning in much bad language." The learned writer is totally ignorant of the history of those authors, upon whom he passes such an unqualified sentence of condemnation. The majority of these common-law reporters were not only men of great intellectual ability, but persons who filled the highest offices in the law, and the most distinguished situations in their country: and as "Nemesis is always on the watch to punish unjust critics," the learned author will find, that this very sentence in which he thus attacks the "bad language," as he calls it, of these writers, is confused in its construction, and defective in its grammar. But we are further told that, "all arguments *upon* (i. e. we presume, from) precedents deserve little to be relied *upon*. False principles, or false consequences, are to be found in many reports, and only show how much mankind are disposed to pervert justice, under the appearance and pretence of doing it." Respect for the venerable author will not suffer us to make a single observation. We regret that the passage is not blotted out from the book.

The print and paper of this volume are remarkable for excellence; and few errors of the press occurred to our observation; a ludicrous one appears in a quotation from Juvenal, p. 128:

Tu pulsas, ego baculo tantum.

If the poor pedestrian had used a staff as the instrument of pulsation, he would not have complained as coming off the worst in the contest. It should be *vapulo*; to avoid nonsense, and false quantities:

ART. 31. *Enquiries into the Nature of Leasehold Property; in which the relative Situations of Lessor and Lessee, Landlord and Tenant, are fairly considered. By a Gentleman of the Temple.* 8vo. 57 pp. 1s. 6d. Bickerstaff. 1801.

The Enquiries made by this impartial and fair considerer, in this pamphlet, refer only to leases of estates belonging to the church, and to collegiate and corporate bodies. Here he contends, that the lessee of such lands has a property in them beyond the mere term of his lease, and that it is the extreme of injustice for the owners of the soil to fix the price of (as it is usually called) the fine upon renewal, according

cording to their own notions of its actual value. He insists, that a court of equity, or at all events parliament, ought to ascertain this fine according to some fixed ratio, as is done in the case of copyholds of inheritance.

The predilection which all corporate bodies, possessing lands, entertain for their ancient tenants is well known, and their moderation in leasing them very generally acknowledged. Their great indulgence has given the lessees that sort of fixedness in their respective farms, which this gentleman would modestly and generously convert into a legal right. It seems impossible, at least according to our old-fashioned notions, that any principles could justify the position, that the clergy, and other corporate bodies, should be denied that liberty of managing their property to the best advantage, which is permitted to every other landholder in the kingdom. But as the law now stands, there is a further reason against it than the principle of common right, namely, that this writer's regulation would contradict the true meaning of the statutes, by which these bodies are prohibited from demising their estates beyond a limited period. We are glad that this "Gentleman of the Temple" has not affixed his name to his production. It is a matter of serious congratulation to him, that he has even suffered it to remain in fortunate ambiguity, which of the learned Societies inhabiting the Temple has to claim the honour of his residence. His humility is well rewarded, for his *book* can do him no credit. The arguments are by no means ingenious, his mode of thinking is desultory, and in reasoning he seldom approaches towards a fair and logical deduction. His style is rambling and confused, and sometimes ungrammatical; he even mistakes the century in which he is living and writing. Perhaps his judgment is warped by the apprehension of jeopardy to some valuable church-lease of which he is the proprietor. If it be not, the sooner he quits the Temple (should he reside there for the purpose of pursuing the legal profession) the more advantageous for himself. He had better attend to this truth, however disagreeable, from us, than learn it ten years hence at the expence of much unavailing study, and many abortive attempts to get into practice.

POLITICS.

ART. 32. *Observations on the Factions which have ruled Ireland, on the Calumnies thrown upon the People of that Country, and on the Justice, Expediency, and Necessity of restoring to the Catholics their political Rights.* By J. E. Devereux, Esq. The Second Edition. Svo. 160 pp. 4s. 6d. Richardson. 1801.

It was, if we mistake not, a remark of the late Mr. Burke, that Voltaire, and the other Anti-Christian philosophers, "declaimed against Monks in the spirit of Monks." The writer before us attacks all parties which have, at different periods, opposed the claims of the Catholics, with all the intemperate zeal which he imputes to his adversaries. The Preface takes notice of a speech, said to have been made in Par-

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liament by Mr. Banks, in which charges are brought against the people of Ireland as guilty of *insurrection, disorder, revolt, and rebellion*. To repel these charges is the immediate object of this author, but his chief view is to procure an unqualified exemption of the Catholics from the remaining disabilities which attach to them. "The prejudices," which (this author says) "are entertained by a few persons, but affected to be entertained by many more, against the people of Ireland, originate in partial narratives, written to serve the interests of different factions which have, since the reign of Henry the Second (by uniformly calumniating Ireland) imposed on the good people of England, that they might be warranted in their manifold iniquities." He therefore deems that, "a few observations on those factions may not, at this moment, be thought irrelevant." These observations accompany an historical detail; for which the author (in a note) acknowledges himself to be indebted to Dr. Curry's "Historical and Critical Review of the Civil Wars in Ireland." We have not that work before us; but the copy appears to us not undeserving the very character which this writer gives of the representations of his adversaries, and to be (as is said of them) "a partial narrative written to serve the interests," we will not say "of a faction;" but of a religion, the professors of which, though most numerous in Ireland, form a minority, comparatively inconsiderable, when we estimate the population of the British empire. Many indeed of the facts stated, are supported by respectable authorities; and there can be no doubt, that for several reigns after the conquests of Henry the Second, the negligence or partiality of the English government gave room to numerous abuses and oppressions in those who bore the chief sway in Ireland. In that period of the Irish history, upon which the writer chiefly dwells (namely, the reign of Charles the First and the Protectorate) we agree to many of his statements; and have no doubt, that when the Puritans had any sway or influence, the Irish, being in general of the Catholic persuasion, were grievously oppressed. Yet, even in the account of this æra, we should perhaps, on a comparison of the different historians, find that there are some exaggerations, and some suppressions. In after times, we cannot, all circumstances considered, blame the Irish for their adhering, as long as possible, to the fallen fortunes of James the Second. Admitting, however, that the Irish Catholics in former ages were "more sinned against than sinning," admitting, that it was time they should receive the most ample toleration, still the expediency of investing them with political power, may be a matter of very serious doubt.

In the latter part of this tract the author, though he stigmatizes throughout the opposers of the Catholics as *Jacobins*, seems to have thoroughly imbibed the principles and opinions of Opposition. Mr. Pitt, who is generally supposed to have sacrificed his power to the support of the Catholic claims, is yet attacked upon every occasion. The projected measures of Parliamentary Reform, and what the Irish Opposition called "an administration responsible to the people of that country" (measures which, in the manner projected, would probably have produced an entire separation of the two kingdoms) were, it seems,

seems, defeated by the *Jacobin arts* of the late Minister, and (what seems to be considered as a sacrilege by this writer) the portrait of the great and good Mr. Grattan was taken down from some place where it had been hung up. This conduct is also compared to that of the revolutionary faction in France!!! A short account of the proceedings in the Irish Parliament, respecting the claims of the Catholics, follows; in which the indecent manner of treating the argument arising from the Coronation Oath (p. 105) is peculiarly reprehensible. We have shown on other occasions, that we are far from thinking Mr. Butler's objections to that argument so unanswerable and conclusive as this author supposes. A mixture of violent declamations, gross misstatements, and arguments that have been often answered, fills the concluding part of this work. It is an unpleasant task to question any favourable account of national character; and we most readily give credit to the Irish for many very excellent qualities; but when the assertion of Sir John Davis, respecting their ready obedience and attachment to the laws, is applied to modern times, we would ask this writer (not to mention numerous other proofs) what he thinks of the necessity, which certainly existed in several parts of Ireland within these few years, if it does not still, of supporting the sheriff in executing writs of possession by a military force? What he would say to the frequent instances of young women of fortune and rank being carried off by armed banditti, from the midst of their relations and friends, and at noon day? But we have said enough concerning this intemperate defender of the Catholics. We would not advise them to trust their cause to advocates of this description; and particularly to a writer, who seems to us to want candour, as much as his language fails in elegance, and even in decency.

ART. 33. *The different Effects of Peace and War on the Price of Bread-Corn; considered in an Examination of Principles attempted to be established from the yearly Rates of the Market, by J. Brand, Cl. M. A. &c. &c. By John Duthy, Esq. Author of Observations on the high Price of Provisions.* 8vo. 60 pp. 1s. 6d. Wallis. 1801.

In a former work, on the same subject, this author had stated, that the scarcity and dearth of provisions "arose partly from the dispensations of Providence, and partly from the misconduct of Ministers;" intimating, that the war was one of the principal causes of scarcity, and assuming (without proof) that our Ministers, by their misconduct, were the authors of it. This assertion (the author complains) has been termed *inflammatory*, whereas he deems it *conciliatory*. Whatever epithet it may thought to merit, we conceive that of *candid* will not, at all events, be applied to it; unless it can be deemed so to prejudge a question of state policy (nay to decide it against the general opinion) in arguing a question of political œconomy. But although party may, and we think has, influenced the opinion of this writer, it is but fair to state (as fully as our limits admit) the arguments by which it is supported, and to place his controversy with Mr. Brand in a clear light.

Mr. Brand had maintained that "*war has a tendency to lower the prices of bread-corn,*" and answered the several allegations by which it is

attempted to shew, "that war raises the prices of provisions, and principally corn." To these answers, the writer before us replies with considerable ingenuity. But as the reasoning on both sides must unavoidably be, in a great degree, *a priori*, and depend so much upon mere opinion, we deem it most material to state the argument which is founded upon authentic documents and acknowledged facts, and where the parties differ only in the mode of ascertaining that fact. The foundation of Mr. Brand's system is (as the author before justly observes) "his second mode of determining the difference of the effects of war and peace on the price of wheat by the yearly registers of prices." He therefore gave a table of the price of a quarter of wheat in every year, of every term of war and peace, with the average of each term, from the Revolution to the end of the Peace of 1783. From this table it clearly appeared, that the average price of wheat, during each term of peace, was higher than the average price of the same article during the corresponding term of war. The only questions therefore will be, whether or not, Mr. B.'s table be constructed upon right principles? and whether founded or not, upon authentic documents? In the latter of these points, his antagonist cannot impeach it, excepting as to the short term from 1776 to 1776, both inclusive; the prices for which term are taken by Mr. Brand, from "Lord Hawkesbury's Office" (we presume the Office of the Board of Trade) and by this writer from the Audit Books of Eton College, being more, as he admits, for his argument. But the most material difference between these writers, is in the principle on which their respective tables are constructed. Mr. B. has made every term of war "to begin at the first noted act of hostilities, and to end at the day of their cessation by compact." But the writer before us (deeming "that the effects of peace will not cease to operate till some time after the commencement of war," and that "those of war will continue to be felt for a considerable period after the conclusion of peace") calculates the influence of each state, as extending at least two years beyond the period of its nominal continuance," and has accordingly, in constructing his tables, "annexed the two first years of every subsequent term, whether of peace or war, to the term which immediately precedes it." "By this alteration in the construction of Mr. B.'s table, i. e. by the different arrangement of the terms, and by the reduction of the prices in one of them, the balance," says this author, "is compleatly reversed, and it will appear, that the price of wheat in peace *has been less* than in war, by considerably more than 51. per cent.

It is not our province to decide on this controversy; but we cannot help remarking, that the principle upon which Mr. Duthy's table is founded, does not seem to be made out to the extent which can warrant him in so constructing it. The influence of war on the price of provisions, must undoubtedly (to a certain degree) commence with the war itself, and must have obtained, if not its full, yet a very extensive operation, long before the expiration of two years from the beginning of hostilities; since, as soon as any considerable augmentation of our land and sea-forces is determined upon, the manufactories which supply them with provisions are set to work upon a more extensive
scale,

scale, and large contracts are made, or commissions to purchase given; which speedily create additional demands on the market, and alarm it by the prospect of further purchases. On the other hand, we know, by what is passing at the present moment as well as by former experience, that, on the prospect of peace, although our army and navy be not immediately reduced, the probability (approaching to a certainty, on the signature of Preliminaries) that a great reduction will speedily be made, and that, at all events, distant services which require large depôts of provisions, cannot reasonably be expected to take place, causes an immediate suspension of war-contracts, and a diminution of the quantity of provisions (especially of biscuit) manufactured by the servants of Government. In addition to this circumstance, it is notorious, that within a very short period after every peace, large quantities of government provisions have been sold by public auction, and in a proportionate degree relieved the market. In our opinion (therefore, so far as we have examined the question, the table of Mr. Brand (if not quite according with these facts) appears to be constructed on a more just principle than that of the writer before us. Neither can we agree with Mr. Duthy in forming an average price for the present war (which, it will be observed, contains two years of very uncommon scarcity) during its continuance; since there can be little doubt, that a year or two of plenty would have considerably reduced his average. After all, on the principle of this writer, the general average of war prices (even including the present war) exceeds that of peace by about *five per cent only*. How slight then is the foundation upon which so much clamour has been raised!

MISCELLANIES.

ART. 34. *The Way to speak well made easy for Youth by the chief Words of the English Tongue classed in Sentences, according to the Number of their Syllables: with a short Dictionary at the End of each Book. Containing four separate Divisions, Substantives, Adjectives, Verbs, and Particles.* 12mo. 140 pp. 3s. Cadell and Davies. 1801.

According to the plan mentioned in the preceding title-page, the present publication can be only the first book of a larger work, containing the class of monosyllables. There is much ingenuity in the method, though some of the examples betray haste in the selection; and, if considered as rules, would not teach the student to speak well. Thus it cannot correctly be said that "steaks broil," as in p. 9. Steaks are broiled, the fire broils them. Some words might better have been avoided, as being obsolete, or of little use; such as *Chards, Dorns, Spalt, &c.* The first and third of which the scholar will seek in vain even in the dictionary annexed; which certainly ought to have contained them. The Classes of Lessons for reading are twelve, in which division, and its subdivisions, the author has followed the method of the new French *Pasigraphy*, of which we shall soon lay before our readers a detailed account. The classes are twelve: 1. beings;

2. ve-

2. vegetables; 3. animals; 4. man; 5. mind; 6. society; 7. trade; 8. art; 9. science; 10. time; 11. persons; 12. place. Here, however, it is obvious that BEINGS is too general a term, as it includes properly the three next classes. *Animals* also properly includes man. The Appendix may serve to make a slight comparison between the English, French, Italian, and German languages, but cannot afford much instruction.

We understand that this work was commenced to serve as a substitute for a method employed, certainly without much judgment, at several boarding-schools near the metropolis, that of learning Entick's Dictionary by heart, page by page. It would not be sufficient commendation of the plan here begun to say merely that it is much better than that; it is in truth ingeniously imagined, and likely to be effectual, if properly completed, and employed.

ART. 35. *Select Amusements in Philosophy and Mathematics; proper for agreeably exercising the Minds of Youth. Translated from the French of M. L. Despiau, formerly Professor of Mathematics and Philosophy at Paris. With several Corrections and Additions, particularly a large Table of the Chances or Odds at Play. The Whole recommended as an useful Book for Schools. By Dr. Hutton, Professor of Mathematics at Woolwich. 12mo. 397 pp. 5s. 6d. Kearsley. 1801.*

This is the most convenient in form, and altogether the best book of the kind, we have ever seen. It is more *rational*, and better conducted, than Hooper's Rational Recreations, and is not, like that book, extended to an unfair and inconvenient magnitude and expence. A testimony in its favour is produced, in a Letter from Dr. Hutton, who speaks of it decidedly as "a very curious and ingenious work, comprising a great deal of useful matter in a small compass, and well adapted for communicating the knowledge of a great variety of interesting particulars, in a manner at once familiar, clear, and amusing." The arithmetical amusements are, in our opinion, particularly amusing and rational; and the knowledge of chances, as subservient merely to calculation, and an ingenuous curiosity, is conveyed in a very easy manner. Many things of course occur in this which are common in similar collections; but there are still more which are peculiar to it, and give it a value in the eyes of every curious reader.

ART. 36. *Extracts, moral and sacred; or, a few Hints selected from the Writings of the Wise and Good in Support of the Cause of Religion and good Order. By the Rev. D. Yonge, M. A. Vicar of Coerwood, Devon. 12mo. 3s. 6d. Rivingtons. 1800.*

This work is published from the suggestions which occur in the notes on some parts of the Pursuits of Literature. The first portion consists of the tenth and eleventh Chapters of the second Book of Burnet's Theory of the Earth; and well indeed may they be said to deserve the attention of every reflecting mind. We also find Dr. Stillingfleet's Letter to a Deist, a scarce and curious tract. When we say scarce, we mean that it cannot easily be obtained in a separate form.

The learned and excellent Mr. De Luc has contributed also to this interesting little volume, some parts of his *Histoire de la terre et de l'Homme*. We perceive also, with satisfaction, an extract from Mr. Bryant's Treatise on the Authenticity of Scripture, and the Truth of the Christian Religion; which is followed by another, from Observations on the Plagues of Egypt. Levi's Defence of the Old Testament succeeds, an ample and sufficient confutation of Thomas Paine's absurd blasphemies. Soame Jennings, Locke on St. Paul, contribute also their aid to a work, which we could wish might be very generally perused.

ART. 37. *Barker's Continuation of Egerton's Theatrical Remembrancer, Baker's Biographia Dramatica, &c. containing a complete List of all the Dramatic Performances, their several Editions, Dates, and Sizes, together with those which are unpublished, and the Theatres where they were originally performed, from 1787 to 1801; including several Omissions, Additions, and Corrections. Also a Continuation of the Notitia Dramatica, with considerable Improvements. To which is added, a complete List of Plays, the earliest Date, Size, and Author's Name (where known) from the Commencement to 1801. The Whole arranged, &c. by Walley Chamberlain Oulton. 12mo. 336 pp. 5s. Barker and Son, Covent-Garden. 1801.*

For the very useful and satisfactory work to which this is a supplement, the public was indebted to Mr. Egerton in 1787; and the knowledge of Mr. H. Reed was generally supposed to have contributed most materially to the value of the compilation. Besides such additions as the lapse of years demands, the present publication contains many notices, the result of subsequent enquiries. On this subject, the compiler expresses himself with propriety and modesty in a short Advertisement, of which the following is the most material part.

“ These corrections, &c. to Egerton's *Theatrical Remembrancer*, are by no means offered to the public with the view of depreciating that work, which on the contrary must be acknowledged to be as correct as it was possible then to be, and indeed the compiler had excellent documents before him, when furnished with the MSS. of Mr. Henderson. But time will prove the best undertakings of this nature defective; I have therefore availed myself of many recent discoveries, and confess I am much indebted to Mr. Forster, of Richmond Buildings, Soho, for the use of his library, and other gentlemen for their kind communications.”

We think great commendation due to the industry with which these compilations have been thus continued; the complete List of Plays in particular is highly satisfactory. Yet we cannot but lament, that a *dozen foot* should peep out, even in such a work as this, in several illiberal, unjust, and *Petro-Pindaric* insinuations, inserted in the *Notitia Dramatica*. There is surely no fiend so self-tormentingly restless as dissolality.

- ART. 38. *An Essay on the Nature of the English Verse, with Directions for reading Poetry. By the Author of the Essay en Pronunciation.* 12mo. 134 pp. 2s. 6d. Walter, Charing-Cross. 1799.

We find with concern that we have so long overlooked a production of an ingenious author, several of whose literary efforts we have cordially admired, and whose Essay on Punctuation we have very lately cited with commendation. This is Mr. Robertson, whose most elaborate work is that on the *Parian Chronicle*, the authenticity of which he assailed by many doubts. At the end of the present tract we see, with pleasure, an authorized list of all his publications.

On the subject of English verse, we have never seen any thing so clear in method, or so happy in examples, as the present Essay. The author properly, in our opinion, dismisses the consideration of long and short syllables, and founds the rules of our verse on the management of accent alone. The regular disposition of the accent on the alternate syllables is first stated and exemplified, and then follow the varieties and exceptions. In every instance, the examples are taken from our best poets. To settle the disputed question of monosyllabic lines, Mr. R. with great judgment lays down a rule, that it is only when the words are most of them equally significant, or equally entitled to an accent, that they run heavily. To prove this, he cites many most harmonious lines from Pope and Dryden, all monosyllabic; and very ingeniously exemplifies the contrary bad effect, by the following line of ten syllables:

One, two, three, four, five, six, sev'n, eight, nine, ten.

Where, the words being all equal, there is no poetical harmony at all. A scholar must be singularly dull, who cannot be taught the chief essentials of our versification by means of this Essay.

- ART. 39. *Astley's System of Equestrian Education, exhibiting the Beauties and Defects of the Horse; with serious and important Observations on his general Excellence, preserving him in Health, Grooming, &c. with Plates. The Third Edition.* 8vo. 197 pp. 10s. 6d. Creed, near the Amphitheatre. 1801.

Whoever has seen the equestrian exercises performed at the Lambeth Amphitheatre, will be perfectly ready to believe Mr. Astley capable of giving the best instructions in his art. It does not always happen, however, that they who are most experienced in any art, possess at the same time the best method of communicating their knowledge; and the familiar dialogue in which a great part of this volume is conveyed, will

will probably give the most satisfaction to those who have least studied the art of writing. The Plates are mere outlines, representing particular positions of the *Manège*, &c. The work is dedicated to the Duke of York; and is marked at the end as a first volume. As this is stated also to be a third edition, we feel a little doubtful, whether we may not have been tardy in our notice of it; we have, however, been guilty of no intentional delay.

ART. 40. *An easy and entertaining Selection of German Prose and Poetry: with a small Dictionary, and other Aids for translating.* By George Crabb, Author of a German Grammar and German Dialogues. 12mo. 150 pp. 3s. Johnson, &c. 1800.

We have formerly noticed Mr. Crabb, as usefully employed in facilitating the acquirement of the German language. The present exercises are designed for a more advanced period of the study than his former books; and are well calculated at once to please and instruct the learner.

FOREIGN CATALOGUE.

FRANCE.

ART. 41. *Voyages du duc de Châtelet, en Portugal, où se trouvent des détails intéressans sur ce royaume, ses habitans, ses colonies; sur la cour et M. de Pombal; sur le tremblement de terre de Lisbonne, &c.* Revu, corrigé sur le manuscrit, et augmenté de beaucoup de notes sur la situation actuelle de ce royaume et de ses colonies; par J. F. Bourgoing, ci-devant ministre plénipotentiaire de la république Française en Espagne, membre associé de l'Institut national, &c. Second édition. 2 vol. in 8vo. of 550 pp. each, with a map of the kingdom of Portugal, and a view of the bay of Lisbon. Pr. 7 fr. Paris, 1801.

In the first volume of this Voyage, the duke gives an account of his arrival at Lisbon; of the history and climate of Portugal; together

together with the most complete geographical description of that country hitherto presented to the public ; as also very accurate information respecting its religion, its constitution, and laws.

The portrait of the Portuguese women; of their gallantry ; of their costumes, is such as might be expected from the Duke *du Ch.*

But it is chiefly the chapter *Du militaire*, which, in the second volume, contains the most curious and instructive details; the author treats his subject as an historian, a general, and a politician; adding, likewise, an account of the finances of the country; of its agriculture, and of the present state of the sciences and the arts in it: in short, this Voyage may be considered, under every point of view, and at all times, as the most exact and circumstantial description of a country, for which Nature appears to have done almost every thing, whilst its inhabitants have done comparatively little, either for her or for themselves.

Espr. d. Journ.

ART. 42. *Notice sur la vie et les ouvrages de Nicolas Piccini; par P. L. Guinguené, de l'Institut national des sciences et des arts.* Paris.

These *Notices* contain not only curious details on the life, the studies, and the general success of *Piccini*, but they likewise offer judicious remarks on the art of music; on its beauties; on the rules to be observed in it; and on its difficulties: which, being interspersed in the work, and presented after the relation of facts, of interesting anecdotes, have all the advantage of precepts, without their dryness.

As a specimen of the manner of this biographer, we will transcribe his account of the *Buona figliuola*, in his own words.

“ Ce fut en 1760,” says Mr. G. “ qu’il y donna (namely at Rome) la fameuse *Cecchina*, ou la Bonne-Fille, le plus parfait de tous les opéra bouffons, qui excita dans Rome une admiration portée jusqu’au fanatisme. Il n’y a point d’exemple d’un succès plus brillant, plus mérité, plus universellement soutenu. On voulut voir la *Cecchina* sur tous les théâtres de l’Italie, et partout elle excita le même enthousiasme.

“ Le poème de *la Bonne-Fille* est du célèbre Goldoni. Il est rempli d’intérêt; l’intrigue est bien conduite, les caractères soutenus et adroitement opposés. C’est le meilleur, de beaucoup, qu’on eût alors entendu en Italie, et qu’on y ait peut-être entendu depuis. Cependant il avoit été mis en musique, plusieurs années auparavant, par ce même Duni qui depuis étoit passé en France, où l’on fait qu’il a composé plusieurs jolis ouvrages, et il étoit tombé, comme on dit, tout à plat. Quand *Piccini* arriva de Naples pour composer l’opéra du carnaval, on lui présenta le *Libretto*, ou le poème qu’on lui avoit destiné. Il le trouva si mauvais, qu’il refusa de le mettre en musique. On en fit faire un second, qu’il ne trouva pas meilleur; le temps s’écouloit, et il ne restoit pas vingt jours avant l’ouverture du théâtre. Enfin *Piccini* demanda si l’on n’avoit pas quelque ancienne pièce dont le poème fût bon, et dont la musique n’eût pas eu un très-grand succès. On se rappella

la

la Bonne-Fille ; on la lui fit lire. Il en fut enchanté, et s'étant enfermé avec deux copistes, il les occupa si bien, qu'en 18 jours la partition fut faite, les parties copiées, les rôles appris, la pièce répétée et jouée.

“ C'est peut être à cette promptitude même, à cette chaleur qu'il ne lui fut pas permis de laisser refroidir en instant, à cette absence de toute distraction pendant que dura la composition de ce chef-d'œuvre, qu'est dû le cachet particulier qui y est empreint, et qui le distingue non-seulement de la musique des autres maîtres, mais de celle des autres ouvrages de Piccini lui-même. Il y règne une vérité, une propriété de couleur, une variété, une originalité qui se soutiennent depuis l'ouverture jusqu'à la fin. Chaque air, chaque morceau est parfait dans son genre, et ce qu'il n'est peut-être permis de dire d'aucun autre opéra italien, l'ensemble est tellement l'é, qu'aucune partie ne peut en être détachée ou déplacée sans que l'ouvrage n'y perde.

“ L'effet propre de l'originalité, de la création, dans cet art, le plus inconstant, le plus fugitif de tous, est d'en fixer l'inconstance, et si je puis m'exprimer ainsi, d'en arrêter la fuite. Le compositeur plagiaire, et c'est le plus grand nombre, obligé de déguiser ses vols ou ses réminiscences, l'est aussi de composer le morceau qu'il fait de passages tirés de plusieurs morceaux différens ; il en résulte une incohérence et de plus une sorte de langueur, un manque d'âme et de vie, qui fatigue et tue promptement l'attention. Quand le plagiaire est habile, il peut avec du coloris plaire dans le premier moment ; mais son succès est passager. Celui du créateur, de l'inventeur, de l'homme de génie enfin, est seul durable. Après plus de soixante années, écoutez la *Serva Padrona* de Pergolèse, ou son *Stabat Mater* ; à quelques formes près qui ont vieilli, vous croyez les entendre pour la première fois. Votre oreille est aussi flattée, votre attention aussi soutenue, votre cœur aussi ému, tandis qu'il vous seroit impossible de supporter un grand nombre d'ouvrages composés long-temps après. L'ordre, la clarté, la bonne disposition des parties, l'élégance même y étoient, et leur donnèrent quelque succès à leur naissance : mais le feu créateur n'étoit point en eux ; c'est lui seul qui vivifie : ils sont morts.

“ *La Bonne-Fille*, l'inimitable *Cecchina* ne mourra point, elle vit, elle plaît encore sur les théâtres de l'Italie et de l'Europe. Elle reste, j'oserais le dire, comme le vrai modèle de ce genre. On a donné depuis, dans de très belles productions, de plus grands développemens à certaines parties de l'art ; mais peut être lui a-t-on fait perdre de sa vérité. Dans *la Bonne-Fille*, les sentimens, les images, les situations, les caractères, tout est rendu avec tant de propriété, de chaleur et de verve, que toutes les fois que vous réunirez des acteurs capables de chanter et de jouer les différens rôles, un auditoire qui entende la langue italienne, ou même seulement la langue universelle de la musique, vous verrez se renouveler les impressions que cet immortel ouvrage fit naître à Rome, il y a quarante ans.

“ Il seroit trop long de rappeler ici tous les morceaux qui ont droit à l'attention ; mais les deux *finals* en méritent une particulière. C'étoit une création nouvelle : Logroicino avoit introduit le premier à la fin des actes, dans les opéra bouffons, au lieu des duo, des trio, des quatuor qui les terminoient auparavant, de plus grands morceaux d'ensemble, divisés

divisées par le poëte en plusieurs scènes, et par le musicien en plusieurs motifs, ou en retours différens du même motif, qui peignoient les changemens et les vicissitudes de la situation des personnages. *Piccini*, qui commençoit alors sa carrière dramatique, imagina de marquer de plus, dans ces morceaux d'ensemble, les changemens de scène et de situation par des changemens de mouvement et de mesure, et de donner par ce moyen au *final*, avec moins d'uniformité, plus de développemens et d'étendue."

During a space of more than twenty years, *Piccini* filled all Italy with his name and with his works. "J'ai eu entre les mains," says the author, "la liste chronologique de ses opéra italiens. J'en ai compté cent trente-trois, tant sérieux que bouffons, composés dans cet espace de temps. J'ai vu et j'ai eu la permission d'étudier les partitions, toutes notées de sa main, à l'exception de deux ou trois, dont les originaux s'étoient perdus. Dans ce nombre, plusieurs sont des chefs-d'œuvres, et il n'y en a point qui ne renferme quelques morceaux qui annoncent le grand-maître, et capables seuls de faire la réputation d'un compositeur.

"Qu'on ajoute à tant d'ouvrage de théâtre une quantité innombrable de morceaux détachés, d'oratorio, de cantates, de musique d'église, et l'on concevra difficilement que le même homme ait pu pendant l'espace de vingt ans produire ce qui, ailleurs qu'en Italie, paroît trop fort pour la vie de plusieurs hommes."

At this epoch (in 1776) *Piccini* was called into France, being seduced by the advantageous offers made to him in the name of the government.

Here commence the occasions of chagrin to this artist, as also that great reform in the national musical taste which has been called the *Revolution of Music in France*.

It would be difficult in the present times to conceive how a real war, a long and animated war, should have taken place between the partisans of *Glück* and those of *Piccini*; the historians of this musical war will, perhaps, be accused of exaggeration. They entered on the dispute before the question was properly stated, which, indeed, generally happens: *Glück*, as well as *Piccini*, had learned his art in Italy; his first works were Italian Operas. It was *Italian music* that he composed.

Unquestionably it had not the same character, the same physiognomy, with that of *Piccini*; but who are the great artists, who the distinguished authors, that have not a particular *manner*? Thus, for instance, there was not a less difference between *Corneille* and *Racine*, than between *Piccini* and *Glück*. Of this, however, the generality of the combatants had no idea; they imagined that they were contending the one for the *Italian*, and the other for the *German music*.

At length they grew tired of this musical war, and finished where they ought to have begun, by applauding in turns *Piccini*, *Glück*, and *Sacchini*. The two last died nearly at the same time, the one at Vienna, and the other at Paris. Their *éloge* was published by *Piccini* himself, who forgot all his resentment, and who, perhaps, had never felt

felt any real jealousy, still less any hatred. *Piccini* was, therefore, now left alone in possession of the musical sceptre.

Like most other great artists, *Piccini* had made little provision for the future. Several pensions which he enjoyed, appeared sufficient to secure him from the apprehension of a want of resources in his old age. But the Revolution swallowed them up. Unable, therefore, to exist any longer at Paris, he returned to his own country. He was at first received at Naples with eagerness and distinction; but the court soon manifested a degree of coolness towards him, and the great, in general, imitated the court. This was, it seems, owing to his too frequent reception and encouragement of Frenchmen in his house.

We shall terminate this article with the portrait of *Piccini*, taken from the conclusion of this work.

“ Il possédoit les vertus qui devoient être préférées aux qualités aimables, les qualités aimables qui ne dispensent que trop souvent des vertus, et assez des unes et des autres pour se faire pardonner le génie et l'éclat des talens, pour laisser après lui, quand même il n'eût pas été un artiste célèbre, un souvenir précieux et de longs regrets.” *Ibid.*

ART. 43. *Voyage pittoresque de la Syrie, &c. par le C. Cassas.*

The nineteenth *livraison* of this important work is composed of six plates.

1st Plate. *Antiochia*, called by the Arabs *Antakye*. View of the most elevated part of the walls of this city, opposite the mountain of the ancient *Laodicea*, which the Arabs name *Lazdagyah*.

2nd Plate. The *Temple of the Sun, at Palmyra*. Exterior and interior elevation of the great portico, and part of that of the enclosure, to the north.

3d Plate. *Great Gallery of Palmyra*. The view is taken from the circular edifice, facing the Temple of the Sun.

4th Plate. *Triumphal Arch at Palmyra*.

5th Plate. *Course of the Nahr Qadès, or Holy River*, generally called the *Kadisha*. View of a very steep mountain. This mountain is situated below the forest of cedars, opposite the Convent of *Mâr Serdjès*.

6th Plate. Mosque built by Omar ben Alkhalithâb, on the ruins of the Temple of Solomon. General plan of the edifice, and of all those within its enclosure.

Magas. Encyclop.

ART. 44. *De l'homme d'état considéré dans ALEXANDRE SEVERE, mis en parallèle avec les plus vertueux des empereurs romains, par le C. Dememieux, ancien major d'infanterie allemande, inventeur de la Pâsigraphie, membre de l'académie des sciences de Harlem, de la société philotechnique de Paris, et de la société des observateurs de l'homme.* 1 Vol. 12 8vo. Paris.

The present volume is only a fragment taken from a larger work, entitled *Pensées sur le Synchronisme, et la réaction des causes et des effets en morale et en politique, ayant pour but de rechercher les vrais principes du droit*

droit et du devoir dans l'homme et dans les peuples. The xxv chapters now published by Mr. D. are extracted from this manuscript. It had been read, says the author, to Catharine the Great, in 1774, and to Gustavus III, in 1775, who applauded the views and plan of Mr. D. The work was likewise communicated to Frederic II, and to his brother, Prince Henry, and the King of Prussia pointed out to the author different passages which he wished to have read to the Academy of Sciences at Berlin. *Ibid.*

GERMANY.

ART. 45. *Historisch-statistisches Gemählde des Russischen Reichs, am ende des achtzehnten Jahrhunderts, von H. Storch.*—*Historico-statistical account of the Empire of Russia at the close of the 18th Century, by H. Storch.* Vols. 3 and 4, each consisting of 34 sheets in 8vo. Leipzig, 1800.

The work of Mr. Storch may be considered as intended to complete that published by Mr. Georgi, under the title of *Geographical and physical description of the Empire of Russia*. It treats exclusively of the condition of the inhabitants under all their statistical relations, as also those of the interior administration, referring to other works for whatever regards the geographical and physical description of the country, its productions, &c.

In the two first volumes, the author makes us acquainted with the civil state of the inhabitants of the Empire of Russia, and in the third he shows the progress by which industry has brought this nation to the point at which it is now arrived. The Introduction to the same volume represents successively the arts transplanted from Greece to Nowogorod, to Kiew, destroyed by the Mougols, and afterwards restored by Iwan I, Iwan II, and Alexei Michailowitsch. Mr. St. then gives a statement of all the articles of merchandize manufactured in, and furnished by Russia so early as the year 1674, with the history of what Peter the Great, Catharine II, and Paul I, have done for the purpose of promoting industry in their states.

He divides into three principal sections, whatever concerns the actual state of industry in the Russian Empire. *First section*: the particular occupations of the people in the country. These occupations relate not only to agriculture, they comprise also a great number of other employments and means of industry, which furnish many important objects for exportation. The author has added many reflections on the means of encouraging and extending the different branches of the national industry. In the *second section*, Mr. St. speaks of the trades, and of the measures adopted by Catharine to support and improve them, by securing a civil existence to those who are occupied in them. He reckons the number of individuals who depend on them, to be for the whole Empire 350,000. The *third section* is consecrated to manufactures, which are here classed under 45 heads.

The

The *fourth volume* presents a *circumstantial history of the Commerce of Russia from the most remote times to that of Peter I.* It concludes with a statistical view of the commerce of Russia, during the second moiety of the 17th century, under Alexei Michailowitsch. *Jena ALZ.*

ART. 46. *Annales typographici ab Anno MDI ad annum MDXXXVI continuati post Maitairii aliorumque virorum doctissimorum curas in ordinem redacti, emendati et aucti cura D. G. W. Panzeri, &c. Vol. VIII.* ii and 564 pp. 1. 4to. Nuremberg, 1800. Pr. 5 Rixd.

This new volume of a very important work begins with *Paris*, and with the year 1513. *Ibid.*

HOLLAND.

ART. 47. *Nieuwe Verhandelingen van het bataafsch Genootschap der Natuurskunde.*—*New Memoirs of the Batavian Society of Experimental Physics.* Vol. i. 4to. 564 pp. 1800.

Twelve volumes compose the first collection, of which this, which we here announce, is to be considered as the continuation, and which chiefly relates to the Fire-engine. The three Memoirs on this subject by *John Wright*, *William Chapman*, and *Reinze Lieuwte Brouwer*, to which prizes were adjudged by the Society, form a part of this volume.

ART. 48. *Institutiones physicæ in usum auditorum digestæ, à Simone Speyeri van den Eyck, A. L. M. et Phil. D. Math. sublim. et physices in Acad. Lugduno-bat-Prof. ord.* Leyden, 1800.

This excellent compendium consists of 20 chapters, in which the Professor has comprised whatever is essential in natural philosophy, and on which he enlarges in his lectures to his auditors.

ART. 49. *Gerardi Sandifort Tabulæ Anatomicæ. Fol. magn.* Leyden, 1800.

The *cabier* which we have now before us, is recommended by the execution both in the design and in the engraving, and does honour to the son of *Edward Sandifort*.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received several letters and communications from *Dr. Montucci*, of whom, from all that we can learn, we are inclined to think highly; but, conscious of our want of knowledge in Chinese literature, we have been very cautious of hazarding a judgment, in the dispute between him and *Dr. Hager*, and must reserve our opinion till we shall feel ourselves able to give it without much fear of error.

LITERARY INTELLIGENCE.

An account of some interesting Travels in the North of Europe, may speedily be expected from the pen of *Mr. Sauer*.

Professor Vince, of Cambridge, is about to publish a second volume of *Astronomy*, containing Tables of the Motions of the Sun, Moon, Planets, and Jupiter, Satellites, with an Introduction, explaining their construction and use.

We are very happy to be able to announce, that *Mr. Gifforne* has been prevailed upon to publish a volume of Sermons, which is now in the press.

A translation of the Analytical Institutions of *Maria Gaetana Agnesi*, a learned Italian lady, is in great forwardness at the press, under the inspection of the *Rev. John Hellins, B. D. F. R. S.*—The translation was made by the late *Professor Gelfon*, of Cambridge; but the public are indebted to the liberal exertions of *Mr. Baron Masieres* for its being now brought to light.

Mr. Reeves's various, and truly valuable editions of the Bible and Common Prayer-Book, will be ready for publication some time in the month of January.

ERRATA.

In our last Number, p. 469, l. 24, for *former*, r. *farmer*.

p. 492, l. 37, for *do become*, r. *do not become*.

AN
INDEX
TO THE
REMARKABLE PASSAGES
IN THE
CRITICISMS and EXTRACTS in
VOLUME XVIII.

A.	PAGE		PAGE
A BERCROMBY, sir Ralph,		Age, high pretensions of the pre-	
account of	496	sent, to superior wisdom, denied	290
—, employed on the conti-		Agriculture, system of the board	
nent at the breaking out of the		of, productive of ill effects....	129
war, 1792	497	— board of, reprehended	466
— exertions of, in the		— paring and burning	
West-Indies, 1795	ib.	— considered	468
— employed in Ireland,		— on the cottage-system	469
1797	500	Alexander the Great, famous	
— memorable attack of, on		speech of the Scythian ambaf-	
the Helder Fort	ib.	sadors to	414
Aboukir, circumstances preceding		Alexandria described, by Abdol-	
the battle of	36	latif	135
Abulpharajus, high literary rank of	134	— existence of the li-	
Academical institutions of our an-		brary of, proved	134
cestors vindicated	291	Alfred, popular story of the re-	
Achiacarus, the nephew of Tobit,		treat of, to the neat-herd's cot-	
account of	143	tage	28
Adam, etymology of the name of	483	— prophecy of the bards	
Adultery, defect of our law in re-		concerning the future fortunes	
gard to	182	and posterity of	30
— connived at, and en-		America, separation of, from Eng-	
couraged in France	ib.	land, viewed as a judicial pu-	
Africa, not yet sufficiently ex-		nishment, and not a blessing...	265
plored	248	— unhappy fate of gene-	
— account of the slaves		ral Mercer in	644
brought from the interior of..	250	Anacreon, imitation d'	311
— antiquity of dyed skins in	258	Androgeus, impetuous course of,	
— ancient and modern state		described	646
of their manufacture	259	Apostles, answer to a country-	
— circumnavigation of, by		man's enquiry concerning the..	430
the ships of Pharaoh Necho,		Arabica bibliotheca, analysis of	
king of Egypt, considered	ib.	the	334
— Southern, at the present		Architecture. Execution of arches	
moment interesting to English-		among the Greeks and Romans	268
men	114	— Great knowledge	
— inhabitants of		of the ancient architects	ib.
the Sneuwberg or Snowy Moun-		— Gothic art of build-	
tains	115	ing arches	269
		Architecture.	

I N D E X.

	PAGE		PAGE
Architects. Dionysius of Ionia, a corporation of architects....	269	Britain, Great, alarming situation of, as a member of the Euro- pean community	652
Articles of the church of Eng- land, Mrs. West's review of...	361	— balance of power	653
— Justification in the thir- teenth article explained	ib.	— surrendered by	653
— contain a perspicuous sum- mary of Christian doctrines...	362	— Impatience of the public mind for peace	654
Astrological tower, in Schiller's drama of Wallenstein, described	543	British Critic, justification of the, concerning Mrs. H. More's schools	216
Atheists, Dr. Parr's remarks on the conscious insecurity of, in their opinions.....	61	Bruce's opinion with regard to the source of the Nile examined..	249
		Buffalo, hunted, beautiful image drawn from the	647
B.		Buonaparte, respect shown to, when passing through Helvetia	41
Bacchæanial mysteries expelled from Rome and Italy	315	— adherence of, to the system of universal subversion	235
Barganet, etymology of	486	— poetical exhortation to	309
Bennet, Samuel, a private in a corps of yeomen cavalry dur- ing the Irish rebellion, merit and integrity of	377	C.	
Bible, English, the revision of the, a favourite scheme with the So- cians	279	Cain and Abel, strangely turned into hieroglyphics by Dr. Dar- win	25
— Swift and Lord Monboddo's encomiums on its style.....	281	Calcutta, plan of the university of	631
Blackfriars, centering for the bridge at, commended	266	Cambridge. Account of the mas- ters, &c. of Pembroke-Hall...	418
Blagdon contest	438	Camelopardalus, existence of the, ascertained	121
Bokhara, description of the coun- try of	575	Cape of Good Hope, conduct of the government of, towards the Bojesmans	116
Bosham, in Suffex, account of...	588	Catholics, Roman, emancipation of the, intemperately defended	675
— possession of, how forfeit- ed by Stigand, archbishop of Canterbury	ib.	Cave, etymology of	232
Bojesmans, conduct of the Dutch government at the Cape toward	116	Chatterton, poems of, maintained by Mr. Whiter to be genuine	486
Bosphorus and Hellepont, the bridges thrown across the, de- scribed	136, 139	Chesterfield, lord, letters of, cen- sured	613
Botany. How to render the ab- sorbent vessels of plants visible	17	Children, selfish propensities of, not to be encouraged	247
— Germination of seeds, described by Dr. Darwin	19	— unnecessary severity to, reprobated	612
— Leaves of trees repre- sented as the lungs of indivi- dual vegetables	ib.	China. Ging-feng, curious acc. of	457
Boy, lines to a, with a watch....	540	— Introduction in- to England	458
Boys, Mr. remarkable anecdote of	582	— Found in great abundance in America.....	ib.
Britain, apostrophe to	387	—, the famous edible nests in	456
— Great, progress and state of population	180	— Mr. Latham's account of them	457
— astonishing achieve- ments of the arms of.....	235	— exported by the Dutch from Batavia.....	ib.
— vigorous resistance of, to the cause of anarchy....	236	Christ, observations on the media- torial office of	407
— benefits obtained for, by the peace	652, 655	Christianity, the great triumph of, in the toleration of religions not acknowledged by law	367
		Church of England, suggestions on the actual situation of, and the duties of its clergy	279
		Church	

	PAGE		PAGE
Church of England, liturgy of the, an insurmountable barrier to the views of Socinians	279	Croyland, Ingulphus's description of the abbey of.....	475
Church and state, on the connection of.....	371, 373	Crusades, consequences of the....	293
Clergy, too great approximation of, to the manners of the times	281	D.	
Clock and the Dial, a poem, from De la Motte	81	Damascus, Ebn Haukal's account of, eight hundred years ago ...	578
Coals, on allowing inland, to be brought to the London market, duty free.....	214	Danube, bridge of Darius over the	139
Commerce, remarks on the progress of our	176	Darfoor, in Africa, position of, examined	250
Increase of exports and imports	ib.	Darwin, Dr. inattention of, to scientific distinctions.....	15
Conic sections, on the method of treating	57	difference between animals and vegetables, as specified by	16
Consolation, the, lines entitled... ..	663	confused knowledge of, when explaining the influence of light, heat, and electricity, upon vegetables	23
Consonants, importance of, in preference to vowels	478	Decoys for ducks, description of the 'Lincolnshire	474
Constantinople, church of St. Sophia at	269	Deists, objections of the, considered	406
ignorance of Anthenius and Isidorus, its architects	270	Disipation, satire on the rage for	420
Consumption and phthisis, not entire strangers to the inhabitants of the tropics.....	546	Dwight, Dr. address of, to his countrymen, the Americans... ..	261
Cornwall, account of the tin-mines in	399	E.	
Coronation oath, the important point of the, which relates to the established church, considered	372	Earth, remarks on the various conjectures, in regard to the previous state of our present globe..	410
Corporation and test-acts, adverted to.....	369	Ebn Haukal, account of.....	577
Correspondence	112, 224, 336, 447, 567, 688	's oriental geography, importance of	574
Cowper, translation by, from Madame Guion's poem on the Swallow	305	occasional faults of... ..	577
Epistle to a Protestant lady in France	326	Education of youth, Mr. Yorke's mode of entering on the	613
, religious melancholy of, originating in the errors of an eminent methodistical divine..	669	, utility of the plan of, as pursued in public schools....	615
Cow-pox, still requires the utmost attention.....	513	in our public schools, defended.....	657
inoculation, preferred to that of the small-pox	515	Egypt. Site of the temple of Serapis founded by Ptolemy Soter	132
address for the encouragement of the	516	Classic importance of Canopus	252
origin of, from the graze of the horse's heel, questioned	668	Revived under the modern name of Aboukir, by the glorious battle of the Nile....	ib.
Coxe, Mr. motives for undertaking a tour in Monmouthshire..	2	Fabric at Scewa of Egyptian origin	254
Criticism, remarks on, as an art..	487	Had a relation to the worship of Jupiter Ammon....	ib.
Croyland, in Lincolnshire, account of.....	473	Electricity, Darwin's observations on	24
		influence of, on vegetation	ib.
		Elizabeth, æconomical habits of the age of, described	291
		England, naval power of, considered	96
		, New, increase of towns and inhabitants in.....	265
		Epic	

I N D E X.

	PAGE		PAGE
Epic pathos, striking instances of	648	Godwin, rise, decline, and fall of,	
— poems formerly rare	641	as a sophister	184
Equality, society impossible upon		— attack of, upon Dr. Parr	189
the principles of	338	— atrocity of the positions	
Essex, general account of	471	of, with regard to child-murder	190
— singular in the production		Godwin Sands, satisfactory ac-	
of a kind of treble crop	472	count of their origin	584
Etymology, Mr. Whiter's system		Gonorrhœa, on the treatment of	200
of, examined	225	Gordon family	240
Evangelical teachers, arrogance		Gospels, spurious, of early times,	
and Pharisaism of such as take		not altogether despicable	622
to themselves the appellation of	431	Gothic architecture, improvements	
F		of, after its introduction into	
Father, the feelings of, on the		Europe	238
death of his son, described	648	— cathedrals, superior scien-	
Fever, yellow, observations on the	64	tific skill displayed in the erec-	
Fevers, cure of, considered	125	tion of	269
— assistance in, afforded by		Government, the general state of,	
acids	126	in Europe, at present	208
— experiments on, with acids	127	— cannot be brought to	
— plain rules for preventing		true perfection	277
the propagation of	200	— objects of	339
— on diminishing the num-		Gout, proposition for treating the	66
ber of contagious	202	Granada, ballad of the lamenta-	
— our susceptibility to re-		tions of a Moor for the loss of	423
ceive infections, considered	637	Greeks, their ships described	137
— Dr. Haygarth's regulations		— on the sacrifices of the	535
for the prevention of	ib.	— the matter of the sacrifi-	
instances		ces	536
of their efficacy	638	Guthlac, St.	475
Framlingham, in Norfolk, descrip-		H.	
tion of	418	Hafiz, paraphrase from the poet	193
France, success of the republic of	41	Handel, advice of, for composing	
— apprehensions of her de-		parts in music	50
lusions in the form of luxury,		Hastings, battle of, described	586
and of her false philosophy	80	Hebrew, biblical, the primitive	
— infidel apostacy of	315	language	479
— Picture of French so-		Helvetians, Cæsar's account of the	603
ciety, before their social system		— epoch of improvement	
was subverted	346	among the	604
—, state of public opinion in,		Helvetic confederacy, period of	
at the close of 1797	503	laying the first stone of the	606
— Contents of the three		Henry VIII. the founder of the	
great libraries of Paris	567	English navy	589
French fleet, stay of the, at Abou-		Herman and Dorothea, poetical	
kir, ordered by Buonaparte	55	description of	592
— revolutionists, humanity		Herodotus, extent of the geogra-	
of, towards the German princes	234	phical knowledge of	140
Fruits, on the preservation of	25	— mistakes of	142
G.		— entitled to the character	
Geography, remarks of Polybius		of fidelity and accuracy	248
on	260	— mistook the Nile for the	
Gibbon, reflections of, against the		remoter part of the Nile	ib.
university of Oxford, answered	62	Highlands, scenery of the	242
— scepticism of, with respect		— cottage of the dutchess	
to the Alexandrian library, re-		of Gordon in the, described	243
futed	134	Holland, disastrous campaign of	
Gipsy language	231	1794 in	497
Glack, a common Scotticism, ex-		Horne, bishop, his fondness for the	
plained	242	mysteries of Hutchinsonianism	272
		Hosæa,	

I N D E X:

	PAGE		PAGE
Hofea, the prophet, peculiarly entitled to attention.....	569	nion that forms of faith are unimportant	362
— reasons for the further illustration of	ib.	Inoculation of the small-pox, introduction of the	513
— metrical arrangement of, by bishop Newcome, considered	571	Ireland, salutary effects looked for from the union of, with England	297
— bishop Horsley's translation of, designed for private study	572	— real state of, sadly misrepresented	298
Hottentot, singular anecdote of an, escaping from a lion	123	— disturbed condition of several counties in	299
Hottentots oppressed by the Dutch farmers	116	— account of the rebellions in, from 1567 to 1608, occasioned by the fermentation of Popish principles	300
— new light thrown upon the history of the	117	— account of the white-boys of	301
— their hatred towards the Dutch	119	— orange-men	302
—, Namaquaa, described	122	— Leading facts at the breaking out of the rebellion in 1798	303
— their huts	ib.	— origin of the rebellion in	374
— their women	123	— its enormities	375
Huntley, marquis of, gallantry of	241	— many Roman Catholics, in the yeomanry corps of, United Irishmen	378
— great attachment of the highlanders to	ib.	— conspiracies of the yeoman infantry in	ib.
Hussey, Mr. afterward lord Beaulieu, marriage of, satirized	10	— murder of Mr. Spenser and his friends in	379
Hutchinsonianism exploded	272	— additional horrors of the rebellion in	381
—, Mr. afterwards bishop Horne, converted to	ib.	— Massacre of Wexford	382
Hutchinsonians untainted by heresy	274	— Rebels routed at Enniscorthy	383
Hydrophobia, method proposed for the cure of	66	— Reasons for the town of Enniscorthy being afterwards evacuated by the royalists	ib.
I. and J.		— Battle of Vinegar-Hill	ib.
Japan, Mr. Peanant's researches concerning	461	—, on the proposed improvement of	384
Java, Upas-tree, peculiar to, described	462	— landing of the French in, under general Humbert	ib.
— effect of its poison, when applied by the Indians to their darts	463	Jupiter, worship of, in Ethiopia	254
Jesus Christ, miraculous conception and birth of, endeavoured to be done away by Mr. John Jones	620	Justification, in the 13th article of our church, explained	361
Jews, the captivity of the	142		
— astonishing number of, found in Babylon, after the return from captivity	144	K.	
— Diodorus Siculus's report concerning the	ib.	Kames, lord, character of	246
Indemnification, bad tendency of the French system of	234	King, tribute of admiration to the	81
India. Plan of the university of Calcutta	633		
Infidelity, progress of, in this country, since the commencement of the French revolution	386	L.	
— indebted for its rapid progress to the prevalent opinion that forms of faith are unimportant		Language, the first, the immediate gift of God	479
		— Mr. Parkhurst's foundation for the origin and derivation of words	480
		— Mr. Whiter's system of, exemplified in the supposed power of the consonants C B ..	481
		Language	

— Mr. Parkhurst's foundation for the origin and derivation of words	480
— Mr. Whiter's system of, exemplified in the supposed power of the consonants C B ..	481
Language.	

I N D E X.

PAGE	PAGE
Language. Unexpected illustrations brought together by him, when treating of the radical D M....	482
Lanvihangel-house, Monmouthshire, description of	7
Laws depraved, the ruin of ancient states wrongly ascribed to, by Volney	340
Ledyard's opinion on the remote source of the Nile, examined..	250
Lincolnshire, remarks on leases and rents in.....	467
----- account of Peakirk in.....	473
----- Croyland.....	ib.
----- description of the decoys in, for wild ducks	474
----- singular remark concerning the churches in	476
----- account of the fens of	ib.
----- henip grown in	477
Link, professor, character of	501
Linnaeus, Darwin's plan for disposing part of the vegetable system of, into more natural classes and orders	26
Literary intelligence 112, 224, 336, 447, 568, 688	
Literature, modern, slight compendiums of, reprobated	292
Liver, on the economy and functions of the	201
Living characters, objections to biographical sketches of	475
Manherne, in Cornwall, described	664
Locillet, mention of, from sir John Hawkins.....	157
London. View of the christenings and burials, in every ten years of the eighteenth century.....	402
----- The comparative mortality attending particular diseases, at different periods of the eighteenth century.....	403
Lotophagi, curious particulars concerning the	255
Lotos, different opinions among the moderns concerning the... ..	256
----- two distinct species of the..	ib.
----- described, from Herodotus, Pliny, Polybius, and modern travellers.....	257
Lover, poetical apology of a capricious, for his conduct	664
Luc, M. de, opinion of, with regard to the small antiquity of our present earth	412
Lycophron, translation from, on the death of Hector by Achilles	174
Lycophron on the shipwreck of the	
Greeks on the coast of Euboea, for the crime of Ajax	174
M.	
Maillet's opinion concerning the source of the Nile; examined..	248
Malayan Islands, description of the	462
Manchester, plan adopted at, for the encouragement of the cow-pox	516
Manners, general corruption of, depicted	421
Manfergh, St. George, colonel, murdered in Ireland, 1798, account of.....	375
Marpurg, an excellent German writer on music.....	358
Marriage, on the importance of the institution of	181
Mary queen of Scots, feelings of, when she hears the scaffold raising for her execution	666
Media, Jews distributed over	143
----- geographical position of, favourable to continuing the Jewish captivity	144
Melancholy, madame Roland's, contradictory.....	351
----- reflections on the passion of	ib.
Mercer, singular death of the American general.....	644
Methodism, true tenets of real.	217
----- awful warning against the errors of, in the example of the poet Cowper	669
Michael's Mount, St., Bowles's poem on.....	147
Milton, Dr. Ogilvie's descriptions in Britannia, compared in several instances with those of Milton	649
Moloch, the demon, described ..	646
Monmouthshire, principal rivers of	3
----- population of ..	ib.
----- vestiges of the Roman power in	5
----- Mr. Cox's excursion to the Sugar-Loaf and Great Skyrriid in.....	ib.
----- Lanvihangel-house described	7
----- Second expedition to the top of the Skyrriid ..	8
Monosyllabic lines, disputed question of, settled.....	682
Montpelier, marriages at.....	109
----- salubrity of the air of	110
Montpelier,	

I N D E X.

PAGE	PAGE
Montpelier, meteorological observations at	111
Morality, remarks on the foundations of	611
Morning, lines on	541
Mortality, inaccuracy with which the London bills of, are formed	404
Murphy's travels in Portugal criticized	504
Musick, no such thing in nature as a simple sound	46
—— Handel's advice to a young man for composing parts in ...	50
—— Arrangements of Mr. Shield's scale of intervals and repertory	158
—— Extracts from Bach's dissertation, "Von der Freyen Fantasie"	161
——, the scale in, explained ..	390
——. Signification of the word degree	391
——, interval in, defined	ib.
——. Of Rameau's chords by supposition	392
—— Observations on discords ..	394
Mylne, Mr. surpasses Perronet ..	266
—— places his model in the British Museum	267
N.	
Nature, Mr. Parkhurst's opinion of the great agents in, adopted by bishop Horne	273
Navy, British, state of, under Henry VIII.	590
Nelson, lord, precaution of, previous to the battle of the Nile	36
Nests, the famous edible, in China	456
Neutral powers, question concerning the rights of, cleared from mystery	356
—— argument of the, successfully pursued	357
—— question examined, as it depends upon treaties ..	359
—— further discussed	433
—— vessels, on the controversy concerning	68
—— sentence of sir W. Scott, condemning the Swedish vessels	ib.
—— impeached by professor Schlegel	70
—— controversy concerning, further discussed ..	71
Nile, sources of the, still unknown	248
—— source said to be beyond Sennar in Africa	250
—— formed of two distinct branches	251
Nile, Abyssinian branch, not the true head of the	251
—— Canopic branch	252
O.	
Œconomical habits of our ancestors, described	291
Ogilvie, Dr. poetical works of ...	641
Ofmyn and Ira, episode of, in Mrs. Cowley's Siege of Acre	519
Otaheite, on the language of, and its connection with the Hebrew ..	481
P.	
Paganism intolerant to every religion but that of the state	367
Paine, Thomas, ignorance of, exposed	283
Palsy, increase of, ridiculously attributed to the use of tea	211
Paradise, birds of, described	464
—— fable mixed with their history	465
Parental authority, on the growth of regal from	340
Pastoral poetry, difficulty of, in modern times	664
Peace, alarming situation of Europe in consequence of the, however necessary	652
Pennant, Thomas, account of, from 1793, where his literary life closes, to his death	454
—— character of	455
Pepusch, Dr. compliment to the memory of	53
Peter the Great, policy of	144
Petrarch, the favourite poet of affectionate minds	563
Philosophy, new, ably encountered by Mrs. West	526
Phlegmatia dolens, described	85
Piccini, account of the opera of, entitled Buona figliuola	682
—— reputation of	684
—— his disgrace at Naples	685
Pitt, Mr. opening of Fabius's letters to	369
Plague, causes of the cessation of, not only in this country, but in the greatest part of Europe	404
Plants, how to render the absorbent vessels of, visible	17
—— Dr. Darwin's observations on viewing them	18
—— Germination of seeds described	19
—— Resemblance of vegetable and animal bodies	20
Poetry, improvement of English, gradual from the time of Chaucer to that of Pope	487
Poetry,	

I N D E X.

	PAGE		PAGE
Poetry, gradual improvement of, in other languages.....	483	Reynolds, fir Joshua, poetical compliment to.....	75
—— epic, the present age fufficiently productive of.....	517	Rhubarb, history of the drug....	459
—— difficulty of pastoral, in modern times.....	664	—— known to Dioscorides.....	ib.
Pompey's pillar, furrounded in Pococke's time by fragments of colurans.....	132	—— propagated with various fuccess in different places..	ib.
Poor, observations on the management of the.....	213	—— other kinds of, equally efficacious with the rheum palmatum.....	460
—— mischievous incitements to discontent among the, in the county surveys <i>considered</i> by the Board of Agriculture.....	469	—— name and use of, among the Chinese.....	ib.
Popery, nature of, still the same as formerly.....	385	—— Turkey.....	ib.
Population. Observations on the positive or relative rank of nations.....	180	Rhymers, lively satire on insipid Roland, madame, high-flown eulogium on, by the editor of her works.....	350
Portugal, inhabitants of, defended from the false accounts of many writers.....	502	—— Confusion of her ideas exemplified.....	351
—— manners of	503, 505	—— contradictory reflections of, on melancholy....	ib.
—— Persons of the Portuguese described.....	505	—— travels of.....	354
—— ,Murphy and other writers on, criticized.....	504	Roman catholic religion, pernicious characteristics of the.....	300
—— uncleanness of the inhabitants of.....	506	——. Rebellions in Ireland, from 1567 to 1608, occasioned by the fermentation of popish principles.....	ib.
——. Baths, and bathing customs, at Caldas.....	ib.	—— Diminution of the strength and authority of popery.....	317
—— Analysis of the water at the baths, by an Englishman.....	508	Rome, principles of the church of, inculcated the practice of fraud, when it tended to support her own authority.....	360
Potter's Greek antiquities, character of.....	534	—— church of, inculcated fraud, when it tended to support her own authority.....	ib.
Provisions, reduction of, in price, occasioned by the return of peace.....	677	Rosslyn, account of, in Scotland.....	237
Prussia, well-turned Latin compliment to the king of.....	192	Rosslyn, or Rossline chapel, described.....	238
Purslett, Pennant's account of the magazines of gunpowder at... ..	380	—— castle described.....	ib.
		—— etymology of.....	ib.
		—— celebrated in history by three successive victories.....	239
R.		Rouffeau, beautiful lines on the literary exertions of.....	387
Religion not a matter of indifference.....	295	Rowley, authenticity of the poems attributed to.....	487
—— infamous sneers of Volney at, repelled.....	342	—— lines of, to Truth, from the second battle of Hastings..	489
—— considered as a rule of life.....	362	Rye, short history of the town of.....	585
—— agricultural writers recommended to abstain from their remarks on.....	470	—— whimsical anecdote of a young woman at, who had been three years with child.....	ib.
Revenue, estimate of the, at the beginning of the eighteenth and nineteenth centuries.....	324		
—— increase of the national resources.....	ib.	S.	
		Sabbath, on the observance of the.....	530
		Sailor, interesting picture of an English.....	167
		Sailors,	

	PAGE
Sailors, English, observations on the unbounded generosity of ..	166
— different ideas with regard to money, of those devoted to trade, and those to the profession of arms.....	167
Salisbury cathedral, tribute of praise to, as a complete specimen of gothic architecture....	238
Schools, Mrs. More's, justification of the British Critic concerning	216
— plan of a public elementary	615
— public, mode of education in our, defended	659
— use to be made in, of fine moral passages in pagan authors.....	ib.
Scotland, examination of, become very frequent.....	237
— origin of the reformed episcopal church of	599
— account of episcopacy in	601
— singular phenomenon in the history of the church of ...	601
Scripture, on the application of, to particular opinions	408
— text of, extreme caution necessary in attempting conjectural emendations of the	570
— conjectural emendations of, reprobated.....	571
— the various proposals for a new translation or revival of, schemes of the Socinians....	279
— genuineness of our present copies of the, defended by Mrs. West	360
Septuagint version of the bible, importance of the.....	450
— viewed in the light of a Greek maſſora	451
Sheep, Spanish	491
— reſult of attempts to cultivate the breed of	492
— Application of the wool of the Spanish breed, ſucceſſful.....	493
Shield, Mr. advanced merit of....	105
Skyrrid, Great, Mr. Cox's excursion to.....	5
Small-pox, introduction of the inoculation of the.....	513
— comparative mortality attending the.....	515
Smith, ſir Sydney, writing of, upon the walls of the Temple, in Paris	43
— poetical picture of, at the ſiege of Acre, by Mrs. Cowley	522

	PAGE
Socinians, underminers of the eſta bliſhed church.....	279
Sonnet, obſervations on the	145
Sonnets	661
Sophiſts, modern, inconſiſtency of	292
Spencer and Fairfax, in the general poliſh of their ſtanſas, not to be compared to the pseudo-Rowley.....	489
St. George, colonel Manſergh, his murder, character, and merits	375
Star that appeared at our Saviour's birth, ſuppoſed a luminous meteor in the lower atmoſphere..	626
Strabo's reaſon for his not noticing Pompey's pillar.....	133
Strawberries abound in the neighbourhood of Edinburgh	237
Suez, the ancients miſtaken in their ideas of the iſthmus of....	252
Sugar-Loaf, and Great Skyrrid, Mr. Cox's excuſions to the ſummit of	5
Switzerland, remarks on the war of 1799 in	37, 39
— the aſylum of liberty, violation of, by the French	41
— beautiful lines on the ſubjugation of, by France	388
— Mr. Bowles's apoſtrophe to the ſoldier concerning.....	412
— firſt inhabitants of, Celts.....	603
— Story of William Tell	606
— viewed as unauthentic	603

T.

Taxes, ſtate and produce of our..	178
— State of the national debt	ib.
— its increaſe conſidered	179
Tell, William, ſtory of, related ..	606
— viewed as unauthentic	608
Teſtament, New, tranſlation of, danger of reviſing it	280
— grandeur and ſimplicity of its ſtyle	ib.
Tilbury fort, origin of.....	582
— camp, characteristic anecdote of Elizabeth at.....	ib.
Tobit, account of	142
Tree, every bud of a, repreſented as an individual vegetable.....	16
Truth, lines to, from the pseudo-Rowley's ſecond battle of Haſtings	489
Vallaint's	

I N D E X.

	PAGE		PAGE
V. and U.		blended name and characters of the Indian Christna.....	344
Vaillant's vaunting narratives detracted from.....	121	Urethra, on strictures in the	198
Vegetables, difference between animals and, as specified by Dr. Darwin.....	16	W.	
———— resemblance of, to animal bodies	20	Welsh language, prevalence of the.....	4
———— food of.....	22	Wexford, massacre of.....	382
Venereal disease. Phymosis and paraphymosis frequently distressing in the course of 1799..	321	———— benediction on the bridge at, received by the pikemen, as they proceeded to the massacre	382
————. On strictures in the urethra.....	198	White Boys, account of.....	301
Verses after a late walk in a church-yard	171	Williams, sir Charles Hanbury, account of	10
Uniacke, Mr. murder of, in Ireland.....	376	———— satire of, upon the Irish	11
Unicorn, remarks concerning the singular drawing of one in the South of Africa	ib.	Winchelsea, ancient importance of	586
———— existence of a living original, argued.....	120	Wool, English, experiments for improving, by an admixture of Spanish blood.....	490
Union with Ireland, salutary effects looked for from our.....	297	———— observations on the dependance of the fineness of, on certain circumstances of climate and management.....	491
Volney, the ruin of ancient states wrongly ascribed to depraved laws, by	340	Worlds, philosophical notions of a plurality of, considered..	405, 409
———— infamous sneers of, at religion, repelled	342	X.	
———— particular abuse of, levelled against the Mosaic account of the creation, replied to.....	343	Xerxes, bridge of, elucidated	136
———— impiously deduces the name and office of Christ, from the		Y.	
		Young men, advice to	524
		———— people, dangers to which they are exposed, through the neglect of parents, guardians, and masters	288
		———— advantages arising to, from maternal friendship ..	289



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